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Assessing Practice, Challenges and Opportunities of Students with Disabilities in Traditional Church Education: The Case of Traditional Church Education Schools in Bahir Dar City

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ASSESSING PRACTICES,CHALLENGES, AND OPPORTUNITIES OF STUDENTS WITH DISABILITIES IN TRADITIONAL CHURCH EDUCATION: THE CASE OF TRADITIONAL CHURCH EDUCATION SCHOOLS IN BAHIR DAR CITY

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Master thesis submitted to the department of Adult Education and Community Development in practical fulfillment of the requirement of the degree of Master of Arts in Adult Education and Community Development

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EXAMINATION APPROVAL SHEET

This thesis has been submitted to the Department of Adult Education Community Development for examination with my approval as an academic advisor for the candidate (Seyoum Tilahun).

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THESIS APPROVAL SHEET

This thesis entitled: -€assessing practice, challenges and opportunities of students with disabilities in traditional church education: the case of traditional church education schools in Bahir Dar city,• Seyoum Tilahun is approved for the Degree of Master of Adult Education and Community Development.

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D E C L A R A T I O N

I declare that this thesis entitled, *Assessing practice, challenges and opportunities of students with disabilities in traditional church education: The case of traditional church education schools in Bahir Dar City* is my original work and has not been presented for a degree or any other purpose in any university/institution. All the sources used for the thesis have been duly acknowledged. Any error that might be observed in the thesis is also mine.

Name   Signature   Date

Seyoum Tilahun   _____   _____

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EOTC_____Ethiopian orthodox tewahido church

EOTCE___ Ethiopian orthodox traditional church education

ILO_____ International labor organization

SWD_____Student with disability

TCE_____Traditional church education

WHO_____World health organization

UK _____United kingdom

UNDP_____Unitied nations development program

BDU_____Bahir Dar University

FGD_____ Focus group discussion

A B S T R A C T

The general objective of this research was to assess practical challenges and opportunities of students with disabilities (SWDs) in the traditional church education of Ethiopian Orthodox Tewahido Church in the area of Bahir Dar city. Conceptually it was delimited to students who physical and visual impairment. Qualitative research approach and case study design was employed. Pragmatism paradigm was used to this study. The sampling techniques were also applied both purposefully, available and snowballing. The data collection instruments used was interview and focus group discussions by using recorder. The participants were SWDs in traditional church education (TCE), teachers and church leaders. The data was analyzed following the analysis procedures organizing, transcribing, coding, and developing themes using thematic analysis. The finding of this research reveals that SWDs in the traditional church education are surrounded with enormous challenges. These problems are mostly related with teaching materials, infrastructure of the centers, psychological, basic needs and financial problems. The existences of these challenges have forced them to be hopeless, hate the program, and ultimately withdraw from their education. And their withdrawal has led them to be street vendors, beggars, addicted to drugs and involved in to crimes of robbing. They also become to be reasons for social problems in their community. The main opportunities in the Ethiopian Orthodox Tewahido Church Education for students with disabilities are having strong relationship among other STDs irrespective of race, color, economic background and status of disability. They see each other as family members. Teachers€ effort in engaging SWDs in to the traditional church education through providing of readers, counseling and considering them in any cases were supportive. The support they received from the community in providing food was also encouraging. The education has made them to be strong spiritually. However, based on the findings the researcher recommended, traditional church education does not need full attention on strengthen in terms of learner and learning institutions. Hence, Bahir Dar Hager Sbket as one of the responsible association needs to strengthen the church education.

CHAPTER ONE

1. INTRODUCTION

1.1 Background of the study

The term traditional education refers not only religious church education, it also includes other types of education like, drawing skill, swimming skill, architecture and literature which are ancient in their history (Alemayehu, 2010, Kahisay, 2010). Traditional Church Education is one type of traditional education. The root of traditional education in Ethiopia is terraced back before introduction of religious education (Gemechu, 2017). Ethiopian Orthodox Tewahido Church (EOTC) has been offering traditional church education and it was the major provider of education in the country until the western modern education was introduced in 1908 during the reign of emperor Menilik II (Mezmur, 2011). Ethiopian orthodox traditional church education is providing education for all orthodox Christianity followers regardless of abilities/disabilities people who are interested to learn in traditional church educations.

Disability is a relative and dynamic concept. It is a relative concept because it is differently understood according to cultures, attitudes and prevailing social norms. Following the World Health Organization (WHO) and International Labor Organization (ILO) definitions on disability, Japan International Cooperation Agency Planning and Evaluation (JICAPE Department, 2002) put the disability definition of Ethiopia as follows, €A disabled person is any person unable to ensure by himself or herself a normal life, as a result of deficiency in his or her physical or mental capabilities•

According to the 2011 World Health Organization report an estimated 650 million people with disabilities live in the world, of which 80% are from the developing countries where rehabilitation services are poor. In the same year, an estimated 17.6% population (around 15 million people) lives with disability in Ethiopia, of which 11.9%, 32.1%, 19.2 were with total blindness, physical disability and hearing problems respectively (WHO, 2011).

According to the International Labor Organization (2003), people with disabilities are the largest invisible minority group in Ethiopia. In Ethiopia, some associate disability with spiritual evil and

do not let disabled people to go out in public. This leads to families hiding disabled family members which lead to inaccurate information and statistics disabilities (JICAPE Department, 2002). The state of people with disabilities in Ethiopia is even more tragic and severe due to the presence of diversified pre and postal disabling factors (like infectious diseases, difficulties contingent to delivery, under nutrition, malnutrition, harmful cultural practices, lack of proper child care and management, civil war and periodic drought and famine) and the absence of early primary and secondary preventive actions (JICAPE Department, 2002).

Over the years, perceptions towards disability have varied significantly from one community to another; from one culture to another; from one society to another and from one continent to another. As research findings show, an attitude towards people with disabilities across culture suggests that societal perceptions and treatment of people with disabilities are neither homogeneous nor static. Early Christian doctrine introduced the view that disease is neither a disgrace nor a punishment for sin but, on the contrary, a means of purification and a way of grace (Baker et al. 1953).

During the 6th century, however, Christians such as Luther and John Calvin indicated that the mentally retarded and other people with disabilities were possessed by evil spirits. Thus, religious leaders of the time often subjected people with disabilities to mental as a means of exorcising the spirits (Thomas 1957). Throughout Africa, people with disabilities are seen as hopeless and helpless (Desta 1995). The African culture and beliefs have not made matters easier. As a result, 90% of people with disabilities have no access to education in Africa (ibid).

During the Portuguese visit to Ethiopia in the 1520„s Alvarez recorded his surprise seeing of the inclusion of people with disabilities in the ranks of the Ethiopian priesthood (Alvarez, 1854). Alvarez had seen in the host country regarding the participation of people with disabilities in priesthood was quite different from his nation. As Alvarez narrated, people with disabilities in Europe had no opportunity to serve churches and monasteries. Rather, the of people with disabilities was to be imprisoned in large hospitals. Ethiopians experienced far more inclusion of people with disabilities in the earlier Christianity than European. The school system of the Orthodox Church in Ethiopia had no discrimination of ability/disability. All learned by surrounding their teacher at the centre. The system didn't allow someone's ability to influence the

other. In this education system people with disabilities were highly involved as learners and teachers (Alvarez, 1954).

As Bairu (1967) noted that, for centuries, education has been recognized by most people as the light of blind in Ethiopia. However, it must not be forgotten that the idea that people who are blinds are exceptionally gifted is often concomitant to the general belief in their education. The result is that the failure of a person who is blind is attributed to his/her reluctance and laziness rather than his/her disability. The Western special education programs started in Ethiopia in 1925 at Dembidolo by missionaries who came to Ethiopia to preach their religion. Before this time people with physical and visual disabilities were attending traditional church education with high achievement, especially in oral learning and teaching in the Orthodox Church (Bairu, 1967).

Ethiopian Orthodox Church has a long history of schooling people with disabilities who have advanced to positions of decision makers in various churches and monasteries. This practice continued until the beginning of the twentieth century when western education came to the country in 1908. After the introduction of modern education in the country, the traditional education of the church started to decline. And currently, the traditional education of EOTC is facing with frightening challenges which are very multifaceted and they need an investigative discourse in order to correctly identify the problems and side with the accurate elucidation (Ghelawdewos, 2017). According to Ayalkibet (2011), to overcome some of its shortcomings the church should work in collaboration with other organizations towards the same goals (p. 70). In addition to this, in my previous observation and experience, People with disabilities face different challenges throughout their life. The challenges they face are not restricted only with their worldly life; they face diverse challenges in their religious life also.

According to Vanderbilt Kennedy Center for Excellence in Developmental Disabilities, a number of problems which were facing people with disabilities who want to participate in religious communities in the past are being resolved. For instance, physical barriers are being resolved so that people with disabilities get past the parking lot, into the building, and in the pews worshiping. But, to achieve a full inclusion of people with disabilities in the church education both curriculum and programming that serve people of differing abilities should be available in many different faiths.

According to Vanderbilt Kennedy Center for Excellence in Developmental Disabilities, some of the barriers which affect the full participation of people with disabilities are lack of training or understanding; the attitudes of the congregation; and the absence of planning that fosters participation. These challenges concern all religious leaders regardless of their religious backgrounds. Therefore the above challenges might concern the religious leaders of EOTC. This study will particularly assess the challenges and opportunities of students with disabilities in the traditional education of EOTC Bahir Dar city as a case.

1.2 Statement of the problem

Religious education has a distinguished role for learners by teaching them about different religious and non-religious world outlooks. It plays a vital role to foster a smooth understanding and patience among people of different religions and backgrounds. It helps to improve relationships in society/communities (Wintersgill, 2015). In Ethiopia, before the emergence of the modern formal education, the religious traditional education was a base for the overall life of the people even it was contextualized with the culture of the people. Then, when the formal modern education began in the country, the people refused to accept since it fails to recognize the culture of the people. Even now in the rural areas the people view about the modern formal education is not good because of the above reason (Tekeste, 1990).

Regarding the traditional church education of Ethiopian Orthodox Tewahido Church, researchers have been conducting different studies. But, there is no research study which is conducted focusing on the challenges and opportunities of peoples with disability in the traditional church education of EOTC. For example, Shelemay et al. (1993) studied the Ethiopian Orthodox Christian chant and its notational system. In another research on the current status of music research in Ethiopia, Christine (2009) conducted a research emphasizing on the necessity of preserving the Ethiopian traditional schooling System, Woube (2009) assesses how scant such studies are including those studies conducted on church music.

Moreover, another researcher has been conducted in the area of traditional church education. Aselefchi (2014) conducting in the role of traditional church education for the development of adult education. It's found that traditional church educations are their own roles to expand adult literacy specifically 3rs (reading, writing, and numeracy) and also conducted by qualitative

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methods. But she is not focused on students with disabilities in traditional church education. Another researchers also study in this area, Muz (2012) investigated traditional church education system and the number of teachers and students. He found that traditional church education teachers and students declined or reduce depend on many cases like students to be attained modern education and did not give attention for traditional education systems. But he is not focused on what are the changes faced to students with disabilities in traditional church education schools and also opportunities opened in the church. The recent study as Atale (2018) also conducted the roles of traditional church education for the expansions of adult literacy, she found that in traditional church education adults learn a lot of education contents and the andiragogicals principles of adult learner are practiced, and also students with disabilities are attend in traditional church education. But she did not focus on what kinds of challenges are facing students with disabilities and also their opportunity studied

Based on the researcher‚s knowledge, no research has been conducted focusing on the challenges and opportunities of students with disabilities in the Ethiopian Orthodox Tewahido Church traditional education. Even though, there are researches on church education in general, I have sought a gap in such researches that they do give attention on the challenges and opportunities of students with disabilities. To put it simply, my objective in conducting this study is to assess the overall practice, challenges and opportunities of individuals with sability in the traditional church education of the Ethiopian Orthodox Church in selected traditional church education schools of Bahir Dar city.

1.3 Research Questions

The study have been conducted to answer the following basic questions

1. How do students with disabilities learn their traditional education in the EOTCE?
2. What opportunities does the EOTCE provide to students with disabilities?
3. What challenges do SWDs encounter in their traditional education in the EOTCE?

1.4 The Objectives of the study

1.4.1 General Objective

The general objective of this research is to assess the practice, opportunities and challenges of students with disabilities in the traditional church education of Ethiopian Orthodox Tewahido Church in the area of Bahir Dar city.

1.4.2 Specific Objectives

This research is intended to address the following specific objectives:

1. To assess how students with disabilities learn the education of traditional church education in EOTC
2. To explore the opportunities which are available for students with disabilities in/around the traditional education of EOTC.
3. To identify the challenges that SWDs encounter in their traditional education in the EOTCE

1.5 Significance of the study

This study will reveal the different practice, challenges those students with disabilities face and the opportunities that they get when attending the education. The knowledge produced by this study with special emphasis of the challenges and opportunities of students with disabilities in the traditional church education of EOTC will be valuable information for policy makers and social service providers in the area to address the challenges of the learners. In addition to these, it will be an ice breaker to the other researchers who need to conduct study in church education generally and students with disabilities in the traditional church education of EOTC specifically. The last but not the least this research importance for formal education are to take lesson drown from traditional church education.

1.6 Scope of the study

Geographically: the study has been conducted in the traditional church schools of EOTC. Those are found in Bahir Dar city. The reasons behind to select these places are: basic justifications; firstly, in this traditional church education a large numbers of students with disabilities are attending, secondly, before the introduction of western modern education there were visual impaired and physical impaired teacher of traditional church education. Thirdly, longer experiences of the provision of traditional church education for traditional education learners and nearest to me.

Conceptually: the study was delimited on students with visual and physical disabilities that are learning in traditional church education. The basic issue of the study is to see, how to look like the practices of traditional church education look like, what challenges are facing students with visual and physical disabilities and also what opportunities are facilitating in traditional church education for those students with visual and physical disabilities in Bahir Dar city traditional church education.

1.7 Limitations of the Study

This study has its own shortcomings. The first limitation was the impossibility of obtaining an organized and compiled secondary data integration of the issue of SWDs and with TCE. For that matter, the researcher was enforced to focus mostly on primary data. This limitation might have some effects on this research in one way or another. Second, the researcher is visually impaired, it was very challenging to find a guiding person in the journey of the different parts of the study area. Although the researcher applied for additional budget for such purpose, it was rejected by the university. The third shortfall of the research was related to methodology and absence of previously conducted studies on the issue. The research was conducted using qualitative research approach. It would have been better if it employed a mixed approach and supported the data through questionnaire. Nevertheless, due to absence of complete sampling frame, large population and wide study area together with lack of experience of doing quantitative research by the researcher, the study has been conducted by employing qualitative research approach. The researcher believe that focus group discussions would have been conducted in the study to gather more data from the residents, however the study area was too

large to select and manage focus group discussants. Absence of previously conducted research on the issue was another challenge that affected the discussion part of the study. The other limitation was inaccessibility of internet services, and limitation of advanced computer skill. However, the researcher has made many attempts to his best to mitigate the aforementioned limitations.

1.8 Operational definition

Disability has different models. According to Retief and Letsosa (2018) describe that there are different models. Those are; Traditional model, Medical (individual) model, and Social (environmental) model, religious model, identity model and others. From this model I support social or environmental model of disability. Because of this model disability expresses that disability is often taken as an effect of the loss an anatomical, physiological, or psychological structure or function, which may result from a disease, accident or other genetic or environment agents. It is not only a biological or medical fact, but also educational, socio-cultural, and psychological issue appeared in the activity of daily living, in individual‟s behavior, ability to communicate, personal care, mobility and others, with negative social consequences, related to cultural, social and economic effects.

CHAPTER TWO

2. LITERATURE REVIEWS

2.1 Introduction

This chapter mainly focuses on literatures reviews which are strongly linked to the research topic in general and the research questions in particular. This review mainly comprises two broad categories: traditional church education and Disability. Accordingly, the traditional church education category includes the historical overview of traditional church education in Ethiopian, the types and objectives of traditional church education, the teaching methods and the assessment techniques in Ethiopia Orthodox Tewahido Church Education. On the other hand, the concept and definition of disability, types of disability, causes of disability in developing countries, the current situation of disability in Ethiopia, the practices, challenges and opportunities of students with disability in traditional church education including the motivating factors for and the social life of students. Besides, the possible problem solving mechanisms for people with disabilities will be treated under the other disability category

2.2 Over View of Traditional Church Education in Ethiopia

Different literatures agree about the introduction of traditional church education to Ethiopia during Aksumite kingdom in 4th century of Christianity and 7th century of Islam (Alemayehu & Lasser, 2012). However, in that time it was not a traditional church education imported to Ethiopia rather the dogma of religious education of Ethiopian Orthodox Tewahido Church and Islam respectively (Amare, 2005). The major concern of the traditional church education was mainly to preserve the church dogma and religious teachings in Ethiopia (Solomon, 2008). Similarly, there was a traditional education through which the diversified societies learn and transmit cultural heritage, values, norms and indigenous religious dogma to their children (Asmarom, 1973).

Education can be acquired either through modern or traditional Education system based on the situations. In fact many scholars define traditional church education as teacher centered delivery of instruction to classes where students are considered as receivers of information whereas progressive education as student centered approach where students take part in constructing their own understanding (Eyasu, 2016). However, the prominent objective of traditional church education was to train priest, monks, teachers and debters (Solomon, 2008).

The subject matter of traditional church education mainly focused on social studies like theology, philosophy, language, art, and literature, then mathematics and at the natural science (Abebe, 1991). Besides, the duration of traditional church education students in studying traditional education was mainly seven years for spiritual music education (Zema bet), four years for poem or (Qine bet) (studying Geez grammar language) and ten years to Old and New Testament (Amare, 2005). Accordingly, spiritual music education (Zema bet) is the lowest level that is almost equivalent to elementary school of westerns where as studying Old and New Testament (Bible translations) is one of the most advanced school of taught that requires ten years to accomplish and certified effectively (Amare, 2005).

2.3 Traditional Education vs. Cultural Education

There are two types of traditional education in Ethiopia context. One form of education is traditional education introduced to Ethiopia in 4th century during the introduction of Christianity and the other form of education is the cultural education of indigenous people which got negligible emphasis in history of traditional education (Eyasu, 2016)

The ultimate source of knowledge in traditional education is Bible or Kuran whereas teachers are considered as transmitters of this reality towards their students. Furthermore, the responsibility of teachers is to nurture the spiritual growth of their students, to bring latent knowledge and ideas to consciousness and to be a moral and spiritual leader (Abebe, 1991). As per this philosophy, human beings are knowledge receivers and the acquired Knowledge is inherited from heaven as a gift (Solomon, 2008). In short, a religious education gave more attention to a subject centered that emphasis truths gained from enduring theological, philosophical, historical, literary, and artistic works in the Bible / Kuran and engineering, poem, craftsman, and leadership (Eyasu,

2016) On the other hand, the source of the knowledge in cultural education of Ancient Cushitic people is norms, values, and cultures that found in the society. The cultural education of Ancient Cushitic people is very deep and complex than religious educations or dogmas. In this philosophy, the cultural education teachers used participatory way of teaching their descendents. This is the main reason why we found cultural medicine, storytelling, and life style in 21st century (Eyasu, 2016)

2.4 Understanding the Concept of Disability

The concept of disability is a highly contested issue and there is a clear definition of disability : Globally as well as in Africa countries. In Ethiopian society, people with disabilities have been incorrectly understood, and this misunderstanding has led to their negative perception and treatment. People with disability was the overcoming of negative attitudes and misunderstanding about the significance of their handicapping conditions. To overcome these perceptions, a broad program of public education and widespread dissemination of information related to the disable was initiated. There are several beliefs for the negative attitudes revolving around people with disabilities in Ethiopia. These beliefs cut across the Ethiopian society and hence have a similar impact on the citizens,, attitudes on students with disable (Onu &Ugwuanyi, 2012).

As per WHO report, about 15% of the world population is disabled as a result of physical, sensory or mental impairments. In terms of Ethiopia, the demographic survey of 1979/80 shows that the number of disability was about 5%48 while the national census of 1984 shows 3.6%. Following this, a base line survey of 1995 shows that among the population of the country, 2.95% was people with disability and the national census of 1994 depicts 1.9%. On the other hand, the national housing and population census of 2007 also shows that the number of people with disability is reduced to 1.2 % (Tariku, 2016).

2.5 Definition of Disability

There are many different ways of understanding disability. Disability is impairment or abnormality in terms of psychological, physiological or anatomical structure or function.

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Disability is any restriction or lack (resulting from an impairment of ability to perform an activity in the manner or within the range considered normal for a human being. Handicap is a disadvantage for a given individual resulting from un impairment or disability that prevents the fulfillment of role that considered normal (depending on age, sex, social and cultural factors) for that an individual (Onu &Ugwuanyi, 2012).

Disability is a condition caused by an accident, trauma, genetics or a disease which may limit a person„s mobility, hearing, vision, speech, intellectual or emotional functioning. Some people with disabilities have one or more disabilities. A handicap is a physical or attitudinal constraint/barrier that is imposed upon a person, regardless of whether that person has a disability. Some dictionaries define handicap as "to put at a disadvantage"(Department of Labor, 2002).Besides, disability is part of the human condition. Almost everyone will be temporarily or permanently impaired at some point in life, and those who survive to old age will experience increasing difficulties in functioning. Most extended families have a disabled member, and many non-disabled people take responsibility for supporting and caring for their relatives and friends with disabilities(Onu & Ugwuanyi, 2012)

On the other hand, Disability is complex, dynamic, multidimensional, and contested. The transition from an individual, medical perspective to a structural, social perspective has been described as the shift from a €medical model• to a €social model• in which people are viewed as being disabled by society rather than by their bodies. The medical model and the social model are often presented as dichotomous, but disability should be viewed neither as purely medical nor as purely social: people with disabilities can often experience problems arising from their health condition (Urom & Mazagwa, 2014).

2.6 Types of Disability

Impairment may either be physical or mental or a combination of both physical and mental impairment means "a partial or total loss of a bodily function or part of the body. It includes sensory impairments such as being deaf, hearing impaired or visually impaired. A mental impairment is a clinically recognized condition or illness that affects a person„s thought processes, judgment or emotions. This includes conditions such as intellectual, emotional and learning disabilities. For reasons of public policy, certain conditions or impairments may not be

considered disabilities There are different types of disability in Ethiopia. Those are physical disability, mental disability, visual disability, heavy impact, multiple handicap and others (Uromi& Mazagwa, 2014). From the different types of disability, the researcher of this study mainly focused on assessing the physical and visual impairments

2.6.1 Physical Impairment

A physical impairment means any physiological disorder or condition, cosmetic disfigurement, or anatomical loss affecting one or more of the following body systems: neurological, musculoskeletal, special sense organs, respiratory (including speech organs), cardiovascular, reproductive, digestive, genitor-urinary, lymphatic, skin and endocrine. In order to b considered a disability, the disorder(s) must substantially limit a major life activity (Foster, 2010).

2.6.2 Visual impairment

The term visual impairment covers deficiencies ranging from partial sight to blindness. An individual who is virtually handicapped, her/his ability to see is affected, hindered, or completely lacking. This short coming has a serious implication for the learning event, personally development, and progress towards self-alization. The partially sighted are those who can read books of large print and who need magnifying devices. A partial sighted person has sufficient functional visual efficiency in such measure that vision rather than touch or hearing can be utilized as a chief avenue of learning (Lieberman & Wilson, 2002).

Furthermore, visual impairment is often used as an umbrella term, but not all visual impairments are the same. There are many different causes of visual impairment including cataracts, glaucoma, corneal scarring (from a variety of causes), age-related macular degeneration, and diabetic retinopathy (Janae & Jones, 2017) Besides, the people who are legally blind often can still read regular print with accommodations and often can travel without assistance or the use of a white cane. Low vision is a term used to describe one‚s vision when that individual has reduced visual acuity, even with glasses, surgery, or other medical treatment. The term €low vision• can be used to describe anyone with reduced visual acuity; even someone who reads Braille may have usable functional vision that helps with daily tasks and therefore, would be said to have low vision (Department of Education, 2018).

A visual impairment, including blindness, is a sensory impairment that, even with correction (e.g., prescription eyeglasses or contacts), adversely affects the child‚s educational performance and access to the educational, home, and community environments. The term includes low Vision, total blindness, visual field restrictions, progressive vision loss, and any other visual Impairment. Visual impairment means having difficulties with one‚s vision. The difficulties could be defined according to the severity of impairment. It is believed that when an individual is visually impaired his learning, social interaction, locomotion, general operation and adjustment are bound to be adversely affected (Candede, 2015).

2.7 C a u s e s   o f   D i s a b i l i t y   i n   D e v e l o p i n g   C o u n t r i e s   I n c l u d

People with disabilities are being increasing in alarming rates from time to time in the world as well as in Ethiopia context. As per World Health Organization (WHO), there are 300 million people with disabilities in the world out of which 210 million (70 percent) live in developing countries. Apart from demographic reasons, the high prevalence of disability in poor countries shows the existence of causal relationship between poverty and disability. Disability is caused and aggravated by poor living condition, such as poor nutrition, lack of health and sanitation facilities and exposure to various forms of accident

In addition, the World Health Organization (WHO) reported in a 29 country study in Africa that the foremost cause of disability was infectious disease. The leading conditions included malaria, polio and leprosy, along with other communicable diseases such as tuberculosis, trachoma, media, meningitis and parasitic disease. The incidence of many of these communicable diseases has been greatly reded in developed countries but they remain a significant cause of disability in LICs. The second major cause of disability was war, trauma or accidents (primarily road accidents). The third most common cause of disability was congenital and infectious diseases such as epilepsy. The poor quality of prenatal care results in disabilities such as cerebral palsy. Other causes of disability include malnutrition due to vitamin A, iron and iodine deficiency and chronic medical conditions such as rheumatic diseases, stroke and diabetes. The HIV/AIDS epidemic has further contributed to the prevalence of disability because many people living with HIV develop different types of impairments and functional limitations (Uromi&mazagwa, 2014).

2.8 The Current Situation Disability in Ethiopia

The number of people with disability is above fifteen percent of the total population in Ethiopia. As World Bank and world health organization (2011) report, there are an estimated 15 million children‚s, adults and elderly person with disabilities in Ethiopia representing 17.6 percent of population. A vast majority of peoples with disabilities live in rural areas where access to basic services is limited. In Ethiopia 95 percent of all persons with disabilities are estimated to live in poverty. Most of them are dependent on their family support and begging for their livelihood. People with a disability include: people who are blind or partially sighted, people with learning or intellectual disabilities, people who are deaf or hearing impaired, people with a physical disability, people with long term illnesses, and people with mental health or psychological difficulties, people with an acquired brain injury.

Furthermore, the status of persons with disabilities in Ethiopia is even more tragedy and severe due to the presence of diversified pre and post-natal disabling factors (like infectious diseases, difficulties contingent to delivery, under nutrition, malnutrition, harmful cultural practices, lack of proper child care and management, civil war and periodic drought and famine) and the absence of early primary and secondary preventive actions (FDRE, 2002) The most current problems regarding disability are: lack of public understanding; lack of information on the number and status of disabilities; shortage of basic needs, such as vocational training placement; health facilities and inaccessibility to assistive devices etc. On the other hand, disabled persons, in Ethiopia, currently didn‚t to go out in public due to spiritual evils associated with disability (handicap).This inaccurate information and statistics on disabilities forced the families who have disabled family members to hide their members from the public. To improve the current situation and minimize the existing problem which are related with disability, the EFDRG has established a Formal Rehabilitation Department under the Ministry of Labor and Social Affairs (MOLSA). The major responsibilities of the department are to make practical rehabilitation activities, capacity building, and awareness rising. Besides, the government administration system has been decentralized from the central to regional levels with structures extending from the zones to the districts. With respect to organization people with disabilities have formed five associations and one federation to advocate their rights (FDRE, 2002)

In addition, the Government of Ethiopia has formulated and implemented a number of laws, policies and standards which related to people with disabilities: Some of the laws, policies and standards are the rights to employment for persons with disabilities. Regarding employment right, the proclamation No. 568/2008 makes null and void any law, practice, custom, attitude and other discriminatory situations that limit equal opportunities for people with disabilities. It also requires employers to provide appropriate working and training conditions; take all reasonable accommodation measures and affirmative action„s particularly when employing women with disabilities; and assign an assistant to enable a person with disability to perform their work or follow training (World Bank and World Health Organization, 2011). Besides, the proclamation No. 691/2010 ensures the conditions of equal opportunities and full participation o persons with disabilities and those people living with HIV/AIDs. The other framework document 2009 provides to have equal opportunities in terms of Special Needs Education (SNE) in Technical and Vocational Education and Training (TVET) (World Bank and World Health Organization, 2011).

Moreover, the Growth and Transformation Plan (GTP) 2010/2015, has given more attention for disability as a cross cutting issue of development where emphasis is given to prevent disability and to provide education and traing, rehabilitation and equal access and opportunities to persons with disabilities. Still the other current National Plan of Action of Persons with Disabilities (2012-2021) aims at making Ethiopia an inclusive society. It addresses the needs of persons with disabilities in Ethiopia for comprehensive rehabilitation services, equal opportunities for education, skills training and work, as well as full participation in the life of their families, communities and the nation (World Bank and World Health Organization, 2011).

2.9 The Perceptions of the People towards Persons with

Most of the people have negative perceptions about students with disabilities. The perceptions of the people are related to the cause of disabilities and which are: a cursed from God (due to gross disobedience to God„s commandments); ancestral violation of societal norms (e.g., due to stealing); offenses against gods of the land (e.g., fighting within the society); breaking laws and family sins (e.g., stealing and denying); fortune (e.g., due to marriage incest); witches and wizards (e.g., society saw them as witches and wizards); adultery (a major abomination); a warning from the gods of the land (due to pollution of water and the land); arguing and fighting

with the elders(a societal taboo); misdeed in a previous life (such as stealing); illegal or unapproved marriage by the societal elders (arguing and fighting against the elderly advice in marriage); possession by evil spirits (due to gross societal disobedience); and others (Onu & Ugwuanyi ,2012).

2.1 The Major Challenges of People with Disabilities

In poor countries, disability makes it difficult for people to get out of poverty. The absence of rehabilitation centers, lack of (equal) access to education, employment and other services makes it particularly an uphill battle for people with disabilities to overcome livelihood challenges (Policies & Program Implementation, 2010). Furthermore, person with disabilities face multiple barriers when they enter in to different educational institutions. They also face different challenges in accessing health services as they usually get humiliated by health providers while health centers‚ infrastructure poses obstacles for them to reach the areas; gender imbalance of employment opportunities to persons with disabilities as men with disabilities are more employed than that of their counter parts and that the working environment are also not friendly to persons with disabilities. Furthermore, persons with disabilities face challenges such as denial of employment, economic marginalization because they are regarded as people who cannot contribute to anything, are dependent and always wait to be helped.

The other challenge for persons with disability is lack of physical power yet to fight sexual aggressors. In addition, most of people with disabilities are poor so they look for money and get HIV/AIDS in the process. In terms of access to information, they are marginalized groups who are not easily reached by health information, as for example many people with disabilities do not have the opportunity to access where HIV/AIDS discussion, blood screening and sensitization take place. In the same manner they deliberately have unprotected sex with them. The last but not the challenge is the wrong belief of the men in the society. Some wrongly belief that women with disabilities are not HIV/AIDS infected. Accordingly, some men tend to assume that women with disabilities are less likely to have HIV/AIDS and so involve them in sex relations (Uromi & mazagwa, 2014).

The disadvantages that make individuals with disabilities and constitute significant deficiencies in the lives of individuals vary according to the type of each obstacle. Therefore, the problems faced by each type of obstacles may be different from each other, as well one of the biggest problems faced by orthopedic impairment, namely the people who use wheelchairs, crutches, prostheses and so on, is the transportation problem. Auxiliary equipment used by these people (wheelchairs, crutches, prostheses, etc). Raise their living standards, but the equipment never can take the place of a human limb (Kuzugudenli & Kaya, 2016).

More specifically, there are five barriers that face students with disability in educational institutions. The first challenge is-inaccessibility of physical environment; Secondly, accesses to information especially for blind and deaf students are difficult; third, entrance to different education for Persons with disability can be more complicated; fourth, assumption of normalcy: Persons with disability face difficulties because they are operating in academic environment that work without regard to their 20 disability; fifth, level of awareness student„s experiences with the member of the staff they came in to contact has its own impact on the experience of the students in higher education institutions (Dawit, 2014).

2.10.1 The Challenges of Students with Visual Impairments

Academic systems and institutions globally have faced pressures of rising number of students and demographic changes, demands for accountability, reconsideration of the social and economic role of higher education, the impact of new technologies among others. The situation in Africa and particularly in Ethiopia is worse off compared to the other developing countries due to the lack of maintenance and refurbishment of physical facilities, lack of technological infrastructure, and poor library resources which are widespread features of current African education organizations (Omede,2015).

Besides, the different challenges for person with visual impairments strive to learn the content required of all students despite the challenges their vision loss present. Barriers include under identification of students with visual impairments, inadequate teacher training, lack of appropriate support services, lack of supplemental curricula focusing on the needs of students with visual impairments, general education environments which are highly visual, and teacher perceptions of these students (Janae & Jones, 2017)

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Still person with visual impairments often have other conditions which impact their ability to learn, and their visual impairment is often not identified as their primary condition. Moreover, the number of specialists in visual impairments in instructional positions is insufficient given the number of students with visual impairments requiring specialized instruction. Because person with Visual impairments are held to a standard of accountability for acquiring sufficient skills and knowledge through their school career (Janae &Jones, 2017).Another challenge to providing adequate services to person with visual impairments is inadequate teacher training and preparation. Teachers of person with visual impairments are responsible for providing specialized instruction and support services for these students, and this instruction should be adequate to compensate for the student„s lack of visual functioning. There are many barriers that could impact the academic and social progress of a person with visually impairment (Janae &Jones, 2017).

As earlier mentioned above, educating the visually impaired in education institutions of learning is loaded with many problems. If these problems are not given proper attention by government, they may not be able to acquire qualitative education for their benefit and the benefit of the entire society. Some of these problems are discussed below:

Architectural Barriers : It is apparent that many buildings in some education institutions are not accessible to the visually impaired because of the presence of high steps, curved stair cases, and narrow walkways. Basic design factors are not being considered to assist students with visual impairment in their academic activities.

Negative Attitude of the Public: Attitude is a tri element concept embodying beliefs, emotions and behavior; these characterize human beings in intra personal and in social interactions. If the attitude of the public towards the visually impaired is positive, more enlightened treatments ensured and when attitude is negative, they will continue to suffer. This is one of the major problems confronting the visually impaired and their education globally. Visually impaired persons being educated along with their normal peers (with objectives of fostering positive attitudes and more acceptance of the visually impaired persons among others), negative attitudes have continued to be expressed towards the visually impaired students by the teachers and normal students.

Inadequate Materials/Equipment: The usefulness of materials and equipment in academic exercise cannot be over emphasized as students cannot do without them. Special materials and equipment required by the visually impaired are very important because the items almost replace their eye sight. This makes these essential to their education. These educational items are not easy to come by and the available ones are grossly inadequate to meet their educational requirement. Asserted that facilities/equipment is grossly in adequate. Effective teaching and learning as well as a quality driven educational system cannot take place successfully without facilities/equipment such as cassette recorder, talking books, optical aids, optician, bailers, typewriters etc.

Some of the visually impaired are from poor socioeconomic background that makes it difficult for them to afford qualitative education unless governments, Nongovernmental Organizations (NGOs) and well-to-do individuals come to their aid (Omede, 2015).

On the other hand, instructing children with visual impairments or any other students with disability, teachers continually confront barriers. Among these barriers are challenges relating to professional preparation, equipment, programming, time, communication, over protectiveness, expectations, and apathy or poor attitudes (Lieberman & Wilson, 2002).

2.10.2 The Challenge of Students with Physical Impairment

As students with visual impairment, the students with Physical impairment have more challenges. The challenges may include any of the followings: orthopedic impairment (acquired or congenital physical motor impairment); cerebral palsy; spinal bifida; muscular dystrophy; arthritis; congenital anomalies; ontogenesis imperfect; chronic disease are manageable conditions including those serious problems in terms of physical impairment evaluating criteria such as accessibility, adequacy (usability), transportation, safety, equipment of open green spaces for the use of physical handicap (Kuzugudenli & Kaya, 2016). Some of these problems encountered in education with people in wheelchairs are riding / getting out of the cars and travelling with them. Vehicles such as cars, buses and minibuses to be designed not considering the disabled, and lack of proper embarkation disembarkation on vehicles form the basis of the transportation problem.

Different problem solving mechanisms are developed in Africa including the Ethiopia context. In line with idea, Uromiand mazagwa, (2014), stated that the African states„ including Ethiopia governments in cooperation with civil society are supposed the following problem solving mechanisms: formulating and implementing national policies, programs and legislation to promote the full and equal participation of persons with disabilities; promoting the participation of Persons with Disabilities in the process of economic and social development; promoting the self-representation of People with Disabilities in all public decision-making structures; enhancing support services for disabled persons; promoting special measures for children, youth, women and elderly persons with disabilities; ensuring and improving access to rehabilitation, education, training, employments, sport, the cultural and physical Environment; promoting and protecting disability rights as human rights; supporting the development of and strengthen ,Disabled Persons„ organizations and mobilize resources.

The solution of persons with disability in physical impairment can be achieved by the elimination of shortcomings. The problems experienced in transportation will be reduced to a minimum by selecting the proper vehicle designed for this work and the acquisition of appropriate equipment to other vehicles for wheelchairs. Another problem for orthopedic disabilities is the access problems in indoor (home, hotel, school, etc.). In particular, the width of doors, lack of the appropriate standards for the disabled bathroom and toilets, lack of wheel chair ramps, the high thresholds of doors, lack of elevators are some biggest problems experienced. Physical barriers restrict travel opportunities for many people with disabilities; and such places should be accessible and open to all people including persons with disabilities, and the disabled people should be considered when arranging the physical environment of these areas from planning and design stages (Kuzugudenli& Kaya, 2016).

2.12 Types of Traditional Church Education

The traditional schools of Ethiopian Orthodox Tewahido Church are extremely endowed with remarkable spiritual songs which are originated and formulated by St Yared for the first time. Those songs are extremely incredible, incomparable with any other kinds of music in the world because of having its own spirit, its own differentiated characters from other world songs with its

own melody, its own tune and its own notation of songs. The sacred songs are truly classical in nature because it has been used in Etha for along centuries by establishing its own tradition that continues to let somebody know the spiritual and substantial lives of the indigenous people (Mezmur, 2011.)

As per Mezmur Tsegaye (2011), there are different types of traditional education for Ethiopian orthodox Tewahido church, such as reading education (school of reading), Spiritual Music education (school of Music), Poem Education, Aquaquam (Swaying), Zenewa site, Qidasie (Liturgical Music), translation education (school of book). These types of education have been highlighted one by one in the following topics:

2.12.1 Reading Education (School of Reading)

This type of education is the first stage in the traditional education system in Ethiopian orthodox Tewahido church where primary instruction is given for students. The young pupils at the age of five years go to the learning schools in church through the will of their parent for education. In some case, the youngest children may be taken to traditional church schools by force the becaus learners didn,t know the value of education and the harmfulness of ignorance. In theory, both the boys and the girls and all members of the religious ethnic groups and classes are eligible to be enrolled in church schools. Nevertheless, in rural areas parents generally discouraged the education of girls, because their role is to be a good housewife, and for this role no formal education is felt to be necessary. On the other hand, the role of the teacher is accepting such pupils as series responsibili and proceeds to teach them by threatening to punish them with a little whip, as the occasion may demand (Mezmur, 2011.)

The main objective of reading education is to teach children to read religious books, practically all of which are written in Geez language and its instruction consists almost exclusively of reading. Through the process of learning the children expected to master the 231 letters of the Geez language, and are drilled in the art of good reading ways. Therefore, parents are obliged to send their children to the school of reading as a first step to be enrolled in a modern formal government school (Mezmur, 2011.)

The number of students in a traditional school of reading, at maximum, can be as high as 200. However, the average number of students is 70 or 80 in traditional school of reading. The teaching learning process or the lesson started at eight O‚clock in the morning lasted to evening at12. The learners are expected to read loudly towards the teacher to be listening carefully for correction combined with the shrill voice of young children can be quit deafening. The readymade materials or the lessons are organized in a group of three, each composed of the teacher, who is the more advanced student, the learner, and the observer (Mezmur, 2011).

However, both the learner (reader) and the observers are required to concentrate their attention towards the letter of the text being read. As a mastery of learning, the teacher teaches only two or three of the most advanced students who have attained being able to read the psalms of St David ata given time. At the same time, he keeps full of activity at his handicraft such as making mats, priming parchment, writing manuscript. The instruction of reading education is given in to two different stages or instance the provision of Geez Alphabet (Fidel) instructions and reading of the Psalms of St David (Mezmur, 2011.)

In the teaching learning process, the traditional students in church education can exercise and practice the reading education by using different religious textbooks usually known as the Gospel of St. John. The methods of practicing reading education are those described under Melikite Yohannes hawaria wolide Zebidewos or Alphabet (Fidel) namely, qutir, geez, wurd nebab, and qum nebab. If the learners mastered the reading style through practice and the teacher being convinced by the mastery of students‚ reading from his daily observations, the teachers lets the learners start to learn the reading of the Psalms to the next higher stage of reading. On the other hand, the outstanding learners may master the reading of psalm within one year or even nine months because the slower achievers may take as long as three years to master the skill of reading (Mezmur, 2011.)

2.12.2 Sacred Music Education (School of Music or Zema)

Sacred music education is useful and pre-requisite learning discipline to excel in other fields of studies like poem or qine and scriptures. Due to this reason most of the Ethiopian fathers from ancient times up to now have favored sending their sons to the school of sacred music education to acquire proficiency in this fine art (Mezmur, 2011).

The study of sacred music or zema education is important not only preparing children for career advancement in the Ethiopian orthodox Tewahido church, but also it provides a worthwhile knowledge inherently exquisite art, as a thing of beauty. Besides, it can give very important background information for other people who can compose secular tunes like war songs, funeral dirges, begena and etc (Mezmur, 2011).

Even if sacred music education has similarities in different aspects, there are contextual variations of like Kome Zema, [Achabir Zema] and Tagulet Zema, widespread in Koma and Tagulet district respectively. Yet the local dialect of zema can never command the universal acceptance and respect accorded to the zema of Bethlehem which is of peerless melody and of the highest refinement (Mezmur, 2011).

The teaching learning process for sacred music education can takes place at eight o'clock return from church after morning service or prayers. The teacher will applaud for students to come around the teacher and the students will be gathered and assembled immediately around the teacher to conduct a class. Furthermore, the teacher or the eldest student assigned to conduct a class will seat on white sheepskin or goatskin on a low earthen platform. Then, the learners will be divided into different learning groups and proceed with their respective reciting from a different book of sacred music education. The most advanced learning groups from the three groups', takes a seating place directly facing towards the teacher or any other mastered student assigned to deliver a class by substituting the formal teacher. On the other hand, the other two learning groups also take their respective places on the floor at the right and the left of their teachers or the assigned master student to conduct a class (Mezmur, 2011).

Each group of learning member sings from a single text, or one of the groups sings and the rest followed him what he said. In the process, the more advanced students serve as monitors of instruction to instruct the other beginner students. If one of the students believed mastered the hymn, he is expected to go in front of the teacher and sing whether he has mastered or not for examination. After the student presentation, the teacher either approves and gives the student a new assignment or orders further practice on the same text if he is not mastered well the text (Mezmur, 2011.)

The process of learning sessions or lessons advance day after day until the student finishes the fixed text of the hymn and knows it well by heart through rote memorizations. Even the founding words become the Psalms David, sacred music education has many chants such as chapters (miiraf), Degua and Tsoma degua. All of the lessons of music education are studied by heart, unlike the Degua or Tsomadigua (Mezmur, 2011.)

In this manner, the teaching learning process or session assigned for the day ends at about four or five o„clock in the afternoon even if there are evening memorization classes. After the learner acquired the mastery of knowledge in sacred music education and has received testimonial blessings from his teacher, the young scholar departs in search of an opportunity to practice his profession independently as professional in other areas (Mezmur, 2011.)

2.12 Poem (Qine) Education (School of poems)

Poem education can be conducted in different places if there are more qualified teachers for example; the students can to go to Tigray, Yejju, Dimma or Were„elu to study education. In these teaching places, the freshman students spend a couple of days in the form of listening, observing and generally familiarizing themselves with the context of Qine education school set up. The new comer student is expected to present himself before the teacher or the mastered students in the area and formally asks permission to join Qine classes. If permission is granted, the freshman student will be assigned to an assistant teacher among the most advanced students to train the student for the first elementary steps. The freshman student is required for the next week or ten days acquiring a minimum of geez vocabulary, memorizing classical poems and analyzing them with the help of the assistant teacher (Mezmur, 2011.)

In a Qine school, there are usually three or four mastered or advanced students [Asnegary or Zerafi] with a sizable student population having permission from the teacher to teach the less advanced students or bingers. Theses assistant teachers perform all of the functions of their teacher, as they are implicitly recognized as appropriate teacher after prolonged observations and practice by the master himself. Therefore, the assistant teachers will lighten the teaching burden of their teacher (Mezmur, 2011).

As other forms of education, the evening class will be followed in the night with the memorization of the daily installments of geez vocabulary which are loudly repeated four to five times by the students who divided into different learning groups. Each learning group is headed by one advanced student appointed by the teacher to guide it. Following the vocabulary lesson practice, the teacher will present his own [mind generated] title composition [Qine Zerefa] for all students to learn each student by heart and analyze in great detail (Mezmur, 2011).

Qine education has many forms that follow different consecutive steps with its depth and width. The first form of Qine education or stage of the lesson begins with a poem that consist two line of verse called the Gbae Qana, the second form of Qine is Ze€amlaki that consist of three rhyming line of verse, the third form of Qine is Mi-bezhu that consist three line of verse with longer phrases, the fourth form is Wazema that consists of five verses, the sixth form of Qine is nilaamed Silse that consists six lines of verse. Next to these form of qine education the seventh, eighth, and ninth forms of qine education is named Ze-yieze, Sahleka, and Meweds respectively (Mezmur, 2011).

To internalize these forms of Qine education, the students expected to spend their times trying to compose their own original poems. The study of qine education is a full-time work that demands a great concentration and attention. The more talented or gifted students therefore attain graduation after a minimum of nine months of concentrated effort pursued night and day. In order to master all the intricacies of qine and of the geez language to the end of becoming a qine master himself, the young scholar has to continue his intensive studies for a further period of three to four years. Even if the students graduated at Bichena or at Debre elyas, they are expected to go to other schools like Washera and Gonje for further training at a higher level for the sake of mastery their knowledge. At this stage, they are already qualified to be assistant teacher [Asnegar or Zerafy] & can teach the other lower class students in poem schools (Mezmur, 2011).

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2.12.4Aquaquam [Movement] Education (School of Movement)

This is the other kind of spiritual music that is different from pure liturgical music which is conducted with the assistance of staffs those hold singing sticks ,Sistra and Drums. This form of religious movement music is known as music Mahlet, which has ancient origin, the so called St. Yared that handed down to the present generation. After the students reach the required level of Zema Education, the students may forced to proceed to the next school of [movement] education or aquaquam education which represents the higher stage of musical training in which the use of Drum and sistrum is the dominant element of Aquaquam education (Mezmur, 2011.)

In this discipline, the student first required to explore in advance about the qualifications, personality, and ability of their prospective teacher in the area, about the amenities offered by the nearby societies or monasteries where the school is located, about the number of students attending in the school, and so on (Mezmur, 2011.)

Although the form of education varies from place to place, the city of Godndar sustained being the center of excellence for aquaquam education, particularly the so called Beta Mariam where the freshman students join from different surrounding regions. [The variations may named as lower house school (tach bet), higher house school (lay bet), Tekle, etc]. The teaching learning process delivered through the daytime and the students are expected to practice they learned from the teacher at the evening and night sessions. Moreover, there is no one student who will be allowed to teach another student under him even if he advanced and mastered the skill of aquqquam education. The teacher is the only professional in the center of Excellency at Gonder and he must teach all of the students exist in the center. This arrangement of the curriculum is time consuming and coasty for students to witness the highest manifestation of the art by the greatest masters under whom he must now perform in order to receive their testimonials for his own mastery of the complex subject (Mezmur, 2011.)

In this form of education, the youngest scholars can support themselves materially by doing handicrafts like making mats and parasols. The students are expected to secure or earn their daily foods being a regular (prayer books)reader of [the St Michael„] books in the Morning time through directly going to the home of wealthy families or societies around the school. If the learner is gifted or talented enough, he can complete his training in Gondar in a little more than a

year. However, in the other extreme, there are some students who stay for a long period of time in the center for instance, ten years in the study of aquaquam education (Mezmur, 2011.)

2.12.5 Zemma-Mewaseit Education

In this form of education, two concepts or types of education (Zemmare and Mewaseit) have been discussed together even if one form of education is different from the other form of education. Accordingly, Zemare means a song of communal praise and prayer. This is one of the five forms of church sacred music educations that originated by Yared and handed down from generation to generation up to the present time. The benefit of this form of church music education is for special occasions related to the observances of Sundays and those of anniversaries regarding our Lord, Our Lady, saints and others. On the other hand, Mewasit means the other form of music education which is very important for praying purpose especially for those people who died being Christian (Mezmur, 2011.)

Even though, this stage of education is most complex and highly refined, the student will not be as such challenged since they acquired a good background of general sacred and poem education, and they can easily master these higher forms of educations only in one year and half months. For the mastery of or study of zemmare-mewasit education, the traditional church students are expected to go to Zuraba in Begemder province because Zuraba is the center of excellence for zemmare mewasit education. Both types of educations are equally important for traditional church teachers and students in their future endeavors. This type of education will be completed within a year and half even if it depends on the ability of the learner (Mezmur, 2011.)

2.12.6 Book Translation Education (Metsehaf Bet) (Scho

This form of education is the general term used to explain the four types of School of thoughts in Ethiopian orthodox Tewahido church education. The first type of book translation education is known as the Old testaments (Biluyat) translation with in which 46 Books are translated and studied one by one with appropriate comments (Mezmur, 2011.)

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The other type of Book translation education included under this category of education is the New Testament translation (Haddisat translation) within which 35 Books are translated and discussed in detail. The other third category that will be discussed under this type of education is [the book of professors in the church education or the book of scholars in the church education] metshafe liqawent, in which the works of the church fathers or scholars such as e.g. St. John Chrysostom, Qerlos and others Festha Negest €The Canon Law• as well as Bahre hasab •the calendar calculation• are translated and studied one by one. The last but not least category of education that will be presented in school of book translation is [the monks„ book] metshafe menekosat. This book mainly focuses on the activities of the monks including their communal life conditions in different monasteries with different periods (Mezmur, 2011.)

In these specialized branches of church education, the traditional church education students are expected or exposed to internalize the traditions of the Church, theology, Church history and laws through interpretation of the various individual writing works. When each sentence or phrase of a text is interpreted depending on the content, theological, moral and historical questions are raised, discussed, and developed. However, the commentaries of these teachings do not proceed under systematic theological or historical categories rather it depends on the content and theological aspects of the book (Mezmur, 2011.)

For the sake of specialization the Old Testament, the scholars are expected to go to Gojam province since it is the universally acknowledged center of such study. On the other hand, for the sake of the New Testament specialization the scholars are required to go to Gondar province in which the study style of the translation is divided in to two categories known as layabet €the upper House• and tach bet the €lower house•. This creates a freedom for the youngest scholars to choose and join the center of education they preferred to learn even if it is impossible both types of education at the same time (Mezmur, 2011.)

The most interesting thing that observed in the life of the school of books among the students is the existence of common understanding and support between the teacher and the students or between the Master and disciple. The learners share their teachers„ sadness as well as happiness, treat them in the time of sickness; serve them loyally and devotedly. In general the students look after their teacher as well as their colleagues„ wellbeing. The relationship between them looks

like the relation of the father with his son in the spiritual plane. This condition motivates the many young scholars to decide and give a service for their master for a long period of time even if they complete their studies on time (Mezmur, 2011.)

2.12.7 Liturgical Music (Qedassie) (School of Liturgy)

This form of education is the other type of church music education in Ethiopian orthodox Tewahido church. A teacher who specialized in Kedasse or the Mass is found to be practical in all main churches all over the country. The role of the teacher who specialized in this branch of liturgy teaches and prepares for the service of gebre diquna and gebre qissina in the church usual activities. On the other hand, the main functions of deacon and of a priest in the church are serving the laity and the church Christianity. Children of the clergy, who use church lands usually enter such schools in order to become deacon or priests in a church and thus keep their church land in the hands of the their family. The rest, including teaching, traditions and service of the Church, is learned through daily experience in the parish itself. Usually a candidate for his training is attached to a priest or monk to whom he gives certain services, accompanying him on visits of families, festivals, and ceremonies in and outside the parish. Through their 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 (Mezmur, 2011.)

For the sake of specialization in kedase, the traditional church students are expected to go to Debra Abbay which is located in Tigray province or to Sededkula Qedasie Education in Wadla (Lasta district). However, there is a tangible difference in the main styles of educations in these well-known centers, but both types of education are with very high quality. St. Yared has contributed and composed around 14 musical compositions of Anaphora. The numbers of the Anaphora are officially fourteen, the basic one normally being used are Twelve Apostles. The number of official Anaphora of the Apostles are: our Lord Jesus Christ, our Lady Mary, St. John Chrysostom, St. Dioscorus, St. John the Evangelist, St. Gregory the Armenian, the 318 Orthodox, St. Athanasius, St. Basil, St. Gregory Nazianzen, St. Epiphanius, St. Cyril, and James Serug etc. In any case there is no lack of teachers kedasse as a sideline with other

specialties. For this reason, the youngscholar‚s passage through ses as a rule rather a smooth one (Mezmur, 2011.)

2.13 The Objective of Traditional Church Education

Traditional church education has its own mission and objectives intended to achieve at the end. Accordingly, thefirst objective of traditional education is to give moral and religious education. The other main function of traditional church education is to prepare the young men for the service of thechurch as deacons, priests, scribes etc (Shiferaw, 2015).

In addition, traditional church education has three principal objectives: teachings, religious practice, prepare men for church service and, the spread literacy. The whole program of church education takes longer time (Mezmur, 2011).

The other objective of traditional Church education was focused on religious matter; where the curriculum is largely unchanged and uncontested that means the contents are considered true, everlasting and worthwhile in nature for the follower‚s people. In this idealistic educational Philosophy, teachers are considered as a spiritual leader (Abbink, 2003).

Besides, the first most important mission has been to prepare individual for the priesthood and the other most important mission has been to extend the faith through Christian culture. Church schools trained not only priests, but also monks and church teachers or Debteras [Merigetas], who were often more educated than priests [Merigetas are the teachers of priests], they are served (Ethiopian history and background, 2002).

2.14 The Practices of Traditional Church Education in E

The practices of traditional church education in Ethiopia Orthodox Tewahido Church Schools is different depending on the levels and types of education provided in those schools because each type of education system have their own teaching methods, course contents and competency assessment techniques even if the target groups‚ age to be different. For instance, the students in the school of reading and students in school of book translation is very different related to the method of teaching, assessment techniques, classroom arrangement and the

contents required to be master by the students in each education system. In short, the practices of traditional church education in the Ethiopian Orthodox Tewahido Church are briefly presented under here:

2.14.1 Teaching Methods in Traditional Church Education

Even if there were non formal written documents of education and organized contents like today in traditional education, there were a strong transmission of knowledge from one generation to the next generations in different ways or methods of teaching. Traditionalist teachers were simply training their descendant's mind and hand through participatory way of learning. In this teaching method, the students are actively participant in all aspects in cultural education of Ancient Cushitic people and more engaged in the activity to them and made adaptation in each every day activities. This adaptation was built through process and over time but not overnight. In this form of education, it was ancestors and elders who mold and coach the successors (Eyasu, 2016)

On the other hand, in traditional church education, all learning experiences and the content were predetermined by the church literates of religious leaders and teachers. In addition, the subject matter to be learned was arranged based on their complexity level. At the stage of learning, they taught alphabet, next reading and writing then at the end religious dogma will be offered to the students. In order to internalize or inculcate these contents in the mind of the traditional church educations students, the teacher are expected to train mind and hands of the students through rote memorization and imitation teaching method. It was just like spoon feeding style. In the teaching learning process, the teachers are transmitters of knowledge whereas students are passive receivers of knowledge from the teachers. Besides, the mode of delivery was simply through talk and stick because there is no two way communication (Eyasu, 2016)

2.14.2 Teaching Methods in Sacred Music (Zema) Educat

Even if there are different types traditional church education such as: church music, church poetry, and religious literature, etc, this research mainly focuses on spiritual church music [Zema] education and discuses the teaching methods in spiritual music [Zema]education.In all of the above listed schools of thoughts, the traditional church education students required to learn

the readymade material through heart. The teacher of [spiritual music education] Zema sits in the middle of his pupils, who are practicing their daily assignment the hymns individually or in groups. Each group sings from a single text, or one of the groups sings and the rest observe him. The more advanced students serve as monitors to instruct the beginners. When one of the students has mastered the hymn, he goes and sings before the teacher. The teacher either approves and gives the student a new assignment or orders further practice on the same text. The lessons advance in this manner day after day until the student finishes the fixed text of the hymn and knows it by heart (Hailegebrial, 1970)

Furthermore, most of educators and intellectuals of the previous time traditional church education teachers were firstly educated in church schools. This practice supports the educational statements that state teachers teach their students in the way they taught. However, this type of teaching approach is being criticized by different scholars due to its inability to develop critical thinking, creativity, and problem solving ability of the learner (Mezmur, 2011).

Generally, the main teaching method to traditional church education is memorization and recitation of religious text books with the guide of the church teachers how to memorize it. Mostly, students memorize the text written in geez language without understanding the meaning [the word] specially in primary educations (school of reading, school of swaying, and school of liturgy) but the way of teaching is the cooperative learning style one student support to another and based on groups. As opposed the higher education system (school of music, scho of pottery, and school of book) students memorize text, understand the meaning of the text, develop creativity, and also ability for students as a critical thinker, even if the way of teaching methods are group discussion and creativity. The church educ has also practiced cooperative learning style (Chaillot, 2009).

2.14 The Contents of Education in Traditional Church Education

In traditional church education schooling system, there are different types of contents to be provided for students in each school based on the students‚ level of educations. The contents of education primarily focus on religious matters which is bibltext written in Geez language. The contents also include: reading different geez text books, writing the contents of education, numeracy, religion, Ethiopian history, law, geez, etc. These contents of education is mostly

provided and delivered for the target groups in school of reading, school of swaying, and school of liturgy (Haile, 1970 & Alemayhu, 2010).

Besides of this, there are some contents which are being provided for students to learn at higher levels, such fields are church history, pottery, tology, the art of writing manuscript and painting, philosophy, church music etc. These contents of traditional church education are being delivered in the school of music, school of pottery, and school book translation in different places with different method of teaching learning process (Chaillot, 2009).

Regarding this issues, Alemayhu (2010), argued that the traditional church education system does not integrate vocational and technical education in its educational activities. It is the form of exclusive type of education. Therefore, the direct contributions of the traditional church education for economic development of the country are not as such significant.

2.14 The Arrangement of the Learning Classroom in Ch

In Ethiopian orthodox tewaldo church education, the teaching learning process being practiced for more than thousand years are attached to each individual churches and monasteries under big trees, and big halls (Shamely, 2017). The teachers, in traditional church education system starting from its inception, adopted self contained classroom management system. Besides, as per Alemayhu (2010), one teacher who assigned to teach students in traditional church education expected to teach around 30 students. However, different authorues regarding this idea differently, for instance, Mezmur (2011) noted that one teacher has the ability and the responsibility to teach around 60 students; furthermore, both Challiot (2009) and Halie (1970) argued that no need of assigning specific number of students for the teacher, rather all students must be assigned to one teacher who is being employed in a given church.

In short, there are different views in different literatures regarding the number of students assigned to the teacher for the teaching learning process. However, there is no problem either the number of students became large or small in traditional church education because the main requirement is the existence of one teacher in one church for the teaching learning process.

2.4.5 Assessment Techniques in Traditional Church Edu

Since the main teaching method of church education is memorization and recitation of religious texts, its teaching approach is being criticized due to its inability to develop critical think, creativity, and problem solving ability of the learner (Mezmur, 2011). In this teaching learning process, most students memorize text books written in geez language without understanding the meaning of the text specially in primary form of education (school of reading, school of (art) swaying, and school of liturgy) but the way of teaching is the cooperative learning style one student support to another and it is based on groups. However, the teaching learning process, in traditional church education opposes the higher education system (particularly school of music, school of pottery, and school of book translation) students memorize the texts written in Geez language, understand the meaning of the text they read, develop creativity, and the ability to be critical thinker even if the method of teaching   is group discussion and creativity. Besides, the church education has also practiced cooperative learning style (Chaillot, 2009; Inbakom, 1974). In short, the assessment method of teaching in tradl church education is an oral test in all education systems since written assessment is very rarely in church education.

2.15 Students Motivating Factors to attend in Tradition

Children are motivated attend in traditional church education due to different interwoven reasons: For example, religious beliefs take the lion share for students,, attendance in traditional church education. Because orthodox Christian followers have astrabelieve to happen through the promises of the words from the God, the so called Slket (pledge). This is a highly religious agreement between the parents and the God if something has done from the God. Besides, knowing and well understanding the principle of Christianity is the others motivating factor why children became traditional church education students and there is a strong belief about the controlling power of God in every aspect of the believers is the part of their religion in Christianity. Even if there are multiple reasons, some reasons are: the will of God; the belief if they study the religious education, their thoughts and actions will be shaped in a way God want them to be and joining the kingdom of heaven after death. The other motivating for children to attend in traditional church education is culture that is being practiced and reflected at the societal, familial or individual level. The contribution of the   cultural and religious practice is profound for being traditional church education student (yk€oldemari). The positive

influence of the family members, role models students from traditional church education attendant students, and friends isalso paramount factor for students (Ashenafi Kassahun, 2012).

Furthermore, the result of graduates„ unemployment from modern education leads to attend in traditional church education as alternative opportunity by choosing the traditional church education over the modern education to be employed in church services as income generating activities. Still again children prefer attending in traditional education because of its time flexibility to finish their studies in whatever time it might take than modern education because of its nature of rigidity. However, in traditional education, it may take them longer or short time depending on their performance. There is no fail in the traditional education of EOC. Even if some children graduated from modern education, they became unemployed because of failure to join university and academic dismissal after joining the university (Ashenafi Kassahun, 2012).

2.16 Students€ Social Life in Traditional Church Education

The daily life of traditional church education students are always engaged and mostly dominated by educational activities. They do not engage in playing and leisure life activities because playing is understood as childish activity and reflection of immaturity by the children and the teacher. Even if the students are children, they are supposed to act like adults. This kind of behavior is reflected in their peer interaction which is primarily focused on chat and discussion. However, this is different from other children in the area where play is an important aspect of their life in addition to their contribution for the household reproduction. The children expressed less importance of play and leisure. This shows that how children in traditional church education are culturally and religiously conceptualized as a special group of children in Ethiopia context.
In short,   the social relationship of the children can be seen in to two major categories: horizontal and vertical social relationships. The horizontal (peer) relationship mainly focuses on friendship relationship that is initiated and motivated by social networking and it is characterized by sharing and cooperation. In this kind of relationship, conflict is not the acceptable behavior.
 On the other hand, the vertical social relationship focuses on the students„ relationship with their teachers and other students with higher educational level. The children have interdependent social relationship with the older students and teachers (ta). Furthermore, the students consider the teacher as their holy father where social parenthood is prevalent in Ethiopia. This

kind of interdependences and characterizes the relationship between the students and the church. While the church provides free educational opportunities for them, they provide different kind of service for the church in return. Besides, there is also a strong responsibility perpetuating the tradition of the church through the education and this made the church dependent solely on students (Ashenafi Kassahun, 2012).

2.17 Challenges and Opportunities of Traditional Church

In this sub unit of the literature review, the challenges and opportunities of traditional church education in Ethiopia have been discussed and elaborated. Even though the teaching of religion has been practiced throughout our country for centuries, it has encountered some of the most harsh trials and temptations in different periods. Among these challenges, the main are the following:

2.17.1 The Challenges of Traditional Church Education in Ethiopia

Under this sub topic the literature review, the challenges of traditional church education such as the invasion of the Yodit Gudit and Gragn Mohammed, the conflicting ideological perspectives from Catholic church in the 17th century, the invasion of Derbush/Mehadist/ and Italy as well as the causes of communist Regime will be presented and discussed in highlight.

2.17.2 The Invasion of the Yodit Gudit and Gragn Moham

In the Ethiopian history, known as dark ages, from 7 to the 13th centuries it was not always easy for the churches to flourish. In those times, our connection with Arab ports to the Arab Muslims, to the breaking of the churches of our churches, and to the rest of the catechist churches has ceased. Yodit was at that time the catastrophic collapse of church and our country. During 14 years of Yodit power, she isolated and murdered the descendants and clans of warlords and she destructed education centers served as theology schools found in Aksum, Debrdamo, Haike Gedam, Debre Hazalo, Mertulemariam, Tedebabemariam and Tanahaike ETC. She killed traditional school teachers and the monastery Monks, even so some of priests and servants took up a stampede and by gurds of the king lion went to Zeway Island and North Shewa, and because of this the system didn't collapse at all (Kahesay, 2018).

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Besides, the Tigray region and the rest of Northern Ethiopia are said to have been taught to teach their children to keep their monks occupied their sanctuaries. The Ethiopian orthodox Tewahedo church fell for the second time during the invasion of the left Ahmed, the great monasteries were burned with their books and pantomimes, the so called high ranking church elders and teachers have been the victims of the abusive sword and razor. In general, the Ethiopian orthodox Tewahedo church stripped naked by the plundering of the church (Kahesay, 2018).

2.17.3 The Difference of Opinion with Catholics in the 17th Century

Since the 17th century, Catholics who had intervened in the wake of the Ethiopian influences were in the process of trampling for two constructive centuries of bloody wars and conflicts. The main battles of this disagreement were the patriarchal schools. The conflict had stayed from (1599-1761 EC.) and during the Zemen Mesafint especially Ras Gugesa and Ras Ali from (1791-1818 EC). At that time valuable materials and prestigious and followers were dead and the schools also were closed (Kahesay, 2018).

2.17.4 The invasion of Derbush /Mehadist/ and Italy

Although the invasion of the Mehadist focused on Gondar and northwest Ethiopian, the destruction of Gondar, a center of many ancient monasteries, congregations of the religious people (collections) and worship centers, has been witnessed in the past. When Italians viewed that their imperfections in Ethiopia are ineffective, their attacks directed at their own people are plunging the people in to Ethiopia orthodox tewahedo church. During this time, many priests, deacons, and intellectuals were killed, including Archbishop Abune Mkfa and St Abune Petros], churches and monasteries were burned and crushed, and the educational institutions in them were crushed, and empty books and artifacts were lost(Kahesay, 2018).

2.17.5 Damage caused by communist Regime

One of the worst offenses in the dictatorship was land acquisition and developments under the monasteries and churches under the cover of the land grab. As a result, the students were

abducted and their school children were dispersed. The Derge collect the rest of students to the national troops without their will and goods (Kahesay, 2018).

2.18 The Opportunities of Traditional Church Education

In this part of the literature review, the opportunities of church education such as the provision special education for students with disability, the teachings of the priest and the stumbling blocks will be given more emphasis for discussions.

2.18.1 The Provision Special Education for Students with

Ethiopian orthodox tewahedo church has done a remarkable history by educating peoples with disability because of different reasons, the kind of thing that has to do with natural disaster, sickness, and disadvantaged. The church was not alone in teaching and the sick and giving more than food and shelter, the church had contributed for blind students by teaching theology up to higher levels the so called the €four eyes• scholars in terms of spiritual knowledge for example, teacher Esdros in Temben, he is the founder of lower house bible translation, teacher Goshu in Mota,the other teacher Goshu in Gonder, Aleqa Gebre eyesus, Megabe Aelaf Henok Wolde Mekael (the teacher of Movement(aquaquam) in Gonder Beatalemariam), Emhoy Gelanesh in Gonj and Merigeta Yitbarek Qirqos, his naked name is St Yared and he is the teacher of poem and Digua including merhaewuran and qemere areb etc. The church has contributed for students with disability by equipping different skills depending on their talent and the kind of the problem they faced, for those who were deaf by giving training in building, carpentry, poetry, and €Deguse skill• [the skill of binding different holy church books] they called €handado•. The church were teaching large number of students with different disabilities especially, for blind up to high ranking, and those they reached at this stage also has contributed a lot for the church service by teaching other hundred of thousands tts and above deacons and priests (Kahesay, 2018).

2.18.2 The Teachings of the Priest and the Stumbling Blo

Education has been used as a reference to Ethiopia. It has been more than seven centuries old since the beginning of the rule of law in the entry. The teaching of Geez language was written

by the priest of Median, the 9th generation of Uthur, who wrote the writing in stone, bones, clay, and wood. At the time, education was given to Ethiopia in great detail, so people from the surrounding counties were educated in Ethiopia (Kahesay, 2018).

2.19 Summaries of the Literature Reviews

The Ethiopian orthodox tewahido church is the first institution in Ethiopia in terms of providing traditional education to the people for a long period of times. The Ethiopian orthodox tewahido church traditional education is changing from time to time dating back to the birth of Jesus Christ up to now particularly, between the 15th centuries up to 20th centuries. The education system in Ethiopia was mainly dominated by Ethiopian orthodox tewahido church educations which have been provided in the church. In the church, there are different forms of church education delivered the students, such as reading, music, liturgy, special movement (the movement is back and forth; and from right to the left side or vice versa with a special musical dancing) poem, book translation educations. Each forms of education have their own course contents and objectives to be covered and achieved at the end of the course. These levels of form education are mostly requiring the students or the learners to learn by oral or rote memorization, group methods and cooperative /peer learning groups to internalize the contents. The teaching learning process (learning class room) is mostly held under different big trees and the students are being evaluated by oral since written exam in traditional church education is very rare. Duration of traditional church educations to complete the courses is different based on the level of education and student‚s talent and effort.

In addition to the teaching learning process, traditional church educations students have a strong relationships vertically (student teacher relationship) and horizontally (students with their friends and the society) in the life time. This leads towards the improvement of the learners' personal life in particular and for the development of the country in general through cooperation work. The teaching learning contents such as; theology, philosophy, music, language, literature and mathematics increases cooperation and sense of pride, encourages creativity, increases politeness and togetherness. On the other hand, there are some motivating factors for students‚ attendance in traditional church education, such as family influence due to Silet, the existing role model students in the village, religious belief, cultural influence, lack of job after students‚ graduation

in modern education etc. The main opportunities that the students gained   from traditional church education are the ability to read and write including speaking geez language perfectly. Besides, the students with disability have been provided special education, so called the €four eyes• scholars in terms of spiritual knowledge like teacher Esdros in Tigray. The teachings of the priest and the stumbling blocks are some of the opportunities of traditional church education. Even though the teaching of religion has been practiced throughout our country for centuries, it has encountered some of the most harsh and temptations in different periods. Among these, the main challenges are the invasion of the Yodit Gudit and Gragn Mohammed, the conflicting ideological perspectives from Catholic church in the 17th century, the invasion of Derbush/Mehadist/ and Italy as well as the causes of communist Regime.

CHAPTER THREE

3. RESEARCH METHODOLOGY

3.1 Research Paradigm

According to Patton (cited in Farooqi 2013, p.145), "a paradigm is a world view, a general perspective, a way of breaking down the complexity of the real world. Paradigms provide a system of thinking and perceiving the world, techniques and methods to do. Creswell (2007) points out, in conducting research, researchers employ either of the following world views or paradigms: post positivism, social constructivism, advocacy participatory and pragmatism. These paradigms have distinctive characteristics five on philosophical assumptions: ontology (what the researcher believes about the nature of reality), epistemology (researchers, believes about how the researcher knows/ what he/she knows), axiology (the role of values in the research), rhetoric (language of the research) and methodology (methods employed in the process of the study) (Hatch, 2002; Creswell, 2007) However, in this research, based on the research basic question to be addressed I used, pragmatism paradigm.

According to Creswell (2007) stated that pragmatism focus on the outcome of the research, the action, situation and consequences of inquiry rather than antecedent condition. That is concerned in the application what works and what solution to do for the research problem. In this study researcher tried to examine the challenges and opportunities of students with disabilities in traditional church education in Ethiopian orthodox traditional church. Researcher also investigated and examined the relationship between students with peers, church leaders, and church community, what are the factors that affect students to learn in traditional church education and also what kinds of opportunities are gain students with disability to learn education and also what are the challenges facing students with disability to learn traditional church education. Therefore, this paradigm enables to have a contextual details and sufficient representation of what activity to do or place in the real context. So researcher chose this paradigm as enables to identify or assess the challenges and opportunities of students with disabilities to learn traditional church education.

3.2 Research Approach and Design

3.2.1 Research Approach

Research approach is the general orientation of conducting a given research (Bryman, 2012). The approach of a research can be qualitative, quantitative or mixed research design. The choice of which research approach to be used is based upon research problem, personal experience and the beneficiaries for whom the research is being conducted (Bryman, 2012; Denzin & Lincoln, 2005; Woods, 2006; Cresswell, 2003).

This research was conducted using qualitative approach. As the pragmatism paradigm necessary involves the qualitative studies, the qualitative approach is used to investigate this study. The researcher preferred qualitative approach because of the following rationales. Firstly, it paves ways for researchers to have a detailed account of information as qualitative approach allows flexibility in collecting relevant data ranging from respondents that were not included in the interview guide, but worth answers to the research questions (Bryman, 2012; Creswell, 2003; Hatch, 2002). Secondly, qualitative approach serves to explore a phenomenon when little is known on the topic, community or an area (Bryman, 2012; Creswell, 2003). Prior study conducted on the Assessing the challenges and opportunities of SWDs in TCE: the case of traditional church education schools in Bahir Dar City

Qualitative research approach is therefore, appropriate for a study that can be conducted under such condition. Thirdly, qualitative approach helped me to undertake purposive selection of participants for the study. Qualitative approach is significant because it gives freedom for the researcher to select information rich participants, documents or site that would help to address research questions (Creswell, 2003; Hatch, 2002). The data that addressed the research questions of this study were available in the SWDs in TCE, church leaders and TCE teachers

3.2.2 Research Design

Research design is a structured approach to data collection which neatly and economically addresses the research questions. The choice of a research design depends on the phenomenon under investigation and the formulated research questions. A good research design is the one which is flexible, appropriate, efficient and economical. On this regard, case study design is

appropriate when the researcher seeks to undertake an in-depth understanding on the issue under investigation (Hedrick, Bickman and Rog, 1993; Gerring, 2007; Kothari, 2004; Yin, 2003). A qualitative case study researcher can investigate a single program, event or a single site through collecting data using multiple sources of data collecting instruments ranging from direct observation to interviews, focus group discussion and document analysis (Creswell, 2007; Merriam, 1998; Starman, 2013).

The type of research design this study employed case study the following justifications. A) Yin (2014) argues a case study research design is preferred when and how or why question is being asked about a contemporary event so that such types of questions were included in this research. B) According to Yin (2014), case study allows the use of small number of carefully selected respondents who can provide accurate and rich information about the issue through in depth examination as a result key informants were purposefully selected for the study.

3.2.3 Data Sources and Instruments of Collection

The study consulted both primary and secondary sources of data which had relevance to the study. The secondary data collected through critical review of related literatures, document analysis, published reports and materials which dealt about both TCE and SWDs. However, since the secondary data extracted from written materials may have been devised for other purposes, due attention and cross-checking of different materials would have been made to insure their accuracy and relevance. The primary data, on the other hand, were gathered directly from informants such as church leader, TCE teacher and SWDs in TCE selected purposefully from the five churches that are found in Bahir Dar city administrations. The data was extracted through interviews and focus group discussion with church leader, TCE teacher and SWDs in TCE to generate detailed information on the issue under investigation.

3.2.4 Data Collection Instruments

3.2.4.1. Interview

In qualitative research, interview is the main data collection instrument. Through interview, the researcher tries to find out what is in someone else‚s mind (Merriam, 2009). Yin (2014) states

that researcher can ask informants about the fact of an issue or their opinions about events. Such informants can become the sources of reference for further inquiry. Nevertheless, the researcher should be careful and avoid over depending on the informants. He has to resort to other sources of data for verification. However, this instrument of data collection has its own challenges. The major challenges of interviewing are biases due to poorly articulated questions, response biases and poor recording among others (Yin, 2014). Considering these challenges, an attempt was made to insure proper articulation of questions and clarification where necessary and not to influence respondents, thereby avoiding the biases.

Among the three types of interviews (structured, semi structured and unstructured interviews), this study employed semi structured interview to increase the chance of collecting tremendous data on the issue. Semi structured interview by its nature requires open ended interview questions concerning the issue being investigated, so that the researcher prepared a s predetermined questions which are short and precisely worded. In structured interview, the researcher also has the freedom to elaborate questions which needs clarification at any time for the interviewee (Mathers, Fox and Hunn, 2002; Dawson 2002). An interview guide is helpful to undertake semi structured interview. According to Taylor, Bogdan and Devault (2016), an interview guide is useful to remind the interviewer to ask about certain things. The interview can be revised or expanded as the searcher conducts additional interviews. Therefore, interviews were undertaken on a face to face manner instructed by the interview guide. Tape recorder was utilized to those who are willing where as short notes were taken from those participants who were not voluntary to be recorded. In order to keep the anonymity of participants and their safety, the researcher coded the ideas of interviewees. Church leader and TCE teachers believed to have key information.

Interview schedules were held through a bottom up approach considering the interviewees proximity to the issue. In the first place, SWDs in TCE were interviewed., Then, interviewees are with church leaders of the two churches. In the following schedules, subsequent interviews were undertaken with member SWDs in TCE. In order to conduct such interviews and discussions, letter of collaboration written from Bahir Dar University [BDU] college of education and behavioral sciences department of adult education and community development was presented to

the paticipants. Upon the submission of the letter of collaboration, interviews were held with participants based on the appointments given.

Sample interviewee participants

3.2.4.2. Focus Group Discuss

Focus group discussion (FGD)it is a special type of group interview (Johnson and Christensen, 2004) which is often used to triangulate information obtained from interview data collection instruments. The researcher used these kinds of data gathering instruments (focus group discussion) for students with disabilities to gain real, fact, and different sources from the student conversations. In this types of data collections instrument are facilitated and coordinated by Tewoders MulatHe„s background are PGDT students in Bahir Dar university Peda Campas.

FGD participants

3.2.4 Document Review

The other important way of data collecting instrument to this study is document review. Documents include students, TCE teachers and church leaders used to shed lights for the researcher to know the setting or where about of the participants of the study are essentials (Creswell, 2012). Document review is one of the important sources of information in qualitative researches. It is carried out through consulting secondary sources so as to supplement the primary data. To that end, various published and unpublished materials, other legal instruments were referred. In general, this research was highly relied on interviews and focus group discussion for the collection of primary data and document review for the extraction of secondary data.

3.3 Participants of the Study and Sampling Techniques

Participants of this study were church leader, TCE teachers and SWDs in TCE. In qualitative research, participants are typically selected based on transparent criteria, such as their knowledge, life experience and particular characteristics of SWDs in TCE (Khan &Manderson,

1992). Participants of this study were selected using non probability sampling technique i.e. purposive, available and snowball sampling techniques. The rationale behind the choice of purposive sampling technique is because of the fact that it is essential for situations where one needs to reach a targeted sample in a short period of time (Kstar, 2007). The other reason is with the assumption of generating primary data on those information rich individuals. The primary consideration of selecting key informants is to gather relevant information that meet the study objective (Kumar, 2011). Thus I, believe that it is plausible to use purposively selected participants who may have a good source of data since they have firsthand knowledge on the subject of the study.

On the other hand, snowball sampling technique was used in the study to contact and collect data church leader who participated in the decision to decision of teaching and learning. This sampling technique involves locating key informants who can provide the researcher with relevant data through the help of other individuals (Merriam, 0920. Snowball sampling is suitable to access potential informants and to broaden the number of informants through net working (Matthews & Ross, 2010; Vandersto & Johnston, 2009). Since it is relevant to investigate sensitive challenges and opportunities of SWDs, I believed employing this type of sampling technique is appropriate to collect complete data from church leader, TCE teachers and SWDs in TCE behind assessing challenges and opportunities.

The other sampling technique used in the study was available sampling technique. Available sampling technique was employed for the selection of FGD participants. SWDs in TCE learning were interviewed. As it was very difficult to access and interview FGD participants in different place of living, the researcher used those available FGD participants who were learning in TCE such as translation education and quaqua education that is provided by EOTC. Accordingly, FGD participants„ were available selected where as church leader who took part in the decision of teaching and learning process was selected through snowball sampling for interviews.

Researche planned for 16 participants to participate in the interview however the total number of participants was 13 in the final interview and discussion because of the saturation. Semi-structured interviews were personally conducted, who were classified in to three SWDs in TCE, TCE teachers and church leaders SWDs in TCE classified in to two interview and FGD

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participant. Thus, interviews were conducted until participant provided the same responses to the interview questions.

3.4 Method of Data Analysis and procedures

Through data analysis, the researcher was addressed the research questions depending on the evidences collected. According to Yin (2003), data analysis consists of examining, categorizing, tabulating and testing evidences in order to address the issue of the study. Qualitative data can be analyzed in different ways such as content analysis, discourse analysis, thematic analysis, narrative analysis etc. Of these methods of analysis, this study applied thematic analysis, which is the most widely used data analysis in qualitative research (Creswell, 2007).

Thematic analysis is the method of categorizing, analyzing and reporting themes within the data (Braun and Clarke, 2006). The data collected from primary and secondary sources were analyzed and discussed thematically based on the emerged themes. Data analysis was started with transcribing and translating the coded data from Amharic in to English followed by categorizing and coding. The data were organized in a separate category i.e. interviews responses with SWDs in TCE, FGD participant, TCE teachers and church leaders were separately categorized. In such a way, the primary data was thematically organized and analyzed qualitatively. Then, analysis and discussion were conducted by triangulating evidence from primary and secondary sources through examining and comparing with each other in relation to the research questions. The data analysis also adopted code names to maintain the anonymity of participants. Accordingly, the interviewees of SWDs coded as: I 1, 2, 3; interviewees of FGD participant FGD, interviewees TCE teachers coded yenta1, 2, 3. church leaders coded MM and MG

As far as procedures of data analysis are concerned, there are different steps of data analyzing that the researcher followed. According to Creswell (2012), analyzing of qualitative data passes the following steps. The first step is organizing and preparing the data for analysis. In this stage researcher have organized the data collected through interviews. In qualitative research, organizing data is very crucial since a large amount of data is collected. In addition, in this stage, the organized data were transcribed. In qualitative research, to have a complete procedure of data

analysis, all the collected data should be transcribed (Creswell, 2012). Thus, in this stage, researcher has transcribed notes for all the collected data.

The second step is reading the transcribed data. As to Creswell (2012), from the transcribed data, exploring the general sense of data, memorizing concepts, thinking about the rearrangement of data, thinking whether additional data is needed and so on are the vital in the qualitative data analysis. Hence, at this stage, by reading and rereading the transcribed notes of the data, I have obtained a general sense of transcription. Moreover, in this step, I have immersed in to the details of data and tried to get a sense out of the interview and document review in general, before breaking them in parts.

In the third step, researcher has begun the detailed analysis of the data with the coding process. The researcher in this stage segments and labels the transform of information to form description and broad themes in the data. Starting to code the text information, memos and images in qualitative research implies further process of analyzing (Creswell, 2012). In this research, the labeling and segmenting process depends up on the sayings of interviews and document reviews. I have used coding of the data to reduce many codes in to specific themes.

The fourth step is using the coding process to build themes. In this stage of data analysis, the researcher who examines the set data in detail develops themes or broad categories of ideas from the data. In this step, I have used coding process to describe and construct small number of general themes.

The fifth step is representing and reporting themes through constructing narratives that explain what the research has found in the responses to the research questions. In this step, I have interwoven and interconnected the emergent theme in narratives to represent and report based on the participants„ responses. Using the themes including the emerged ones, in narratives that has represented and reported as findings, implies the logical representations of the participants„ understandings about the issue under investigation. In any qualitative research, regardless of the ways, narration is normal way of reporting the findings (Creswell, 2012; Merriam, 2009). In this step, to report the findings in the form of narration, I have written the passages in a summarized and detailed manor.

3.5 Strategies for Maintaining Trustworthiness

Throughout the process of data analysis and findings, it is necessary to maintain the credibility and trustworthiness of the data. On this regard, various mechanisms were used to maintain the trustworthiness of the study. According to Brink (1993), for qualitative research, triangulation using two or more sources of data is recommended to maintain trustworthiness of the study. Similarly, Denscombe (2007) assert that using multiple sources of data increases the credibility of the study findings. Hence, this research referred many sources of data and used instruments of data collection for the extraction of relevant data ranging from conducting interviews in different categories to document review of secondary sources. Moreover, strategies were employed to maintain trustworthiness of the study.

In general, to ascertain trustworthiness, the primary data collected through interviews and FGD were integrated and triangulated with the secondary sources. The use of proper sampling techniques and data collection instruments also contributed for the credibility and dependability of the study findings. Finally, throughout the study, peer reviewers and adviser were frequently contacted to reduce errors in conducting the research.

3.6 Ethical Consideration

Trustworthiness of the research is largely dependent upon the ethics of the researcher (Merriam, 2009). Establishing trustworthiness of the research is among the elements of ethical considerations. Ethics of the research should be taken in to consideration throughout the research process. This research is carried out in the manner that is consistent with ethical issues that needs to be considered in the conduct of a research. One of the ethical principles is that the researcher must respect the dignity of research participants. In order to insure such ethical guidelines, the researcher relied on the principle of informed consent. The researcher has also shown letter of collaboration written from BDU for TCE teachers and church leaders. After explaining what the research was about, the objective of the research and its relevance, participants of the study were requested whether they are willing to participate in interviews. A prior consent of the participants was requested before conducting any interview. They were reluctant to participate in the research. However, researcher tried to convince and inform the participants that the research would be used only for academic purpose. Researcher also assured them the confidentiality of

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their ideas and documents and anonymity of participants when I would analyze the data and report the resul. Subsequently, interviews were conducted.

CHAPTER FOUR

4. DATA PRESENTATION, INTERPRETATION, AND ANALYSIS

4.1. Background of the Participants and Study Area

The objective of this study was to investigate challenges and opportunities of students with disabilities in traditional Church education at Bahir Dar city, especially Debrebisrat Gordema Kidus Gebrial, Selamgiw Mariyam, Felege Tsihay Shimbit Kidus Mikahel Andnet Gedam, DebreMihrt Kidist Kidanemihrt and Felge Genet Kidus Gworgis. The data were gathered using both interview and focused group discussion. This information gathered SWDs in different traditional Church education such as Qine bet (poem education,) Zema bet (Sacred Music education,) Aquaquam bet (Special Movement education) and Book Translation education(Metshaf bet,) church education teachers and church leaders. The total participants of the study were 13 among those 10 participants are SWDs in TCEs 1 church education teacher and 2 Church leaders are highly experienced in terms of teaching and administration. The researcher used 8 participants for interviewee and the remaining 5 participants discuss in group. The researcher planed to include 16 participants in the study. But, the three participants were absent during the data collection. This chapter deals with both presentation and discussion of the findings and involves four basic sections: characteristics of participants, challenges of traditional Church education for students with disabilities, teaching learning process in traditional Church education and the opportunities of SWDs in traditional Church education.

Table 4.1.1 Background of the interviewee of traditional learners

No	Code of the participants	Sex	Age	birth Place	Types of disability	Education stream	Years of attending

No	ID	Sex	Age	Birth place	Type of disability	Education stream	Year of education
							education
1	I-1	Male	24	Fogera	Hand and leg problem	Qenie	8
2	I-2	Male	26	Gonder	Visual impaired	Qenie	15
3	I-3	Male	21	Fogera	Visual impaired	Qenie	7
4	I-4	Male	20	Mota	Double disable	Qenie	7
5	I-5	Male	23	Addis zemen	Visual impaired	Zema	9

The above table indicates the characteristics respondents in terms of sex, age, birth place, types of disability, education stream and year of attending education. Based on the above table all respondents are male and the age stream existed between 20-26 years old. This indicates that all participants in TCE are found in the age of early adulthood. Participants of the study in TCE came from different districts in the Amhara region. There is no one born at Bahir dar city. Among the participants of the study, three of SWDs are visually impaired. And the remaining two participates are one or more physically disabled. Relate the education stream four interviewees are learning Qenie education and the remains one is learning zema education. This shows that SWDs are highly participating in traditional church education and also all of participants are attend their education long period of time.

Table 4.1.2 Background of the interviewee of traditional church le

No	Name	Sex	Age	birth Place	Occupation	Work place	Year of experience	Disability type
1.	MG Qomos	male	43	Yilm anade insa	Church leader	Bahir dar Felegge Ggenet Kidus Giworggis	14 work in church leader, being with Sebakie Wenggieal.	None

No.	Name	Sex	Age	Birth place	Occupation	Work place	Year of experience	Disability
2.	MMF	Male	66	Zegiye	Church leader	Debre mihrt Qiddste Kidanemihrt	37 total, 20 years by teaching students TCE. And also 17 years being churchleader in EOTC.	None
3.	TM	Male	35	Yilmanadensa	Qenie teacher	Debrebisrat Qidus Ggebrail	9 years teaching in Qenie education	Physical disability

The above table indicate that the characteristics of traditional church leaders in terms of sex, age, birth place, occupation, work place and year of experience. Based on the above table, all traditional Church leaders and teacher are male and above age of 35. The birth place of the two participants is Yimlandensa and the remaining one is from Zigye. The first and the second participants are Church leaders working at Bahir Dar Felegegenet Kidus Giworgis and Debre mihrt Qiddisit Kidanemihrt. The remain interviewee is Qen Teacher works at Debrebisrat Kidus Gebrel for 9 years. On the other hand, the first and second respondents are cumulated life experience in Church administration and teaching gubaye for 14 and 37 years respectively. And also they are none disabled. But the third participant is physical disabled. The third respondent compared with the first and second respondent highly sensitive for the issue of SWDs problems and situations. This showed that, the church leaders and teacher have huge amount of lived experience in overall practice of teaching SWDs in TCE and leading church of the community.

Table 4.1.3 Background of the Focused Group Discussion of SW

No.	Name	Sex	Age	Birth place	Types of disability	Education stream	Place of school	Years of attending educ.

FGD-1	Male	25	Mota	Visual disability	Yemethaf temarie	Felege Tsehay Shimbt Kidus Mikheale Andnet Gedam.	15
FGD-2	Male	27	Simada	Visual disability	Aquaquam temarie	Felege Tsehay Ghimbt Micha Andnetgedam	18
FGD-3	Male	23	Addisszemen	Visual disability	Yemethaf temarie	Felegge Tsehay Shimbt mikea Andnet Gedam	12
FGD-4	Male	28	Debubachefer	Visual disability	Yemethaf temarie	Felegge Tsehay Shimbt mikea Andnet Gedam	17
FGD-5	Male	19	Tissabay	Physical disability	Yemethaf temarie	Felegge Tsehay Shimbt mikea Andnet Gedam eandnetgedam	7

Regarding the above table 4.1.3 showed that, the sex, age, birth place, types of disability, education stream, and place of school and years of attending education in TCE participants of the focused group discussan. All of the above participants are male and are found between ages of 19-28. This indicates that they are early adulthood learners and young in age level. The birth places of the participants are come from out of Bahidar city, from fourth direction of Amhara region (Simada, Adisszemen, Debubachefer, Tissabay and Mota). Except the second participant, all participants are learning of Bk translation education and the second participant learn Aquaquam(Movement education). In addition to this, all interviewees are learning in Felege Tsehay Shimbt Kiduse Mikheal Aandnet Gedam. The period of time of the participant stayed in TCE is from 7 to 18 years. This showed that, the participants have adequate info about the challenges, process of learning, and the opportunities are available in EOTCE.

4.2 Participants€ Perception about church education and disability

4.2.1 The meaning and origin of traditional church education

 The meaning of traditional church education is varying based on the research participant„s explanation because of all research participants are explained ltiple directions. Regarding

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this, I-1 explained that €traditional church education• means the education of Ethiopian Orthodox Tewahedo Church and also people learn about the different contexts•. I-2 described that, €traditional church education is which people able to learn, search, dig and investigate of God allegation and inform for others•. I-3 also stated that €traditional church education is an asset of EOTC the term derived from €Ab (father)•. It is father of education in Ethiopian orthodox church education compare with modern education•. I-3 explained that, €traditional church education means all Christianity expected to know and are praying to their God, it is used for communicating with our friends with geez language, to keep their secret•. I-4 also explained that, Traditional church education is the way of learning by moving from one place to place. by supporting this yenta explained that, traditional church education means gave education for all Christian community to create for stability, peace ,love ,security and also able to understand others problem(Y). The fifth interviewee and FGD discussants explained that TCE is former of education, Ethiopian Orthodox Church leaders teach about the faith of Christianity for the follower and is the former of letter, the base or benchmark of education and also the former of education, and source of wisdom or knowledge. TCE is a decreed process to deliver for church education service (MM) For the meaning of Traditional church Education, MG explained as €c ¥ ¥ • p c e • @ •• (literally, it means passing through the right way) this shows that how much the Traditional Church Education process is challenging. In addition to this, explained that, the age of traditional church education has a long period of time since period of prophet that provided by Elias and Memhir Elisa that existed yesterday, today, tomorrow and has been recognized as father of all knowledge and there is also reference book the title of €Stemhir• which is written by foreign writer suggest that traditional church education existed in reign of Prophet Elias and prophet Elisa time (Yenta). Whereas, other FGD participants explained the starting points of traditional church education were ancient time originated by God. This indicated that, TCE had long period of starting point in its history and contributed for social, spiritual service for the people in EOTC. However, there is no well documented source that indicates where TCE have been started, when I collected the data I try to search to find clear evidence that shows when TCE have been started in different Gubaie bet. My position for this argument is that TCE is started by Jesus Christ. Because there is evidence that Jesus Christ had disciple•.

Different literatures agree about the introduction of traditional church education to Ethiopia during Aksumite kingdom in 4th century of Christianity and 7th century of Islam (Ademayehu & Lasser, 2012)The major concern of the traditional church education was mainly to preserve the church dogma and religious teachings in Ethiopia (Solomon, 2008).Similarly, there was a traditional education through which the diversified societies learn and transmit cultural heritage, values, norms and indigenous religious dogma to their children (Asmarom, 1973).

4.2.2 The meaning of disability from the perspectives of TCE participants

The first participant explained the meaning of disability unable to do labor work. The second participant and MM explained that disability means loss of one part of the body by different cases that we gain by nature (1). In addition to this the third respondent explained that the word disability comes from mask meaning disability means mask of light or limited form light (2). The fourth participant supported this idea about disability, €I am visually impaired based on this I understand my disability means limited from light, but I can do different activity•(5)The fifth interviewee described about the meaning of disability is not equal perform different activities compared with others (3). Disability means the examples of strengthen and they are interested or ready to find other advantage regardless of their disabilities. Based on the above information disability has not one single definition and peoples understand in different aspects.

Yenta said that I can see disability in two directions in my assumption disability means nothing for me because of there are living and non living things that are disable. It is the gift of the god. The community assumes that disability means inability to work and did not achieve or perform any activity. Somebody able not to have two legs or two eyes but we have seen people with physically disabled can perform or implement different activities without legs. We assume people with visual impaired can„t see everything but we have seen without any visual can move place to place or perform activities like being a doctor, professor, mamhiran (intellectual). So this is the gift of the god. While others they are frustrated a sense of people with disability and heated by the community.

The people understand children with disabilities are born by sinful family. For example, Yenta said:

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a man which was blind from his birth and his disciples asked him saying master who did
sin ,this man or his parents, that he was born blind? Jesus answered, neither hath this
man sinned, nor his parents, but that the works of God should be made manifest in him. I
must work the works of him that sent me, while it is day the night cometh, when no man
can work. As long as I am in the world, I am the light of the world. When he had thus
spoken, he spat on the ground, and made clay of the spittle, and anointed the eyes of
the blind man with the clay, and said unto him, Go, wish in the pool of Siloam, (which is
by interpretation, sent.) He went his way therefore, and washed, and came seeing, John
9 1-7).„

Yenta said that I assume any human pass able the time being visual impaired for 12 hours from
24 hours because Prophet David and saint Yared said that È ¨ •-Ð í ` - • (` e- •
e- •• ¥"ë •(This means in thy light shall we see light, psalms of David 36:9) this
indicate that, any person have not their own light it is not their own source this means in the
evening anybody cannot see everything without the help of human made source of light such as
Candle, battery and electricity. I recommend alleviating the problem of visual impairment and
replace the brightness by human made it is better to do research again and again To strengthen
this idea the Researcher put the following definitions Ú e - ë e f   ¥É+•
(¥ Ú e - ¥É.}• %``› ëð- x Ë)meaning the Lord opened [sick] the eyes of the
blind psalms of David 146:8 To express the wisdom of the God people with visual impaired can
move place to place, learn or live without brightness.

MG explained that the meaning of physical disability is lack of one or more physical parts rather than mental part Physical means the external part of the body that hinders to unable to do the work effectively. It may be happened before birth in uterus or after birth with in natural or human made events exist disability

According to FGD discussant reflected the meaning of disability in the following way. Disability means damage one part of the body. That means €peak one part grass the mouse hood•. It happens naturally or human made like car accident, fire danger, war, light ray, flood and other incidental actions may be happen On the other hand, disability may be happen naturally before the birth. Visual impairment is only unable to see color, image, objects and any physical things but persons with visual impaired able to walk, smile, touch, and any actions successfully see and understand the exact mentally image PWD means finder solutions to minimize they are facing problem PWDs to compare and contrast with other society are much better in knowledge, attitude, and skill.

In general disability means unable to create comfortable environment to exchange the disable body in from the side of family, society and government angle and also the exploration of new technology and infrastructure results exist until dismiss the name of disability. For example, in the real world the sun down much after 12 clock the world use light to solve the challenge of dark like hurricane lamp, kerosene lamp, battery and the like. As such to minimize the challenge of disability, it is better use new technology results through exchange inability into technology materials. All respondents support the idea of disability is not inability rather than the absence of suitable conditions to learn and able to competence.

4.2.3 The Perceptons of Others about SWDs in Traditional Church Education

Based on the explanation of SWDs there is different perception from others in different aspects.

The awareness of others about SWDs is better which means other learners support and encourage SWDs (1).
SWDs are understand the concept of disability and disability learners because of seeing equal not one is inferior or superior from the others, learners assume that disable learners to be able to

achieve and perform different kinds of activity, and strongly work in together=Explain about the perceptions or attitude of others about SWDs is good because nondisable learners give respect and dignity, give advice and support in different aspect in order to alleviate the sense of hopeless and to achieve the goal look the previous disable intellectual other visual and physical impaired teachers for example our math teacher is physically disabled therefore if you are interested to be a teacher there is no limitation to reach that you want, and pray to God always In addition to this the other learners explain that the attitude of traditional Church education learners are very limited and low because of majority of learners are assume or think about SWDs did not achieve the goal or led to higher stage, but supportive aspects are good like cooperation, and supportive mechanism That means SWDs positive altitude for their colleagues But, the other external society negative perception compare with disable group.

On the other hand FGD groups said that the attitude of disabled groups for other disables people very good. Because of their rule existed education by itself ፍቅር ᎠᎴ 8 ¨˙ • Ꮇ 5•¨saint Yared describe this € love your friend like yourself• mostly Ethiopian orthodox church disabled learners stable in spiritual life assuming disability is learn different things all things done by God and learn wisdom from God. Disability comes by father and mother imprecation like exceptional seed existed from much seeds, disability such like this. Any way we are monster of God. Majority of society judge disability group by other people„s mistake like drunk abuse and other exit behavior in one bad behavior the societies show abnegate behavior in disable group. This implies that person with disable groups under and negative perception by other person like sense of inferiority by compared with other. This idea supported by different literatures.

In Ethiopian society, people with disabilities have been incorrectly understood, and this misunderstanding has led to their negative attitude and treatment. People with disabilities was the overcoming of negative attitudes and misunderstanding about the significance of their handicapping conditions. To overcome these perceptions, a broad program of public education and widespread dissemination of information related to the disabled was initiated. There are several beliefs for the negative attitudes revolving around people with disabilities in Ethiopia. These beliefs cut across the Ethiopian society and hence have a similar impact on the citizens„ attitudes on students with disabilities (Onu&Ugwuanyi, 2012).

In addition to this Most of the people have negative attitude about learners with disabilities. The perceptions of the people are related to the cause disabilities and which are: a curse from God (due to gross disobedience to God„s commandments); ancestral violation of societal norms (e.g., due to stealing); offenses against gods of the land (e.g., fighting within the society); breaking laws and family sins (e.g., stealing and denying); misfortune (e.g., due to marriage incest); witches and wizards (e.g., society saw them as witches and wizards); adultery (a major abomination); a warning from the gods of the land (due to pollution of water and the land) arguing and fighting with the elders (a societal taboo); misdeed in a previous life (such as stealing); illegal or unapproved marriage by the societal elders (arguing and fighting against the elderly advice in marriage); possession by evil spirits (due gross societal disobedience); and many others (Onu&Ugwuanyi ,2012).

4.2.4 The Causes of Disability

Ethiopian Orthodox Traditional Church Education learners are listed as different cases because of disability comes from in different direction. Regarding this, interviewee stated about the cause of disability. I-1 rose his reason "when I was keeping cattle in the childhood I was sleep for 2 hours incidentally then after I wake up and can„t walk or move in myself" I-2 responded about his cause of disability "I am visually impaired and my cause of disability is unknown by case I 2". In addition to this I -3 explain that "I am visual impaired by such cases, one day I go out from the home at the night time suddenly the light ray contact my eyes something is slap I think this is devil" This interviewee listed many of cause of disability like lack of personal and environmental hygiene, unexpected occasion, conflict with others, car accident, dust and ashes particles are the case of disability I-4 responded "my disability is happened at the age of four by unknown case". In addition to this the 5 descried about the reason, I was able to see since my birth day until the age of 11, one day I was keeping crops are coming highly jet stream at that time huge amount of dust particle get in my eye after that stopped see everything•

On the other hand about the cause of disability FGD groups said that the first interviewee said that the visual impair problem happened during age 5.at that time my family their haven„t option„s to care me in case of farmer family unable to do different force need activates so, my families push me to enroll orthodox church education and help me. After that I a changed time to time internally motivated to sustain this education. After two or three years start the education

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and adapted the system. I am very interested to be adiaykon and priest. But my father and mothers suppor and help me until finish mezmur dawit. After finish dawit based on my understand motivation sustain zema, kine, akuakuam and the like by my selves (FGD 1).

In our environment the person face disability by birth or human made directly follow Ethiopian Orthodox Church education rather than treating in medicine. This attitude originated does not based on the advantage of orthodox tewahido church rather than the assumption disciple„s people„s dose not able to do any activities in the society. It is the olation of the societies enroll disable groups in orthodox tewahido church education. So, I was effective and happy in this education. During starting the education I do not know the advantage and disadvantage of abnet education. At that time our church teacher mergeta is visual impaired and I believed one day I will a mergeta. (FGD-2), Disability comes by father and mother imprecation like exceptional seed existed from much seeds, disability such like this. Any ways we are the monster of God. Majority of society judge disability group by other people„s mistake like drunk abuse and other exit behavior in one bad behavior the societies show abnegate behavior in disable group9 FGD-5).This indicates that the cause of disability happen by nature or human made after the birth date by environment incidents.

Regarding the cause of disability different literatures suggested different things. The number of people with disability is above fifteen percent of the total population in Ethiopia. As World Bank and world health organization (2011) report, there are an estimated 15 million children„s, adults and elderly persons with disabilities in Ethiopia representing 17.6 percent of population. The foremost cause of disability was infectious disease. The leading condition included malaria, polio and leprosy, along with other communicable diseases such as tuberculosis, trachoma, media, meningitis and parasitic disease. The incidence of many of these communicable diseases has been greatly reduced in developed countries but they remain a significant cause of disability in LICs. The second major cause of disability was war, trauma or accidents (primarily road accidents). The third most common cause of disability was congenital and infectious diseases such as epilepsy. The poor quality of prenatal care results in disabilities such as cerebral palsy. Other causes of disability include malnutrition due to vitamin A, iron and iodine deficiency and chronic medical conditions such as rheumatic diseases, stroke and diabetes. The HIV/AIDS epidemic has further contributed to the prevalence of disability because many people

living with HIV develop different types of impairments and functional limitations (Uromi&mazagwa, 2014).

4.3 Teaching Learning Process of Traditional Church Educations

4.3.1 The Motivating Factors to Students Learn In TCE

SWDs listed different reasons to learn in traditional church education programs. The first participant put factors motivated to learn in TCE there puling and pushing factors

As pushing factor some people insulted me who are lived as neighborhood because of I cannot to do labor work pulling factor when I was a child I have seen the clergies when they are chanting in the epiphany ceremony there are priests and teacher who live in our village and dignity by the community and also they advised me if you are learn TCE you will be respected people and you will be Mergieta you will get good salary and also you help can family. (1)

My motivation factor I cannot work in the farm so it leads me learn TCE. The third participant listed the reasons based on family influence and by their own need and interests, I observe persist when they serve in the church, community give respect for church learners gain charismatic„s, and pray to god, I believe that learning TCE can to help me live well and spiritual life. (8)

before I started TCE I have learnt modern education around my home it is primary school the education service provided until grade four only after completed grade four I would have to continue my education far from my home so I couldn„t to continue my education because of lack of assistance unable to carry food and go back to repeatedly and I decided to learn TCE. I can gain moral satisfaction and I believe get dignity by different people The other interviewee stated that the reason someone who is visually impaired lived our neighborhood he was mergita he get high respect by the people who has see him came to me and advised as I can mergita like him if you learn then I went to asked him can I learn in TCE? He told me I as can learn and initiated me after the mergita initiated I started TCE the person there is no accessible education center near my community or environment because of I am physical impaired persons (5).

In addition to the above reasons church leader listed the students reason coming in traditional church education by their own need and interest but depend on their own reasons that reasons are positive or negative aspects so the reason is very different. Therefore from information„s researcher understand the motivating factors are different and depend on problem disability learners to attained traditional church education. In supporting this Atale (2010), found that the major motivating factors of traditional church education learners are; based on their need and interests, by influences of the community, family and friend In addition to this Aselefech (2014), found that the motivating factors of traditional church education learners specifically disabled learners are influence by something like accessibility of modern education around the community, did not able to do daily labor and the like.

4.3.2 Teaching Learning Process of Traditional Church E

The respondent said that the teacher is coming and clap his and then students meet together and start teaching and learning process. Due to the presence of large number of students, the teacher is not able to teach all students at the same time; other assistant teacher, who is better than other students in knowldge, will be asigned by the main teacher. The remaining students also learn with each other. There is communal learning in the morning and at night.

The teaching learning process will be applied as follows. One student stands up among all students and will be ready to accept kinie education that is raised by the teacher. Then the teacher speaks loudly and the student accepts the idea reflected by the teacher. After a few minutes, all students collectively repeat the teacher speaks out.

The second interviewee shared the teaching learning process like the first respondent.

> The teaching learning process is very difficult to go on with others because of the other students with visually able can learn in texts. I also learn orally all types of learning day and night. The oral learning process is difficult to go on equal and forget the past I have learnt. In the absence of teachers, asnegary (advanced student) will be assigned to teach by representing teachers. The researcher asked what is the meaning of asnegary The interviewee suggested that asnegary is the one who approached to the level of teacher is called student teacher (4).

In addition, interviewee explain that there are three students they are varied in there levels of education above student below the teacher and named student teacher are selected their duty is to

teach students next to their master teacher and their rank the first *zemai* (*zeraf*/composition) the second as *negariy* and the last *asketsay* (peer leader) in addition to this the teacher give additional time or the breaking time for teaching and learning purpose to *zeraf*, *negariy* and *asketsay* respectively.

In addition to this from the FGD (2) participants *aquaquam* student explain that the teaching learning process we learn from teachers, friends and read the book by ourselves. For example in *aquaquam* education before studying this we understand the seed of the poem with the hard and care attention *tsifat*, *web*, *zimamie* and the like things consider before starting the education. In *aquaquam* education the student contact the teacher for the first time to ask permission and after that all things are support and guide by the senior students. In education time contact by the teachers the high level students from five up to six chairs, the teachers rotate those chars and tell for each groups. Each groups decided on the number of the student 3 student-2 students each chair. Sometimes the students directly contact teacher exist higher education position, otherwise teach each activity each other.

The students finalize the *aquaam* education get witness pride recognition from other place Debre Tabor or Gonda Orthodox Church education. Witness means the certificate the evidence of teaching ability in education system. The other FGD participants and book translation student,s explain that the teaching learning process in Book Translation Gubaje, in book education we study all things by verbally means as well as of Speed. In studying time our mentally bore do read long period of time and we challenged in verbally is forget but the book inherit for long period of time. We have as book student, when check ourselves with answer and question teaching learning processes. Parcher concluded about the teaching learning process of TCE in Ethiopian Orthodox Church school are different because of teachers and students follow based on the content of education and learners learn in the morning, noon after evening and in the night time. So learners learn in everyday without holidays. In supporting this Ethiopia Orthodox Tewahido Church schools teaching process are different depending on the levels and types of education provided in those schools because each type of education sys have their own teaching methods, course contents and competency assessment techniques even if the target groups,, age needs to be different (Eyasu, 2016).

Table .4.L1earning and teaching time table

No	Time	Lecture	Other duty	Discussion	Brainstorming	Presentation
1	3:00am-6:00am	ðü By teacher				
2	6:00-7:00		Praying			
3	7:00am-9:00am		Searching food			
4	9:00 am-12:00pm				ðü	
5	12:00pm-4:00pm					ðü oral
6	4:00pm-6:00pm		Searching food			
7	6:00pm-7:00pm		Cooperative Praying			
8	7:00pm-4:00pm			ðü		
9	4:00pm-unlmit		Rest		ðü	

4.3.3 Teaching Methods of Traditional Church Education

The interviewee responded that there is no special teaching method used for SWDs. They learn oral method that students visually able and physically disabled can learn in texts what is the problem learning oral when I loss the reader may not both my mind is getting bored when I learn oral both oral and text learning.` € ë í ( 3 ` 8 ƒ M4 í È3 ¥ • ò ` É„ €it is forget that is presented in oral and asset which is presented in texts. The talked will be forgotten and the written recalled

Therefore the basic problem of oral learning is forgetting the previous lesson and unable to pass next lesson. The third respondent responded that supported the idea reflected by the second interviewee in addition to this that all we learn together there is no special teaching method used for SWDs. The fifth interviewee supported the third respondent idea the teachers make up

class for SWVI to compensate the problem that are encountered being oral learner haven„t you tape recorder for the help of your learning? We have no because of economic problem

Therefore from the above data presented, one can understand the methods of teaching in traditional church educations are different but not there is no special teaching methods used for PWDs. In addition to this   MG explain that In traditional church education different teaching methods are applied those are; group study, multistage group, cooperation learning, and peer group learning methods, learn by itself and learn by each other in communal house. The other teaching learning method is teaching the society get about in the place, revision, reputation reading and the like. The dominate teaching method in traditional church educations is multistage group study. Regarding to this (Atale, 2019, Aselefech, 2014; Mezmur,2012) found that in traditional church educations are the basic teaching method are practiced multistage gro or group study and the teaching learning process and methods of teaching are very attractive from others because of every kinds of contents are learn by practiced and understand perfectly.

Teaching methods in traditional church education

4.3.4 The Content of Education in Traditional Church Education

The interviewees stated that the content of education is good. It enable to examine our mind. They describe that all contents of education may not take the same time long, short contents can be catch up easily rather than contents are too long, if the content is long in size we dived in to small contents to create suitable condition.

> The third respondent supported the idea of the above participants he evaluated the content of educations are very good because of all contents are prepared for praise pray purpose, but the content may not give the chance to recommend to improve or criticize to be short or too long (3).

The participant explained that content of education is very good because it enables to involve spiritual and social aspects. In addition to this the content of education has not problem except the capacity limitation of students. They have opportunity to learn day in text in night oral which respect spiritual and social life.

What I have understood from the above presented data the content of traditional church educations are well because of not only focused on spiritual life. The contents of education primarily focus on religious matters which is biblical text written in Geez language. The contents

also include: reading different geez text books, writing the contents of education, numeracy, religion, Ethiopian history, law, geez, (Haile, 1970; & Alemayhu, 2010). But I argue that the basic limitations of traditional church educations content are predetermined, cannot able to modify the content of education. In supporting my argument Alemayhu (2010), argued that the traditional church education contents does not integrate vocational and technical education in its educational activities. Therefore, from this information one can conclude that the content of educations is different but did not integrate with technical educations.

4.3.5. Assessment mechanisms

The researcher asked what are the teachers used continuous assessment mechanisms in the EOTCE? The first and second respondent explains that,

> Wetest qinie verbal agreement for assessment mechanism. What is giss? @ ð 0 0 ዎp•5 ρ ჽ meaning acknowledge stand up another. Assessment is balancing qene it means checking subject verb agreement another main assessment is muya oase analysis structuring language, carefulness of zema standard (metne zema) (12).

In addition to this learners test different assessment mechanisms as it„s all students evaluate, those are: first one knowing deeply the geez verb, knowing the style of chanting zema knowing and crate qene, knowing effectively their profession and pass one level of education from the other and also able to know sewe ena wora and the basic assessment methods are oral exam. In addition to this, all learners„ respondents responded in traditional church education system there is no special assessment of methods used for students ability without oral test or evaluation methods.

In supporting this from the above data FGD respondents explain that the assessment methods are vary from subject to subject. for example we see the kine education to pass from gubaye kana zeamlakiye the two sentence respect the secret of the structure we give the exact meaning of the Amharic to defined the geez education zeamlakiye. The following things cannot fulfill we say again please learn the topic. In zema education effectively deliver the student teacher before contact the teacher the learner pass that issue and lean again and again. In metsihafit education the learner educate like lecture method, read the book, ask questions for the student, give real answer for asking questions, men women language ear far, one many legible language say pass the level of education. But not fulfill those things the student see repeat again look for long

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period of time. The main criteria of assessments used for all types of traditional church education are p • e l p # í d È ó B except Manually for music education or special movement, up and downs of voice are the criteria considered contextually.

Therefore, from the above presented data the assessment methods in traditional church educations are different because of the assessment are depend on the content of education, but all assessment mechanisms are applied by orally, there is no written assessment mechanisms are applied in traditional church education and there is no special assessment mechanisms used for SWDs. Regarding to this a lot of researchers found that the assessment mechanisms of traditional church educations are oral exam (Chaillot, 2009; kobra, 1974). In addition to this Atale (2010) revealed that the assessment methods of traditional church education are oral reflection and performances based assessments.

4.3 Opportunity of Traditional Church E ducation with SWDs

The research finding has revead various opportunities that students with disability are prospected with. Generally, they are grouped under six main themes or categories namely, social and spiritual lives, social support, teachers„ effort to engage SWDs in role education, relationship of SWDs with others in the EOTCE and employment opportunities.

4.4.1 Social and Spiritual life.

Social and spiritual life was mentioned as opportunity by students with disability while attending in the EOTCE. Socially, they found it interesting as they live collectively with other students sharing what they have. Students also have good relationship among each other and understand as brothers.

> opportunities are available in the traditional church education focusing on facilitation, encouragement, social supports of different aspect like living together with friends, communicating people by teaching, to response their duty support and provide food, finance, for our social life. (I1).

Participants also mentioned the spiritual benefit they got from traditional church education. It makes them to be religious people by adhering to the commands of the orthodox doctrine.

Spiritual life also teaches the role of God and good aspects like honesty, royalty, giving respect for others, and how to control and manage own life. It says *if* don€t kill, don€t cheat, don€t theft another asset, *set,* fasting and pray to the God. (I3).

Participants also explained that the opportunities of church community are giving advice to be strong in spiritual life and strong believers of Christianity. Additionally, focus group discussion participants mention about the spiritual life of learners as seeing the church education in spiritual aspect, respect father and mother, do not steal, not promise in falsehood, and love each other. There are principles that should apply in social life of the church education like learn together, live together in one home, eat together without discriminating in race, age, village and tolerating each other. Students used to live from four up to five students with in one house.

FGD participants explained about the importance of living together. Students come from different far place and their living together help them do things easily without any challenge. We wish happy things for all human beings in case of fear God and we tea serve our families, how to live with spiritual person by communicating and tolerate each other. In orthodox Tawahido church education we eat together and develop love that does not exist within modern education system. So, the Ethiopian Orthodox Church education they learn love, cohesion, tolerance, living together and learn culture of others.

In supporting this, traditional church education leaders explain that the society disable students like the reasons and when they get sick the society provide traditional treatments. Speaking honestly for patriarch, archbishop, and district church holy orders from us and under us societies give higher pride for our recognition. We acknowledge societies they provide higher service for Abnet education (I2).

The Ethiopian Tawahido Orthodox Church educations play a higher role creating inclusive social and spiritual life for person with disability students. Students with disability did not isolated by any means from God. We must acknowledge for Ethiopian Orthodox Church education students for assistance in minimizing challenges of person with disable students and teachers. Mostly in different ceremonies like mahber, ezkar, zikr and market place disable students move with other spiritual brother friend„s help each other to develop mutuality. So, needs to give respect for them. That means person with disable student and disabled students live by adopting sense of brother. Regarding to this church leaders explain that; the church gives

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higher contribution for person with disable students like tolerance, love, curiosity, cooperation, social life the €God give the respect the person must be give respect• (1).

Therefore, from the above presented data one can understand the traditional church education is providing different opportunity for learners to be able to strong in social and spiritual life. In social life learners eate good social relationship with their friends, community peoples and church leaders. Besides, there is also a strong responsibility of perpetuating the tradition of the church through the education and this made the church dependent solely on students (Schenafi, 2012).

4.4.2 Social supportive systems by others for disability learners

The respondent explained that the very good social support system existed specifically with classmate students. They mentioned educational achievements is depend on classmate students, support in which without them SWDs are not able to attained full education and did not achieve their goal.

> •Because of my friends are supporting me in different aspects like; by materials, begging food, washing cloth, lead and support by different issue, see us as family and also my teachers are support specifically by giving advice able to committed to follow effectively the education and lead yourself to reach highest stage for the future time. The (I4) support is very good not only my friends, teachers and church leaders but also from the community because of giving food for learners (I5).

In supporting this, the data gained from the FGD participants revealed that SWDs are getting support like food from friends, help each other to teaching learning process, study together. The followers of the religion teach education, get feedback and recognition from them and sometimes invite dinner or launch in their home. €At the first time my ant son came with me in this Snbq church education but after some time his drop out destroyed me at that church educations learners encourage and help• (I8).

In addition to this church leader explain that the social service for disabled is similar like normal person. There is no any exceptional support for disable students. In Ethiopian Orthodox Church there is no exceptional social service. But the society gives good respect, food, psychological support by sympathize €kenfermemitet• is(service). The employee partnership

depends on their education level. Without the exact profession they cannot employ. But, by any job disable students get priority.

Therefore, from the above data presented can understand that the social supportive system of by others for SWDs are very good because of all respondents explain that without supportive by others did not achieve the purpose of education because of by nature disability learners are need support system and is reliant on their own luck. In this regard, Ashenafi (2014) stated that the social relationship and mutual understanding are the common tradition in Ethiopian orthodox Tawahido church. Because of the church by itself facilitate, support and encourage every person able to support, understand about different aspect both good and bad things

4.4.3. Teachers Effort to Engage SWDs in Sustained Education

The respondents reflected the teacher effort to attend, engage and continue SWDs in the church education are best. It was because teacher facilitate different supportive mechanisms like; monitoring and evaluate, mentor and manage the progress of their education. They also give time for counseling services about the internal feelings, problems, giving advice to the disabled learner are equal perform on the other learners, facilitate and inform other students to support SWDs and assign students to reader for every individual SWD. A participant describe the support of teachers as, "the Ethiopian Orthodox Church education teachers are high concentration for disable group students by give advice, assign reader for visual impaired students and follow up and checking themselves" (S4).

In supporting this other FGD respondents explain that successful disable teachers are a model for disable group students beyond supporting. In the previous time there was knie, zema, akuakum teachers were asking if there are problems and helper to learn effectively

"The teachers help and protect us in exceptional way. The teachers highly advise to wise disable group education. In this regards traditional church education leaders talks about their experiences and give priority for visual impaired students" (I2) New arrival SWDs also get attention in fulfilling some basic needs.

> If the Learner is new, I suggest building gith house at urgent time. I communicate with the community society for help visual impaired persons in essential book materials and cloth. So, I said that I am responsible person for visual impaired students. The church

gives higher contribution for person with disable students like tolerance, love, curiosity, cooperation, social life the •God give the respect the person must be give respect. (Yenta).

Therefore, from the above data presented regarding the social support, students with disablity get very high attention by giving priority from their teachers not only teachers by colleges and societies. The teachers facilitate and give advices for their colleges to give good things by giving in general create awareness and teach for the society. So, the traditional church education teachers have a lot of roles or contributions for disabled learners able to continue their educations without any problem. Regarding to this the church were teaching large number of students with different disabilities and those who reached at deacon and priest level contributed a lot for the church service by teaching other hundreds thousand of students (Kahesay, 2018).

4.4.4 Relationship of SWDs with the other friends in EOTCE

Students with disability have better relationship among their friends. Regarding this the first interviewee explain that

The relationship with others is very strong because of our teachers and EOTC texts, has taught *ለት - b 8 ¨ • M 5* meaning love your friends as yourself. For example, the person might bring food begging from the community then we eat together. In searching for foods from the community, we use the name of Saint Mary *¥ • p5 * ë 5 e (€* not only feeding but also teach each other (I1).

Other respondents supported the idea of spiritual relationship and brotherhood that they are not only friends they seem also family. Learners explain that the first and the main source of relationship are the content of education. Students with disability help in fetching water, washing clothes, food making and feeding each other. They move together by reading difficult course of learning they develop strong social relationship between friends, telling different experience.

Therefore, from the above data presented one can understand the relationship between SWD learners with other friends is very well. Because of classmate learners are perfectly treating student with disability in traditional church educations. So, the relationships between their friends are good. But, reverse to the above information, one interviewee explained that "the social relationship between my friends and others are very good but sometimes there are

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problems like, stealing of different materials, distrust among each other, conflict of idea, and so on but more or less it is good" (I5).

4.4.5 EOTCE€s Responds to the Needs and Interests of SWDs

In this regard, the research participants explain different aspects. Respondent mentioned the EOTC provides teaching and learning place for teacher and students. In addition to this, EOTC provides grass and wood to build shelter. Now a day there is no toilet house as it is under construction. Students with disability have no toilet house for excretion. They are using the lands of the community in which members of the community are not happy due to fear of health problems to their children and family€ The EOTC provides food services when there is tezkar or mahber. There are no other services that are provided by the church (I2)€ The third participant noted that one of the services EOTC provide is employing adequate teachers (I3)€ The respondents reflected that there is no any supporting mechanism that has been done by EOTC in general and for SWDs in particular. Ethiopian orthodox Tawahido Church is supervising and following up to know whether students are learning properly and timely.

Therefore, from the above data presented, it can be understood EOTCE are able to response and fulfill the need and interests of student with disability learns to attained in traditional church education. In this regards Mezmur (2012) stated that EOTCE teach large number of learners and SWDs learners in the church, in this case facilities should be adequate like living place, teaching place, water, electricity and also other aspect. In addition to this Imbakom (2002), argues that EOTCE should exert lot of efforts to do to respect and cover different peoples in the church educations not only student with disability learners but also others.

4.4.6 Employment in the EOTCE

Interviewee were asked to answer the extent of job opportunities in the EOTC explained that they have dreams of becoming a teacher in higher level inkinie, aququam, degua and other professions. In addition to this participant explain that, after finishing the study he wants to serve the church as a teacher.

> I will become Ethiopian orthodox Tawahido church education teacher and serve the church and the society, beyond this I want to travel different areas to fulfill lack of

accessenough education places and address effectively. I want to be a role model for other disable students raise their potential. (I4)

In addition to this traditional church education leaders explain disable students are learning carefully each issue and lastly, they will be a teacher. They become megua and kidasie teaches. Therefore, from the above data presented, it can be understood traditional church education learners can be able to a teacher and open their own gubae bet in one of the churches.

In supporting this, different researchers describe that (Atale, 2018; Mezmur, 2012; Alemayehu, 2012; Asefech, 2014; Eyasu, 2016; and Hile 1970) stated that traditional church education learners might able to open their own gubae bets and teach different contents for others and also serve for God. Generally, learners assume and think to be employed from the little up to the higher-level structure in the church positions

4.5 Challenge of SWD in EOTCE

Regarding the challenge of disability in traditional church education different respondents describe their own idea in different way. Based on different challenges I categorize in to four groups. Those are Challenge related to basic need, Challenge related to provide learning material, Challenge related to psychosocial problem and Challenge related to infrastructure.

4.5.1 Challenge related to basic need

Regarding challenge related to basic need different respondent„s rise the idea. Church leaders mentioned that the major problem for disabled person students lack of adequate cloth, food, house and they protect themselves and hygiene service the major challenge for Ethiopian orthodox education SWDs. This indicates that this happens thirsty and hungry, especially the previous colleges going alone they face huge challenge until get another friend similar to this interviewee of SWDs stated,

> There are different problems in EOTCE such as shortage of water, lack of shelter, absence of toilet, lack of cloth, lack of educational materials, and others. The major problem for disabled person students lack of adequate cloth, food, house and they protect themselves and hygiene service the major challenge for Ethiopian orthodox education learners (I 2).

This concludes that lack of sufficient of basic needs in traditional church education the major obstacle of SWDs.

4.5.2 Challenge Related to Provision of Learning M

The interviewees listed down different problems like; deep sleep, lack of books and shortage of money to buy necessary materials. In addition to this, the other challenge for visual impaired students was unable to compete equally with sighted students in the eduation system. Again, since they are learning both day and night shift oral, they feel bored and fatigue. This becomes wastage of time, functionality of mental and hopeless. Because of this, they might forget the previous understanding and they dismiss their education joining to streets life face challenge for sustainable life. We heard in modern education system deliver different materials for visually impaired students to help, kin and recorder. But in Ethiopian Orthodox Church education there is not any supporting material for visual impaired students. It is not lack of budget for the chur education but lack of attention and knowledge for the education. € The main challenge of SWDs in traditional church education are lack of teaching learning materia (FGD 2). That means SWDs in traditional church education face a challenge in terms of of fulfill necessary teaching learning material like Kin, Crunches Recorder and necessary Bks.

> I am not learning that I am expected, my expectation in this season was to reach Selasie but currently I am learning Zeamlakie so Mibezhu and wazemais reaming to reach Selasie.(I1).In this year my expectation was being a teacher, currently I am delayed to achieve the goal. The reason behind my delayed is being oral learner all types of learning, unable to get reader and boring the education. (I2)My expectation was learn Aquaquam but I am now learning Qene. Due to lack of reader and time constraint face different problems.(I3)

Respondent stated that their expectation to learn is not considered due to the various learning materials related problems.

4.5.3 Challenge related - too psy choo problem

In Orthodox Church education, SWDs faced different economic challenges that lead to psycho social problem like entering to unknown places, absence of supporting friend, negative attitudes towards the society, sense of hopeleness and drop out their education. Consequently, students tend to settle arious dangerous places like streets, drug house and adduction. There is also a belief among the majority of the people that Church Eation is a backward and less useful aspect of education.

In line with the lived experiences of disable students, Hasnae and Jones (2017) stated that, attitude is a tri-element concept embodying beliefs, emotions and behavior; these characterize human beings in intra personal and in social interactions. If the attitude of the public towards the visually impaired is positive, more enlightened treatments ensured and when attitude is negative, they will continue to suffer. This is one of the major problems confronting the visually impaired and their education globally. Visually impaired persons being educated along with their normal peers (with the objectives of fostering positive attitudes and more acceptance of the visually impaired persons among others), negative attitudes have continued to be expressed towards the visually impaired students by the teachers and normal students. These are many barriers that could impact the academic and social progress of a person with visually impairment

The usefulness of materials and equipment in academic exercise cannot be over emphasized as students cannot do without them. Special materials and equipment required by the visually impaired are very important because the items almost replace their eye sight. This makes the essential to their education. These educational items are not easy to come by and the available ones are grossly inadequate to meet their educational requirement. Effective teaching and learning as well as a quality driven educational system cannot take place successfully without facilities/equipment such as cassette recorder, talking books, optical aids, optician, bailers, typewriters etc. Some of the visually impaired are from poor socioeconomic background that makes it difficult for them to afford qualitative education unless governments, Nongovernmental Organizations (NGOs) and well-to-do individuals come to their aid (Omede, 2015

4.5.4 Challenge related to infrastructure

The participants listed different kinds of infrastructural constraints that impend the career of students. The infrastructures of the church education system are not found suitable to disable students. Problems like communal house, rode, transport and the like are the major problems in the program. All of the interviewees listed down different problems like, electricity, latrine, deep sleep, water, lack of books and shortage of money. These problems caused hindrances for disable groups to actively participate in traditional church education.

On the other hand, interviewee MG said that one of the challenge of disability in traditional church education lack of fulfill infrastructure for disable student. The infrastructures of the

church are not suitable. Like teach school, water, electricity, rode, transport and the like. The major problem for disabled person students lack of adequate cloth, food, house and they protect themselves and hygiene service the major challenge for Ethiopian orthodox education learners. On the other hand, The situation in Africa and particularly in Etiopia is worse off compared to the other developing countries due to the lack of maintenance and refurbishment of physical facilities, lack of technological infrastructure, and poor library resources which are widespread features of current African education organizations (Omede,2015).

Generally, Ethiopia enacted legislations with regard to infrastructures to disable students. One of the legislations is concerned with building according Belayneh (2013). He pointed that one of the legislations enacted is the FDRE building proclamation No.624/2009 is not being practiced in the study area. The proclamation provides:

1. Any public building shall have a means of access suitable for use by physically impaired persons, including those who are igbd to use wheelchairs and those who are able to walk but unable to negotiate steps.
2. Where toilet facilities are required in any building, as adequate number of such facilities shall be made suitable for use by physically impaired persons and shall be able to them

CHAPTER FIVE

5.SUMMARY, CONCLUSION AND RECOMM

5.1 Summary

The general objective of this research was to assess the opportunities and challenges of students with disabilities in the traditional church education of Ethiopian Orthodox Tewahido Church in the area of Bahir Dar city. The following basic research questions were developed to achieve the above objectives:

- ðü How do students with disabilities learn their traditional education in the EOTCE?
- ðü What opportunities does the EOTCE provide to students with disabilities?
- ðü What challenges do SWDs encounter in their traditional education in the EOTCE?

In order to achieve the above objective of the study researcher employed Qualitative research approach and also case study design to be used. The data were collected from students with disabilities, teachers and church leaders in Ethiopian Orthodox Tewahido Church by using interviews and focus group discussion. The data were analyzed through qualitative data analysis procedures using code, narration and thematic analysis.

Based on the data analyzed the following results are found:

In terms of participant background, all of the participants were males and most of them were in the adolescent stage. In addition to this, all of the participants were single, and the majority of them were did not attained modern education and all church leaders are a lot of reference

5.1.1 The teaching learning process of TCE in EOTC.

The study shows that SWDs behind their enrollment in the EOTC is because they are internaly motivated for their belief that they can only be effective if they learn in the church education than other activities. Again externally, their relatives and neighbors push them to learn in traditional church education by indicating some successful disabled scholars who have been

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through EOTC.The main teaching methods in the EOTC are both teacher centered and student centered. Lecture method, presentations, group discussions, brainstorming, question and answer and debating.The main contents in the church education are primarily focused on religious matters which is biblical text written in Geez language. All assessment mechanisms are applied orally, there is no written assessment mechanisms applied in traditional church education and there is no special assessment mechanisms for SWDs.There is any experience sharing scheduled by the EOTC, only interest learners attend other guabae voluntarily.

5.1.2 Opportunity of TCE with SWDs

The traditional church education has lot of opportunity learners to be able to strong in social and spiritual life. In social life learners are to crate good social relationship from their own friends, community peoples and church leaders the social supportive system of by others for SWDs are very good because of all respondents explain that without supportive by others did not achieve the purpose of education because of by nature disability learners are need to supportive systems depend on their own lacks. The traditional church education teachers are a lot of roles or contributions for disabled learners able to continue their educations without any problem facing. The relationship between SWD learners with other friends is very well. Because of classmate learners are perfectly threat student with disability learners in traditional church education. So the relationships between their friends are good. The social relationship between my friends and others are very good but sometimes happen different problem like, theft different materials, doubt one from other, idea conflict, and so on but as good. Teachers and students are using different ground rules to solve the problem students, but academic dismissal for facing other big challenges like stertism. Learners say EOTCE is able to respond and fulfill the need and interests of student with disability to attend in traditional church education effectively. Lastly, SWDs in TCE are after completed content of education will be able to a teacher and open their own gubae bet in one church.

5.1.3 Challenges of SWDs encounter in their traditional education in the EOTCE

There are challenges related with fulfilling of basic needs like lack fulfilled of basic needs in traditional church education the major obstacle of SWDs. Challenge related to provision of learning material for example they presented that cannot learn or achieve the goal or plan because of we have different problems like lack of economy, lack of materials, attitudinal problem, lack of supportive friends, lack of provision of learning book. In relation to this all respondents explained that they expectation are not accomplished. Challenge related to psycho-social problem of challenges that leads for psycho-social problem like unknown entry and exit places, absence of supporting friend, negative attitude of the society, and lack of work opportunity, Sense of hopeless, drop out their education and their going of the tendency vary enough place like streets, drug house and adduction. Challenge related to the infrastructures of the church education systems is not suitable. Like teach school, water, electricity, rode, transport and the like. The first interviewee listed down different problems like; deep sleep, lack of books and shortage of money. The challenges facing students after complete dismissal from church education of facing students after complete dismissal from church education highly damaged in streetwise, begging, and depend for others, discrimination and isolations compared with the first pride.

5.2 Conclusions

Based on the findings of this research the following conclusions are made:

- The teaching method, material and assessment are not updated with recent advancement in instruction that simplifies and supports students,, learning particular SWDs. It dominantly shows the strength of particularly teachers SWDs and in passing through all sorts of challenges.

- The main opportunities in the Ethiopian Orthodox Tewahido Church Education for students with disabilities is having strong relationship among other STDs irrespective of race, color, economic background status of disability. They see each other as family members. Teachers,, effort in engaging SWDs in to the traditional church education through providing of readers, counseling and considering them in any cases were

supportive. The support they received from the community members in providing food was also encouraging. The education has also make them enable to be strong the spiritually. Hence, it gives them a sense of fulfillment and efficacy.

· Based on the challenges it can be concluded that SWDs in the traditional church education are surrounded with enormous challenges. The existences of these challenges have forced them to be become hopeless, hate the program, and ultimately dropout from the program. And their withdrawal has led them to be street vendors, beggars, addicted to drugs and involved in criminal activities like robbery. Generally, it is letting them to become social burdens for the society.

5.3 Recommendations

The following recommendations are forwarded

ðü Traditional church education has a long history and played a great role by reducing illiteracy, however, it does not received full attention in strengthening in terms of learners and the learning institution. Hence, Mahbere Kidusan as one of the responsibl association needs to strengthen the church education

ðü Based on the availability of resources, the Ethiopian Orthodox Church betekihnet has to limit the number of students in one church. This is because; the program will not be effective if the number of participants exceed the resources the church can afford.

ðü Ethiopian Orthodox Church betekihnet has to facilitate infrastructural services such as library, electricity, water service, latrine, food, medical services and learning materials.

ðü In general, all responsible bodies in the EOTC (Mahbere Kidusan, church community, hagere sibket, teklay betekihint based on their structure and other interested individuals) are recommended to support disable students to be successful in their educational career.

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A P P E N D I E X

Bahir Dar University

Collegeof Education and Behavioral Sciences

Department Of Adult Education and Community

Development

My name is Seyoum Tilahun I am postgraduate student of adult education and community development in College of education and behavioral science at Bahir dar University. Currently, I am conducting my thesis for academic study, which aims to assess major challenges and opportunities of students with disabilities (SWD) in traditional church education of Ethiopian orthodox tewahdo church education (EOTCE) in the case of Bahir dar city administration the interview is conducted for the purpose of collecting the relevant data for the study In addition to this, this researcher is undertaken totally for academic purpose and the confidentiality of the information gained from the research is also well kept Therefore, you are kindly requested to answer the questions raised in the interview

Thank you in advance for your cooperation!!

Interview questions for learners

Part 1 personal information

1. Name------------------------
2. Sex - - - - - -
3. Age-------------------------
4. Where did you came from-----
5. Disability type----------------
6. Education stream-----------------
7. How long you live in the EOTCE

8. How is education in the EOTCE?

9. How do you understand disability? what is the cause of ability

10. What i syour connection with your classmates?

11. How do you evaluate students understanding towards their disable classmates?

12. Can you tell me how do you share your experiences for others SWDs? If there is tell me the practice

13. What are the main challges you experience in the EOTCE?

14. How the EOTCE responds to your needs and interests?

15. W h the EOTCE is doing to solve the challenges you encountered?

16. What do you recommend to minimize the challenges you faced in the EOTCE?

Part 3 process related question

1. What are the teaching methods that are practicing in the teaching learning process in the EOTCE?

2. What are the teachers used continuous assessment mechan

3. What are the teachers used con tinuous used y sfroe nSt WhDesc lia nE

4. Which elements of the teaching m eishproulised the teachers used to SWD/you?

5. What you motivated to learn in EOTCE

6. How is the provision of learning materials in the church educationSfWD s

7. Do you think you are learning what you are supposed to learn? What were your expectation and your current practice in the EOTCE?

Part 4 opportunity related question

8. What are the opportunities of EOTCE to your social and spiritual life?

9. How do you evaluate the social support from orthodox community, classmate and EOTC institution?

10. How do you describe the effort of teachers to engage/participate SWD in the sessions?

11. How do you evaluate the learning contents provided to you?

12. Where do you want to see yourself after completion your of church education?

13. To what extent do you think the possibility of being employed in the church education institutions?

14. How do you see the effort of the church in sharing best experiences of previous learners of church education?

Interview questions for teachers

1. Name
2. Sex
3. Age
4. Birth place
5. type of disability
6. Occupation
7. Work place
8. Job experience
9. What is traditional church education and how do you define it
10. How do you see teaching SWD?
11. What do you think about the meaning of disab? What is cause of disability?
12. Can you explain your connection students with disability?
13. What are the teaching methods that are practicing in the teaching learning process in the EOTCE?
14. What are you using continuous assess msentomechanisms foentCE
15. What are you using used continuous assessment mechanism
16. Which elements of the teaching meishpoudided hoau tused to SWD/you?
17. How is the provision of learning materials in the church educationSfW D s
18. How do you motivate SWD in the classroom?
19. How do you see the infrastructure in the EOTCE? Is it suitable for students with disability?
20. What are the main challenges facing for SWDs in the EOTCE?
21. What is your contribution for minimizing to problem?
22. W h the EOTCE is doing to solve the challenges they encountered?
23. What do you recommend to minimize the challenges they faced in the EOTCE? Who do what?
24. How do you describe the church education curriculum with respect to learners,, needs?
25. What are the major changes in helping SWD learn in church education?

26. What are the opportunities of EOTCE to SWDs social and spiritual life?

27. How do you evaluate the social support SWDs are gaining from orthodox community and classmate?

28. Where do SWDs want to see themselves as of completion of their church education?

29. To what extent do you think the SWDs possibility of being employed in the church education institutions?

<u>Interview questions for church leaders</u>

1. Name
2. Sex
3. Age
4. Birth place
5. Occupation
6. Work place
7. Job experience
8. What is traditional church education and how do you define it
9. How do you see teaching SWD?
10. How the EOTCE responds to their needs and interests
11. How do you see the infrastructure in the EOTCE? Is it suitable for students with disability?
12. What are the main challenges facing for students in the EOTCE?
13. What is your contribution for minimizing to problem and making decision?
14. W h the EOTCE is doing to solve the challenges they encountered?
15. What do you recommend to minimize the challenges they faced in the EOTCE do what?
16. What are the opportunities of EOTCE to SWDs social and spiritual life?
17. How is the support system of the orthodox tawhido church community towards students with disability? Have you ever made community mobilizations so far?
18. Where do SWDs want to see themselves after completion of their church education?
19. To what extent do you think the SWDs possibility of being employed in the church education institutions?
20. What is the extent of creating linkages with employers who demands graduates of the ch education?

<u>FGD Guiding question</u>

1. Introduction

2. How is education in the EOTCE?

3. How do you understand disability? what is the cause of disability

4. What i syour connection with your classmates?

5. How do you evaluate students understanding towards theabldi classmates?

6. Did do you get social support from orthodox community?

7. Church education reform

8. Challenges of disable learners

9. Ways forward/solutions for the challenges raised

10. What are the teaching methods that are practicing in the teaching leaproioegss in the EOTCE?

11. What are the teachers used continuous assessment mech

12. What are the teachers used continuous assessment mech EOTCE

13. What you motivated to learn in EOTCE?

14. How is the provision of learning matels in the church education fo3 WrD s

15. What are the opportunities of EOTCE to your social and spiritual life?

16. How do you evaluate the social support SWDs are gaining from orthodox community and classmate?

17. How do you describe the effort of teachers toaegepdarticipate SWD in the sessions?

18. Where do you want to see yourself after completion of your church education?

19. To what extent do you think the possibility of being employed in the church education institutions?

20. Your integration with MahbereKidusan, Haregsbket and senbettmhrtbet

Thank you

APPENDIX 2

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