Relevance of Ethiopian Orthodox Tewahido Church Institutional Set-up for Rural Development:
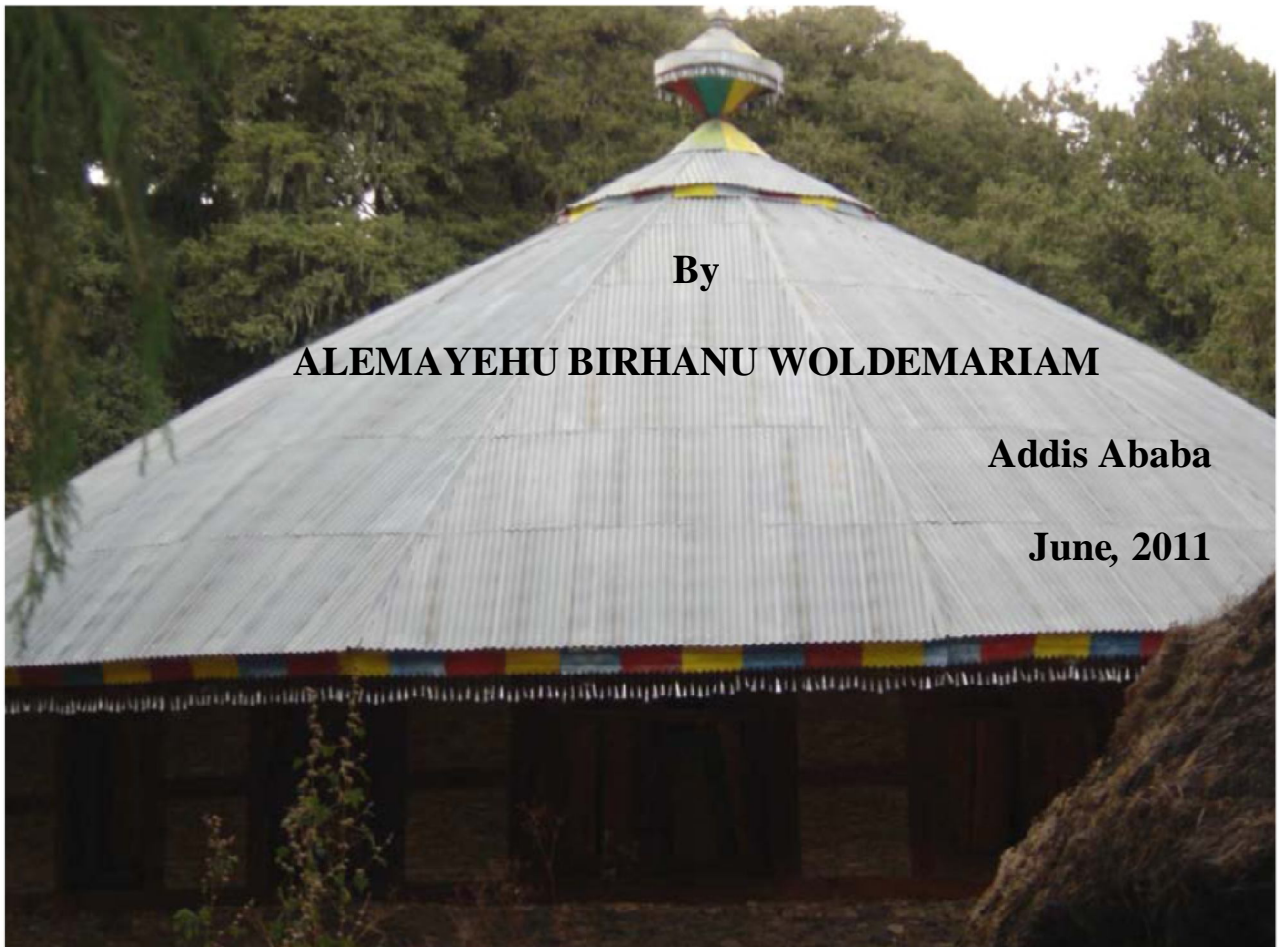
(The case of East Gojam Dioceses)

A research to be submitted to Indira Gandhi National Open University for the Partial Fulfillment of the Master of Art Degree in Rural Development

By

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Addis Ababa

June, 2011

DECLARATION

I hereby declare that the Dissertation entitled RELEVANCE OF ETHIOPIAN ORTHODOX TEWAHIDO CHURCH INSTITUTIONAL SET-UP FOR RURAL DEVELOPMENT: THE CASE OF EAST GOJAM DIOCESES submitted by me for the partial fulfillment of the M.A. in Rural Development to Indira Gandhi National Open University (IGNOU) New Delhi is my own work and has not been submitted earlier either for IGNOU or to any other institution for the fulfillment of the requirement for any course of study. I also declare that no chapter of this manuscript in whole or in part is lifted and incorporated in this report from any earlier work done by me or others.

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This is to certify that <u>Mr. ALEMAYEHU BIRHANU WOLDEMARIAM</u> student of Indira Gandhi National Open University, New Delhi was working under my supervision and guidance for his Project Work for the Course of MRDP-001. His Project Work entitled <u>RELEVANCE OF ETHIOPIAN ORTHODOX TEWAHIDO CHURCH INSTITUTIONAL SET-UP FOR RURAL DEVELOPMENT</u>: <u>THE CASE OF EAST GOJAM DIOCESES</u> which he is submitting , is his genuine and original work.

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Abstract

The Ethiopian Orthodox Tewahedo Church is one of the ancient and numerically the largest of the five Oriental Orthodox Churches: the Coptic, the Ethiopian, the Syrian, the Indian, and the Armenian. It is one of the oldest Christian Churches in Africa and is a founder member of the World Council of Churches. Besides its religious activities the Church has registered several development initiatives for the well being of mankind and the glory of God.

The human and financial resources and institutional structure and working procedures the EOTC has together with strong influence on the perception of the people in relation to the religion is important to implement the whole planned development activities in a coordinate way and utilize the human and financial resources properly. Therefore, the hard fact that initiated this assessment and studying the relevance of the institutional set up of the EOTC is purposive and awfully ignorance of this potential from both the formal and informal institutions (actors of rural development) existing in Ethiopia

The main objective of the present assessment was to study about the relevance of the institutional set up or structure of the EOTC in the rural development endeavor of the country. In addition to the specific objectives, the institutional set up of EOTC, effectiveness of the institution and the strength and weakness of its institutional structure were also dwelt in three Parish churches by applying qualitative data. The Churches selected for the assessment were located in Enemay district, East Gojam Administrative Zone of the Amhara National Regional State in Ethiopia.

The EOTC perceives nature in a holistic manner. Nature includes among others elements of development, human beings, forests/trees, animals, microorganisms, water, other land features and the nation as a whole. This holistic approach has favoured the respect and veneration of nature, by enriching ecological preservation along with Humanity and Christianity, which matches to the broader concept of rural development. Accommodating the biblical story of creation and holy verses from other Holy Scriptures to the traditions of respecting rural development is an important characteristic and strength of the EOTC.

In general, from the result it was concluded that the Ethiopian Orthodox Tewahedo Church Ecclesiastical administration council structure was not functioning properly and effectively. On the other hand the best experience and education of the Church regarding development is ignored and rather some times the Church is blamed as the hindrance of the rural development. But the thinking to this end should be the other way round, as the majority of the Church followers leave in the rural areas, it is a must to give due attention and exploit the potential of such development partner for the betterment of the rural development endeavor of the country. Hence, higher officials of the Church, government and non-government organizations should work together to strengthen the functionality and effectiveness of the institutional structure of the Church.

Acknowledgments

Acronyms

DICAC ------Development and Inter-Church Aid Commission

EOTC--------- Ethiopian Orthodox Tewahido Church

Kebele---------is the smallest administration structure

MARD-------- Master of Art in Rural Development

MK----------- Mahibere Kidusan

PCOD--------Parish Council Organization Department

RD------------ Rural Development

Tabot ---------the Ark of the Covenant,

Woreda-------District which encompasses no of Kebeles under it

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Chapter I

Introduction

1.1. Ethiopian Orthodox Tewahedo Church

The Ethiopian Orthodox Tewahedo Church is an Oriental Orthodox Christian church in Ethiopia that was part of the Coptic Orthodox Church until 1959, being provided its own Patriarch by Coptic Orthodox Pope of Alexandria. It is one of the few pre-colonial Christian churches of Sub-Saharan Africa, it has in general a membership of about 40 million people (45 million claimed by the Patriarch), mainly in Ethiopia, and is thus the largest of all Oriental Orthodox churches. Tewahedo is a Ge'ez word meaning " unified or being made one". Tewahedo refers to the Oriental Orthodox belief in the one single unified Nature of Christ; i.e., a belief that a complete, natural union of the Divine and Human Natures into one is self-evident in order to accomplish the divine salvation of humankind, as opposed to the "two Natures of Christ" belief (unmixed, but unseparated Divine and Human Natures called the Hypostatic Union) which is held by the Roman Catholic and Eastern Orthodox churches. (Wikipedia. 18 March 2011)

Hence, the word 'Tewahedo' is the Ethiopian term meaning 'made one', the best expression conveying the faith of the church. It emphasizes the inseparable unity of the Godhead and Manhood in the Person of Christ. The EOTC is considered to belong to the One, Holy, Universal and Apostolic Church founded by Jesus Christ. The Church (EOTC), an indigenous and integral Christian Church of Africa, is one of the oldest Churches in the world and founding member of the World Council of Churches. (Aymro and Motovu 1970).

The EOTC believes that the church is a community founded by God in the crucified, risen and glorified Christ, the incarnate Son of God, and guided and bounded by God and the Holy Spirit. Its members accept the faith in Jesus Christ and are united under the teaching and administrative rules enjoined by the Patriarch with the council of Bishops. The Ethiopian Orthodox Church has a system of administration by which its members are to be guided. Two aspects are discerned in the administration structure: (a) Religious affairs conducted by the patriarch and the Holy Synod, and (b) Secular affairs managed by an Administrative Board. It has over 30 million followers, 400,000 clergies and 35,000 churches throughout the country. Moreover, it has several followers and Archbishops in other countries (Aymro and Motovu 1970).

A church is also a building set apart for worship and the name is used only for such structures as are for the general use of the faith, as distinguished from chapels, which are for some community or family. Churches are consecrated, but it is the 'Tabot' or the Ark of the Covenant, which gives sanctity to the church in which it is placed. Thus, every Ethiopian Orthodox Tewahido church must be honored with 'Tabot'. Churches are usually built in pleasant spots and are surrounded with walls of massive stone and patches of trees, which add to the solemnity, and the quietude of the building. These churches are not only religious spots but are also biodiversity spots. The local people call the churches with the surrounding trees Debr or Geddam. Debr or Geddam is considered as the most holy place religiously as well as respected and powerful institution socially (Alemayehu 2002).

1.2.   Ethiopian Orthodox Tewahedo Church as an Institution

The Oriental Orthodox Churches, which today include the Coptic Orthodox Church of Egypt, the Armenian Apostolic Church, the Syrian Orthodox Church, the Malankara Orthodox Church of India, and the Ethiopian Orthodox Tewahedo Church are referred as "Non-Chalcedonian" because of their refusal of "two natures" doctrine decreed by the Byzantine Emperor Marcian's Council of Chalcedon in 451.

Ethiopia embraced Christianity and maintained the doctrine of Christ from the era of the Apostles to the present day, as it is narrated in the Holy Bible (Acts 8:26-39). The history of St. Phillip the Apostle baptizing the Eunuch, who travelled to Jerusalem for prayer is of great interest for the Ethiopian Church history. Eunuch was a man of high rank, the Finance Minister of Candace Queen of Ethiopia.

> *"Now an angel of the Lord spoke to Philip, saying, "Arise and go toward the south along the road which goes down from Jerusalem to Gaza." This is desert. So he arose and went. And behold, a man of Ethiopia, a eunuch of great authority under Candace the queen of the Ethiopians, who had charge of all her treasury, and had come to Jerusalem to worship, was returning. And sitting in his chariot, he was reading Isaiah the prophet. Then the Spirit said to Philip, "Go near and overtake this chariot." (act. 8:26-29).*

The passage continues by describing how Philip helped the Ethiopian treasurer understood a passage from Isaiah that the Ethiopian was reading. After the Ethiopian received an explanation of the passage, he requested to be baptize and Philip did so.

Orthodox Christianity became the established church of Ethiopia in the 1st half of the fourth century (332 A.D.). Frumentius, a Syrian Christian from Tyre (in present Lebanon), was welcomed at the court after being shipwrecked on the shore of the Red Sea. He consecrated as Bishop, in Alexandria, by Saint Athanasius (326 -373) and was

then sent back to Ethiopia to preach and diffuse Christianity. He was so successful that in time both kings, Abreha & Atsbeha became Christians, he won converts, built Churches, worked miracles, and was known as Abba Salama, Father of peace, and Kesatee Berhan, Revealer of light (Aymro & Motovu, 1970).

The Ethiopian Orthodox Church is numerically the largest of the five non-chalcedonian Eastern Churches (The Oriental Orthodox Churches) - the Coptic, the Ethiopian, the Syrian, the Indian and the Armenian, which were historically called "The Oriental Orthodox Churches" to distinguish them from the "Byzantine Orthodox Churches". Like the four other Sister-Churches in this group, the Ethiopian Orthodox Church believes in the full Divinity and the true Humanity of Jesus Christ and is therefore, perfectly Orthodox in its Christological teaching (Aymro & Motovu, 1970). According to the statistics of the Ethiopian Orthodox Tewahedo Church 2000, there were more than 34 million followers without including the Diaspora. Over 32,537 local Parish Churches and other Churches: 'higher Churches' (Debre), rural Churches (Getar) and monasteries (Gedam); about 364,765 clergy (Priests, Deacons), teachers, Cantors (Debteras) and lay Church workers, which makes it the largest Church of the Oriental Orthodox family (Chaillot, 2002).

Until the 20th century, the Ethiopian Church remained directly connected with the Coptic (Egyptian) Bishop, known in Ethiopia as Abuna, to look after the Ethiopian faithful. Due to political or practical reasons, contacts were sometimes not possible for long periods. For example, during the 10th and 11th centuries, for more than hundred and fifty years, no Bishop was sent from Egypt. The Coptic Abuna was largely responsible for ordinations and theological issues. Ethiopia, therefore, found herself in the bizarre situation of having a stranger Bishop who, often, did not know Geez, the liturgical

language and Amharic, the language of the people. He was the only Bishop in the country (Aymro & Motovu, 1970). This shows that EOTC and the government were in a great challenge to expand Christianity throughout the country. Because at that time both the government and EOTC were not well organized and were not structurally strong.

As it was elsewhere mentioned, all the bishops were of Egyptian origin. They were closely associated both dogmatically and judicially with the Coptic patriarch of Alexandria. The latter sent Egyptian bishops to Ethiopia whenever necessary until the rise of Islam. To perpetuate his Egyptian suzerainty over the Ethiopian church, it became necessary to adduce legal justification. The Egyptians therefore inserted the forty-second Pseudo-Canon of the Council of Nicea, prohibiting the Ethiopians from occupying hierarchical positions. The authenticity of this Article was highly suspect to the Ethiopian clergy, but was nevertheless respected until the thirteenth century, when a new wave of independence arose. Once again it become necessary for the Egyptians, who did not wish to relinquish their prerogative, to renew the prohibition, and the same Article was inserted in the Fetha Negest, the politico- religious code under which the country was governed for more than six hundred years. Thus, an Egyptian bishop always remained at the head of the Ethiopian Church from its foundation up to the second half of the present century. This is a unique phenomenon in the history of the Christian Church.(Sergew Hable Sellassie and Tadesse Tamerat, 1970)

A strong movement was carried on to end this situation. Emperor Yohannes IV (1872 - 1889) requested and persuaded the Alexandrian patriarch to consecrate four Bishops, who were assigned to Tigre and Wollo, Begemder, Gojam and Shoa, thus preparing the basis for the Ethiopian Church. In 1929 Emperor Haile Selassie persuaded the patriarch

to consecrate five Ethiopian Bishops. The Italian invasion accelerated the evolution. After the defeat of the Italians in 1941 the question of submitting the national Church to Egyptian tutelage could no longer be tolerated. The Emperor himself conducted negotiations, which continued for ten years. The first accord was signed in 1948, under which it was agreed that on the death of the then Abuna, his successor should be an Ethiopian, and meanwhile he should have an Ethiopian Co-adjuror. In July 1949 other five Ethiopian priests were consecrated Bishops. In 1951 for the first time in Ethiopian history, an Ethiopian ascended the Metropolitan seat in the person of Abuna Basileos with the right to consecrate other Bishops. This meant proclamation of complete religious independence, the patriarch of Alexandria retaining only moral and spiritual primacy. Since 1951 the Ethiopian Orthodox Church has been autocephalous. The church has 81 canonical books and 14 anaphoras. The language of the divine service is Geez, the ancient language of Ethiopia. Today, however, portions of the liturgy are also rendered in Amharic.

In 1959, Abuna Basileos was invested with the dignity of patriarch of the Ethiopia enjoying the right to nominate Bishops and Archbishops of Ethiopia. He, with the other Bishops consecrated by him, governed the Church divided and organized in such ecclesiastical circumscription, as there were civil provinces. In 1961 the patriarch elevated to Archiepiscopal dignity all the Bishops of the provinces or regions including that of Jerusalem (Aymro & Motovue, 1970).

When Abuna Basileos was appointed as the first Ethiopian Orthodox Patriarch in 1959, the Patriarchate began to be organized in departments (Chaillot, 2002). Currently, the Ethiopian Orthodox Tewahedo Church is organized from federal to village level to give

various religious and development services. In Ethiopia, from its autocephaly up to today there were five patriarchs administrating the EOTC.

Practices and beliefs

The faith and practice of most Orthodox Ethiopian Christians includes elements from Miaphysite Christianity as it has developed in Ethiopia over centuries. According to the Ethiopian Orthodox Church, a hierarchy of "Kidusan" (angelic messengers and saints) conveys the prayers of the faithful to God and carries out the divine will, so when an Ethiopian Christian is in difficulty, he or she appeals to these as well as to God. In more formal and regular rituals, priests communicate on behalf of the community, and only priests may enter the inner sanctum of the usually circular or octagonal church where the tabot ("ark") dedicated to the church's patron saint is housed. On important religious holidays, the tabot is carried on the head of a priest and escorted in procession outside the church. It is the tabot, not the church, which is consecrated. Only those who feel pure, have fasted regularly, and have generally conducted themselves properly may enter the middle ring to receive communion. At many services, most parish members remain in the outer ring, where debteras sing hymns and dance.

Ethiopian Orthodox believers are strict Trinitarians, maintaining the Orthodox teaching that God is united in three persons: Father, Son, and Holy Spirit. Weekly services constitute only a small part of an Ethiopian Orthodox Christian's religious observance. Several holy days require prolonged services, singing and dancing, and feasting, in addition to standard holy days, most Christians observe many saint's days. A man might give a small feast on his personal saint's day. The local voluntary association (called the maheber) connected with each church honors its patron saint with a special service and a feast two or three times a year. (Wikimedia 18 Mar. 11)

EOTC Missionary Activities

The first EOTC missionaries were the Nine Saints who were active in present northern Ethiopia and Eritrea, who made translations of the Bible and of other books, and establish monasteries. Local Saints, monks, like Iyasus Moa and his disciples, spread the gospel in the area corresponding to the present province of Wollo and further, as did Tekla Haymanot and Ewostatewos and their disciples in the south and north. Some Coptic Metropolitans, for example Abuna Yaqob (1337-44), have particularly encouraged Ethiopian Monks to preach in non-Christian regions. In the centuries, which follow the Middle Ages, Christian Orthodox identity remained alive in Tigray, Begemder (Gondar), Semen (north Gondar), in Agew region, Shoa, Gojjam, and in Eritrea, that is, in the traditional Christian highlands. Apart from the northern Ethiopia, Orthodox Christians are found in most of the other ethnic groups in Ethiopia such as: Oromo, Gurage, and in the administrative of the so-called southern people: Sidamo, Kefa, Hady, Kambata, Gamo, Welayta, Konso, Gedeo, Hamer and etc (Chaillot, 2002). The attack of Moslems, especially the Emir of Harara, called Gragn (that is left handed) was one challenge for the expansion of Orthodox Christianity. In addition, the coming of missionaries' changed the homogeneity of the Orthodox Church. This is especially true of certain sects, which call themselves Protestants and create a problem for the Orthodox Church by converting Orthodox people, above all in the southern region of Ethiopia (Chaillot, 2002).

In 1963, an Ethiopian Orthodox Church Mission had been already founded for the propagation of the faith. Since 2000, in order to respond foreign proselytism, a new launch of intern Orthodox missionary activity had been organized, and gospel spreading Councils had been established all around Ethiopia. Sunday school people, theological

students and others, also performed missionary work. New monasteries and training centers also create a potential for missionary activities. Efforts were made to evangelize in different Ethiopian languages and to translate the New Testament and some prayers in different Ethiopian languages (Chaillot, 2002).

The phenomenon of EOTC mission abroad began in an unexpected way, when some descendants of African people in the Caribbean Islands showed an interest, among them, some Rastafarians. The presence of the Ethiopian Orthodox Church in the Western hemisphere began in Trinidad and Tobago (in the Caribbean), with an association called 'the United African Pioneering Association' (Chaillot, 2002). Currently, the Ethiopian Orthodox religion is propagated in West Indies, South America, North America, Europe, Africa and Middle East.

EOTC Relation with Government

Ethiopia for centuries was a theocratic monarchy in which, as in the Roman Empire, Church and State were a bilateral unity and of which the Emperor was Christ's vice-gerent. There was no absolute separation between Church and State; the Church did, though on a few occasions, intervene in the political life of the State, and the State did interfere in the internal affairs of the Church. From earliest times the unity between the Church and State had been monolithic, their harmony and cooperation similar to the mutual assistance between right hand and left hand or right eye and left eye.

Seeking to base its relations with the Church on a foundation consistent with the principles of freedom of conscience and religious belief, the Ethiopian State clearly established the legal status of the Church or its place in the eyes of the law. Law governs the secular administration of the Established Church. The Emperor must be a

member of the Orthodox Church and the Patriarch was a member of the Crown Council, which the Emperor may convene (Aymro & Motovu, 1970).

The Church and the State worked together until quit recently. This is well known in the cultural life of the country. In the Constitution, all the Emperors or Queens were the defenders of the Orthodox faith. The relationship between the Church and the State started to reduce during the Derge regime (1974 – 1991) that was a military socialist government that comes in to power by force and the regime was autocratic. The Derge regime tried to suppress the Orthodox Church by closing the gates of the Church and imprisoning the Bishops, including His Holiness Abune Teophilos, the clergy and the Christian Youth (Kefyalew, 2005). But, even in this time the Derge regime was assigning the EOTC General Secretariat (Hamer, 2005).

Currently, the EOTC is not considered as the Church of the Government. The constitution claims all religions in Ethiopia are equal and there shall not be the so-called state religion. This shows that the relationship between the State and the EOTC is reducing from time to time.

EOTC Development Contribution

The EOTC is ancient, historic, national and apostolic. In this span of its long history, this particular church has registered several deeds of civilization for the well being of mankind and the glory of God. The contribution made by the Mother Church to Ethiopia's peace, unity and independence has occupied a special place in the history of this country. On many occasions when external aggressors threatened Ethiopia's national unity, peace and independence, the Mother Church had instilled a spirit of patriotism in Ethiopians, urging them to rise up in union; thus contributing a great deal

to the effort to safeguard the country. The EOTC in its era has contributed a lot to make Ethiopia the only country in Africa to:

1. Have its own alphabet for reading and writing, which equals in rank with other countries that have their own alphabets.

2. Have its own history of writings, traditional church schools, and fine arts, work of arts, numbers and figures.

3. It has its own Calendar system with sets of days, weeks, months, years and eras.

4. Use a special language of Ge'eze for its Church services.

5. Have a liturgy style with its own peculiar "notes" for Church songs and music, which was composed by St. Yared in the 6th century and was developed to be the source for spiritual and secular songs.

The ancient, apostolic, nationalist and historical Mother Orthodox Tewahedo Church, having its base in religious dogmas for education and administration procedures, and is still serving our multicultural society without bias. Those nationalist Ethiopians would not deny the facts that the EOTC has been custodian of the country's:

1. Historical and ancient heritage.

2. Faith and its philosophy.

3. Freedom with its honor.

4. Unity with its courage.

5. Name with its meaning.

Above all, the EOTC was able to contribute greatly in teaching the people of Ethiopia the arts of making parchments, the preparations for local inks, inkstand and pens,

bindings and decorations of books. Therefore, from the perspective of history, Ethiopia cannot be seen in isolation from the EOTC and vice versa. That is why some historians assert: "if you want to learn much about Ethiopia, the EOTC holds the key to the main gate." Generally, the Mother Church is not only an institute of religion but also a national museum (Kefyalew, 1999).

1.3.   Institutional Setup of EOTC

The Ethiopian Orthodox Tewahedo Church believes that the Church is a community founded by God in the crucifier, risen and glorified Christ the incarnate Son of God, and guided and bound by the Holy Spirit. Its members accept the faith in Jesus Christ and are united under the teaching and the administrative rules by the Patriarch with the council of Bishops. The EOTC has a system of administration by which its members are to be guided.

The essential features of the Church's government are the Patriarch and the Episcopacy who comprised the Holy Synod. The Patriarch is the head who has authority over all the faithful, from the most exalted prelate to the humblest layman. He regulates the discipline, may inflict censures such as excommunication; forms, suppresses and divides dioceses with the assistance of the Council of the Church.

Archbishops and Bishops and Episcopes constitute the next important group. They are the counselors of the Patriarch in many important matters pertaining to the government of the Church. An Archbishop is one who rules a single diocese, certain allotted territory. A Bishop assists the Archbishop or is head of a Church institute. An Episcopes helps the Bishop as deputy; he has spiritual power of a Bishop.

Over each Parish the Church places a head or Pastor (Aleka) who is its ruler in spiritual things and to a small extent in temporal matters, subject to the authority of his Archbishop or Bishop and the restrictions of the Canon Law. Each Parish has a designated territory and the Aleka is responsible for the care of souls within its limit. After the Aleka come the assistant clergy of the parish, who are subject to him and act under his direction. Deacons come next and there are an adequate number of them in each parish for the conduct of services, which can hardly be managed without their assistance.

Previously two aspects were discerned in the administration structure:

1. Religious affairs, conducted by the Patriarch and the Holy Synod;

2. Secular affairs managed by an administrative Board. The Board of Governors, appointed by the Emperor, was responsible for the management of the Church finance. (Aymro and Motovue, 1970).

Currently, these two aspects of EOTC administration structure are called:

1) The Parish Council Organization Department;

2) The Ecclesiastical Administrative Council Department.

As the late Parish Council Organization Department head, Liqe Gubae Abba Abera Bekele, and other department heads described in (Chaillot 2002) book Parish Council organization started sometime before the separation of the Church and the State in 1972. To organize and lead the Church properly, the first Parish Council Regulation was issued by the late Patriarch Abuna Theophilos (The 2nd EOTC Patriarch) in October 1972. In 1978, this regulation was revised and expanded to include many new articles. The present Regulation was again revised and issued by the Holy Synod in 1999.

Even though, this Parish Council's Regulation has long history and Parish Councils' are organized starting from 1972, the Church and the Church community are not getting the required benefit from the Parish Councils. In addition to this regulation, the EOTC has a book which serves as a regulation known as "Fetha Negest": the book of the kings, a secular and ecclesiastical book, which inter alia, deals with such items as the Canonical Books, Baptism, Patriarchs, Bishops, Priests, Deacons, and other orders of Clergy, the Liturgy, the Eucharist, Fasting, Almsgiving, Martyrs, Confessors, etc. (Aymro and Motovue, 1970). Christine (Chaillot 2002) summarized the whole organization of the EOTC today, following the chart of the Canon Law of the EOTC Synod of 1999 as follows:

The Parish Council Organization Department (PCOD) is responsible for organizing both clergy and laity (including the youth), starting from local Churches up to the hierarchy to the Patriarchic. The local Parish General Assembly is composed of all Clergy and Parishioners, including the youth of the Sunday school. The Executive Committee (half clergy and half laity, including youth) members are elected by the General Assembly of the Parish Church every three years. The number of its members varies from five to nine. Under the Executive Committee, there are a number of small committees or sections, which are responsible for the major spiritual and social services in the local church, such as evangelical, education, development, welfare and others.

The District Parish General Assembly consists of members who represent the clergy, laity (men, women and youth members), and the administrator of the local Church (Aleka). In the parish administration council, women can have the position of vice chairperson. Women can also be chair persons in some committees or sections, such as those of development and welfare. It is relatively new for the Ethiopian Church to have

such a large proportion of laity participating in the Church's administrative and financial matters, as well as in spiritual and social affairs. At district level, the executive committee members are elected every three years by the General Assembly. The same procedure is followed for the formation and organization of the General Assembly and Executive Committee at Diocesan and Patriarchal levels. The General Assembly is presided by the Bishops at the Diocesan level, and by the Patriarch at the national level.

The EOTC Central Parish Executive Committee will take over and execute, through the General Secretariat, on the national level, what has been decided at the General Assembly, after confirmation by the Holy Synod. The Dioceses also have general assemblies, each having its Secretariat and its Executive Committees. The district ecclesiastical offices and the local Parish Churches' representatives have meetings, organized in the same way, and they form their respective general and executive bodies (Getu Hailu, 2006).

According to the canon law of the Church, the Holy Synod meets twice a year: on the 22nd of October, and on Wednesday 25 days after Easter. It is composed of Patriarch and of all Bishops and Archbishops. There is also a permanent Synod ready to discuss urgent matters. It is composed of the Patriarch, Holy Synod Secretary, the General Secretary, and three Bishops: The Bishops take part by turns every three months. The General Secretariat, or Patriarchate Head Office, gives guidelines to all Dioceses. According to the revised Parish Council Regulation of 1999, each Parish Church gives 20% of its income to its respective Diocese. The Diocese in turn gives 30% of its income to the Patriarch, 30% to its own districts, 30% to its own secretariat, and the remaining 10% equally divided goes to both traditional schools and to modern

theological education. The Addis Ababa Diocese contributes 65% of its income to the Patriarch.

The Ecclesiastical Administrative Council is composed of Department Heads and meets twice a week, with the General Secretary or his deputy presiding at the meeting. Under the Patriarch administration ten departments and other councils, centers, and other organizations and one commission (DICAC) exist. These are responsible for the following activities:

1. The Evangelical and Missionary Activities Department: organizes and coordinates the spreading and strengthening of the knowledge of the Gospel. The head office is in the Patriarch, with a network around Ethiopia. There are three sections: the mobile preaching team, the audio-visual service with pictures, videos and cassettes; and the printing of leaflets and books, as well as the publication and distribution of papers such as the news of Ethiopian Orthodox Church (Zena Bete Christian, a monthly newspaper), and the voice of Tewahedo Church (Demtse tewahedo).

2. The Education Department: is in charge of maintaining, controlling and advising the traditional schools, the Theological Colleges & School and the Clergy Training Centers. The department is also responsible for schools with modern education.

3. The Ecclesiastical Affairs Department: takes care of clerical affairs by assigning parish heads, appointing new employees, receiving appeals from parishes for administrative personnel, et cetera, in order to follow the parish council's regulations.

4. The Monastic Affairs Department: looks after and maintains the Monasteries.

5. The Parish Council Department: is working for the organization of Parish Councils on local and district level all over Ethiopia. It tries to strengthen the parish councils and to encourage them to follow the parish council's regulations.

6. Sunday Schools Department: its main aim is to keep the young people within the Orthodox Church and its dogmatic and spiritual life. It prepares prints and provides materials for all Ethiopia. It works with all the Parish Councils. There is Sunday school movement in most town parishes, less in the remote villages. It is linked with the association called Mahbere Kidusan, whose work concentrates on organizing Church education and service for Higher education students, in Ethiopia and abroad.

7. Administration Department

8. Finance and Budget Department

9. The Registration and Preservation of the Ecclesiastical Treasury Department

10. Planning and Development Department

11. Ecclesiastical Vestment Production and Distribution Department

12. Ecclesiastical objects of the Kulubi Monastery Department (especially gifts from pilgrims)

13. The Gofa Technical Training Center

14. The Scholars Council

15. The Ecclesiastical Court: is responsible for theological, sacramental and ecclesiastical affairs. The Holy Synod is the highest ecclesiastical court. It is more involved with Church cases.

16. The Legal Service is more involved with governmental courts.

17. Audit: reports annual audits

18. The Foreign Affairs Office: under the special Secretariat of the Patriarch, takes care of all matters outside the Church and outside Ethiopia.

19. The Tensa'e Zeguba'e printing press: prints Church books, Newspapers and Magazines in Ge'ez, Amharic, and English, reprints of Church books and Scholars' Council's publications; it also prints other publications.

20. The Rental Houses and Buildings Management Organization: is responsible for the administration of the income from the Church's properties, for making leases and for maintaining buildings.

21. The Child and Family Affairs Organization: deals with orphans and destitute children.

22. The Development and Inter-Church Aid Commission (DICAC): it works as a development wing of the Church. DICAC has five main departments: development, planning, human resources and finance, income generation and refugees and returnees affairs. The Development department comprises six divisions operating in different parts of the country (Chaillot, 2002).

1.4. Problem Statement and Justification

As one of the ancient churches, EOTC is a founding member of the World Council of Churches (WCC), the all-African Conference of Churches (ACC), Joint Relief Partnership (JRP), Christian Relief and Development Association (CRDA) and has

good relations with other faith based development organizations and various humanitarian institutions both abroad and in the country.

The EOTC as an indigenous institution has human and financial resources and institutional structure and working procedures. Institutional set up or organization is important to implement the whole planned activities in a coordinate way and utilize the human and financial resources properly. Moreover, the EOTC believers cover around half the total population of Ethiopia. From its very nature and historical point of view, the EOTC has strong influence on the perception of the people in relation to the religion, culture, politics, economy and spiritual and secular administration of the country.

Although from its long history, coverage and spiritual point of view, much contribution is expected in changing the perception of a significant number of the population for the development of effective institutions existing in the country. In most part of the country especially in rural areas even if development practitioners from GOs & NGOs use the church as a media of communication with the local community for their development endeavors, on the contrary there is purposive and awfully ignorance of this potential from both the formal and informal institutions (actors of rural development) existing in Ethiopia. Even sometimes some professionals & media people heard criticizes the church for having ample number of holidays that inhabit the working behavior of the community, moreover the church is blamed by different bodies purposely and/or loutishly as a case for the loath to the country development, but it is either lack of knowledge of the principle of the church or purposive ignorance of its long time relevance and contribution for rural development. Hence, this is the hard fact that

initiated this assessment and studying the relevance of the institutional set up of the EOTC becomes very crucial:

1. To identify the institutional setup or organizational structure problem of the EOTC and recommend possible solutions.

2. To assess the relevance and effectiveness of the EOTC institutional setup into other indigenous and formal institutions for sustainable development.

3. It may initiate the Parish Councils to materialize their role and responsibilities.

4. It may contribute for further investigation in the area.

1.5. Research Questions

Based on the aforementioned problem statement the research questions were the following:

1. What are the vision, mission, goal, objective and values of EOTC & what approach the church is applying in order to create awareness on development?

2. Is there common understanding among members of all Parish and Ecclesiastical Administration Councils as to how the Ecclesiastical Administration Council and Parish Council structure is working?

3. Does the Church have appropriate system in its institutional structure that gives room for developmental endeavors or does the church have separate development facilitating wing in its structure?.

4. What are the contributions of EOTC institutional structure for the development of the country? What unique characteristics of the EOTC is key in this regard?

5. What are the strength, opportunities and weakness of the EOTC structure?

1.6. Objectives of the study

Overall Objective

This study aims at making assessment of the potential benefits as well as the functionality and effectiveness of the institutional set up of EOTC in the rural development endeavor of the country.

Specific objectives

Currently the Ethiopian government disclose its ambitious five years development and transformation plan which look forward to the taking part of the community at all level. Hence, on top of the contribution of the study in this aspect its specific objectives are as follows:

1. To assess the institutional set up of the Ethiopian Orthodox Tewahedo Church in relation to the character of other effective institutions.
2. To assess the strength and weakness of the institutional structure.
3. To study the contribution of the EOTC in some specific components of rural development.
4. To provide suggestions, based on the findings of the study.

1.7. Limitation of the Study

The Ethiopian Orthodox Tewahedo Churches exist throughout Ethiopia. But due to time and budget constraints, the author was obliged to limit the sample site only to one Diocese. In addition, it was not easy to get the secondary data as expected and relate previous research results since there are very few or no researches conducted on institutional assessment and leadership of the EOTC.

1.8. Chapter Scheme

The assessment is divided into five chapters. The first chapter deals with the introduction, The history of EOTC, its practices and beliefs as well as its institutional set-up, the problem statement, the objectives of the study, justification research questions and operational definition of terms. The second chapter, which is the conceptual and theoretical part, is concerned with Literature review relevant for the selected study included clarifying concepts of Development in general and Rural Development in particular together with the institutional structure. What indigenous institution means, core elements of effective institutions, what is organizational structure, importance of organizational structure, institutional structure of Ethiopian Orthodox Tewahedo Church are also the main areas of focus in this chapter. The third chapter explains detailed research process and methodology of data collection and analysis. The major findings of the present study is presented as result and discussion on the fourth chapter. Chapter five shows some workable suggestions for the utilization of the church institutional set-up for the betterment of the rural development endeavor as conclusions and recommendations based on the findings of the study.

Chapter II

Conceptual And Theoretical Frameworks

2.1   Conceptual Framework

2.1.1   Institutions

Different persons define the term institution in various ways. According to Oxford English Dictionary, definitions number seven: Institution is "an establishment, organization, or association, instituted for the promotion of some object, especially one of public or general utility, religious, charitable etc, example a church, school, college, hospital, asylum, reformatory, mission, or the like." The other definition is that an institution is any structure or mechanism of social order and cooperation governing the behavior of a set of individuals within a given human community. Institutions are identified with a social purpose and permanence, transcending individual human lives and intentions, and with the making and enforcing of rules governing cooperative human behavior (wikipedia, April, 2011).

The term "institution" is commonly applied to customs and behavior patterns important to a society, as well as to particular formal organizations of government and public service. As structures and mechanisms of social order among humans, institutions are one of the principal objects of study in the social sciences, such as political science, anthropology, economics, and sociology (the latter being described by Durkheim as the "science of institutions, their genesis and their functioning"). Institutions are also a central concern for law, the formal mechanism for political rule-making and enforcement.

Although individual, formal organizations, commonly identified as "institutions," may be deliberately and intentionally created by people, the development and functioning of institutions in society in general may be regarded as an instance of emergence; that is, institutions arise, develop and function in a pattern of social self-organization, which goes beyond the conscious intentions of the individual humans involved. (wikipedia, April, 2011)

2.1.2 Indigenous Institutions

This institutional assessment strongly focuses on the concept of "Indigenous Institutions". They represent established local systems of authority and other phenomena, derived from the socio cultural and historical process of a given society. They originate from local cultures, have firm roots in the past, and are variously referred to as informal, pre-existing, or native institutions (Appiah-Opoku & Hyma 1999; Appiah-Opoku & Mulamoottil 1997). They are viewed to occur at the local or community level. In contrast, 'Non-Indigenous or Formal Institutions' are established via forces external to a given community, and are characterized by functional and structural arrangements that are fairly standard (Alemayehu, 2002). Indigenous institutions like: Senbete, Edir, Ekub and Debo exist in Ethiopia.

This being the concept related with the term indigenous institutions, for the purpose of this assessment the spiritual indigenous institution; EOTC is viewed to originate locally, is native and have firm roots in the past reflecting the spiritual and secular administration knowledge and experience of the local community and unique to other indigenous institutions, it has formal structure from village up to federal level known with the Court law of the country. Its structure may serve as a base for the foundation of the effective and efficient indigenous and formal institutions.

2.1.3 Elements of Institution

The core elements of an effective institution include: presence of clear vision, mission, goal, motivation, objectives, structure, job description, delegation, open communication, and performance measure system and implementation capacity of the employees. In this assessment, focus is given for the structure of an institution or organization. In the book of Mishara (2001), Stephen P. Robbins has defined organizational structure as "how job tasks are formally divided, grouped and coordinated." It tells how specialized and non-specialized tasks are performed. The framework of an organization is the structure, wherein the job of each and every person is defined, described and coordinated to achieve the organizational goals. In addition, the control, command, division of work, placement of jobs Centralization, differentiation and related factors are considered under the organizational structure.

(Mishara 2001) stated that the main characteristics of the organizational structure are differentiation, standardization, specialization, departmentalization, chain of command and centralization. The impacts of various characters are visible on communication network, informed group formation, attitude of employees, motivation, leadership and so on.

2.1.4 Institutional Set up or Organizational Structure

The organizational structure represents the skeletal framework for an organizational behavior. An organizational structure is mostly hierarchical concept of subordination of entities that collaborate and contribute to serve one common aim. It is a form of work division, interrelationship, organization goal and culture of the organization. Behavior in an organization depends on the individual characteristics, group functions, structure,

environment and technology. Organizational structure is an important factor like the individual and group behavior in influencing organizational behavior. Organizational structure is a system of constant interaction with the environment, goal, people and technology (Mishara, 2001). good organization or structure has the benefits to facilitates attainment of objectives through proper coordination of all activities. Moreover, communication is easier at all levels of the organizational hierarchy.

Organizational structure allows the expressed allocation of responsibilities for different functions and processes to different entities. Formal and informal framework of policies and rules, within which an organization arranges its lines of authority and communications, and allocates rights and duties. Organizational structure determines the manner and extent to which roles, power, and responsibilities are delegated, controlled, and coordinated, and how information flows between levels of management. This structure depends entirely on the organization's objectives and the strategy chosen to achieve them. In a centralized structure, the decision making power is concentrated in the top layer of the management and tight control is exercised over departments and divisions.

Organizational structure determines the manner and extent to which roles, power, and responsibilities are delegated, controlled, and coordinated, and how information flows between levels of management. This structure depends entirely on the organization's objectives and the strategy chosen to achieve them. In a centralized structure, the decision making power is concentrated in the top layer of the management and tight control is exercised over departments and divisions. In a decentralized structure, the decision making power is distributed and the departments and divisions have varying degrees of autonomy. An organization chart illustrates the organizational structure.

According to (Chandan 1987), good organization or structure has the following benefits:

1. Facilitates attainment of objectives through proper coordination of all activities.

2. The conflicts between individuals over jurisdiction are kept to minimum.

3. Eliminates overlapping and duplication of work.

4. Decreases likelihood of "run-rounds".

5. Facilitates promotions.

6. Communication is easier at all levels of the organizational hierarchy.

7. It is basis for effective planning.

8. Increases cooperation and sense of pride.

9. Encourages creativity.

2.1.5 Forms of Institutional Structure

Different authors classified organizational structure in different forms. (Mishara 2001) classified organizational structure basically in three forms: simple, bureaucratic and matrix structure. A simple structure has a low degree of components of structure. There is low level of control, single-person control, less standardization or formalization and low degree of departmentalization. There is very small number of employees; every function is simple and well known; accountability is clear, the structure is inexpensive to maintain; it is flexible but it becomes difficult to manage if the organization grows. Bureaucratic structure is based on rules and regulations, which are considered the prime movers of the organizational behavior. It is routine; operating through specialization, has narrow span of control, scalar chain of command, functional departmentalization, centralized authority and highly formalized functions. Managers have no scope personal discretion as they have to follow the rules and regulations while taking any decisions. It has less scope of innovation, research and development. Matrix structure is a

combination of departmentalization, fictionalization and product. The disadvantages of simple and bureaucratic structures are avoided.

Functional structure is the most widely used form because of its simple logic and commonsense appeal. Features of functional structure include: specialization by function, sub-goal emphasis, growth always pyramidal, line staff division, functional relationship, centralization and functional span of control. The product organizational structure is divisinalized in to product and geographic forms. Product or commodity departmentation is particularly adaptable to tremendously large, complex and multi-product organizations. Product departmentation calls for division of organization work on product base. Geographic divisionalisation sets up separate units, each self-sufficient in manufacturing, marketing, etc. The project structure is an effective way of focusing all of the necessary talent and organization resources for a given period on a specific project goal. It is flexible and quite similar to product organization. A matrix structure is a mixed organizational form, in which the normal vertical hierarchy is 'overlaid' by some form of lateral structure, combining characteristics of both functional and project structures.

2.1.6 Religion

The term religion is defined in different ways by various scholars. The variations may come from the perspective the writers see the word religion. From Wikipedia, the free encyclopedia, religion is commonly defined as a cultural system that creates powerful and long-lasting meaning, by establishing symbols that relate humanity to beliefs and values. Many religions have narratives, symbols, traditions and sacred histories that are intended to give meaning to life or to explain the origin of life or the universe. They tend to derive morality, ethics, religious laws or a preferred lifestyle from their ideas

about the cosmos and human nature. The word religion is sometimes used interchangeably with faith or belief system, but religion differs from private belief in that it has a public aspect. Most religions have organized behaviors, including clerical hierarchies, a definition of what constitutes adherence or membership, congregations of laity, regular meetings or services for the purposes of veneration of a deity or for prayer, holy places (either natural or architectural), and/or scriptures. The practice of a religion may also include sermons, commemoration of the activities of a god or gods, sacrifices, festivals, feasts, trance, initiations, funerary services, matrimonial services, meditation, music, art, dance, public service, or other aspects of human culture. (Wikipedia April 2, 2011)

In this paper the meaning of religion is conceptualized from the functionalist approach point of view. A functionalist definition is a one that lays stress on the functions rather than the belief content of the religion. The functionalist contends that what is essential in religion is the role it plays in society, the way in which religion serves to bind together the members of a community into one coherent whole. A recent functionalist definition found by Yinger`s (Alemayehu, 2002) states that what distinguishes a religious institution from a non-religious institution is its concern with the ultimate. These utilitarian (an action is right from its function and wrong otherwise) and ultimate concerns are perennial factors in the human condition, which no amount good governance could achieve. Thus he defines religion as " a system of beliefs and practices by means of which a group of people struggles with these ultimate problem of life".

In encyclopedia Britannica (1964) as cited in Alemayehu (2002), described that in religion, there are commandments and ethical elements, which are to be observed through which the salivation is completed. It is a powerful factor in elevating the

objectives of worship, the religious relation and the religious life. Through the commandments and ethics with in the religion, the sphere of the sacred is enlarged and committing life to these rules is an aspect of the religious vocation, ethical duty and a religious obligation. On the other hand, the notion of divine personality or ability to be committed to the commandments and ethics is weak or lacking, commandments and ethics inevitably assume a worldly or negative character. (Wikipedia. April 2, 2011).

2.1.7 Development

Development generally means the improvement of people's lifestyles through improved education, incomes, skills development and employment. Development also means that people should have decent housing, and that they should have security within those houses. Development means too, that people should be able to read and write, and in Africa this is a problem as most people are still illiterate. In order to develop or have better lives, people must get a good education. Because illiterate people do not develop as much as educated people do, it is therefore important that people should get themselves a good education, or send their children to school to get that education. (cbdd.wsu.edu, 17 January 2010)

An economist of the World Bank, Joseph Stiglitz, views development as "a transformation of society, a movement from traditional relations, traditional ways of thinking, traditional methods of production, to more modern ways". (Stiglitz 1999) argues that a characteristic of traditional societies is the acceptance of the world as it is; the modern perspective recognizes change, it recognizes that we, as individuals and societies, can take actions that, for instance, reduce mortality, increase life spans, and increase productivity.

2.1.8 Sustainable Development

Sustainable Development might be defined as a process of use of natural resources in a wise manner with a full participation of the people in the effort to eliminate poverty and work towards the general improvement of the livelihood of society. In addition to the natural resources available, which is a core component of sustainable development, harmony and integration of all sectoral activities with friendly National as well as International Policies is a prerequisite for sustainable development (Medhin 2002). Sustainability is hence development that meets the needs of the present without compromising the ability of future generations to meet their own needs. Sustainable development encompasses social, economical, cultural, security and participatory in decision-makings. Security in this context means that the current living conditions are fulfilled and projects for future generation on sustainable transfer of knowledge, technology and resources as well. Thus management of natural resources, capacity building of human resources, policy instruments governing investment activities, and peace and democracy are factors that strongly affect sustainable development processes. (Sharhan 2000) states that one of the most important preconditions for the full and comprehensive implementation of sustainable development is the need for a sustainable information society.

2.1.9 Rural Area

Rural areas are plagued by poverty, with the most vulnerable sectors of the population being women, children and the elderly. Lack of infrastructures, poor living conditions, low educational level of the society, routine & tedious agricultural activities and the like are unique characteristics of rural areas. In the case of Ethiopia rural area comprises a sparsely populated area in which people farm or depend on natural resources, including

the villages and small towns that are dispersed through these areas, also includes large settlements in the former 'villagizations'.

The largest group of poor people in Ethiopia is composed of small-scale farmers, more than 83% of the total population according to the "The 2007 Population and Housing Census of Ethiopia: Statistical Report at Country Level" leaves in rural areas of the country. Most rural households live on a daily per capita income of less than US$0.50. More than half of the country's 12 million smallholders have 1 hectare or less of land. Their productivity is low and they are vulnerable to drought and other adverse natural conditions. About a third of rural households cultivate less than 0.5 hectare, which is not enough land to produce adequate food for the average household. A large number of poor households face a prolonged hunger season during the pre-harvest period (Medhin 2002).

In addition to farmers, Ethiopia's rural poor include women and men who depend on herding for a livelihood. And, like farmers, herders are vulnerable to increasingly recurring droughts, which can wipe out their livestock and assets. Because livestock is the single most important sign of status and wealth in Ethiopia, there is a strong correlation between lack of livestock and poverty, particularly among households headed by women. Poor people in rural areas face an acute lack of basic social and economic infrastructure such as health and educational facilities, veterinary services and access to safe drinking water. Households headed by women are particularly vulnerable. Women are much less likely than men to receive an education or health benefits, or to have a voice in decisions affecting their lives. For them, poverty means high numbers of infant deaths, undernourished families, lack of education for children and other deprivations.

2.1.10 Rural Development

Rural development in general is used to denote the actions and initiatives taken to improve the standard of living in non-Urban neighborhoods, countryside, and remote villages. These communities can be exemplified with a low ratio of inhabitants to open space. Agricultural activities may be prominent in this case whereas economic activities would relate to the primary sector, production of foodstuffs and raw materials.

Rural development actions mostly aim at the social and economic development of the areas. These programs are usually top-down from the local or regional authorities, regional development agencies, NGOs, national governments or international development organizations. But then, local populations can also bring about endogenous initiatives for development. The term is not limited to the issues for developing countries. In fact many of the developed countries have very active rural development programs.

Hence, rural development can be defined as: Helping rural people set the priorities in their own communities through effective and democratic bodies, by providing the local capacity; investment in basic infrastructure and social services. Justice, equity and security; dealing with the injustices of the past and ensuring safety and security of the rural population.

2.2 Theoretical Perspective

Currently, the world economy, social services, politics, culture, and environment are in a dynamic change. This dynamic change requires effective and competent institute or organization to give the required service for the community. For an institute or

organization to be effective and competent it needs strong institutional set up or organizational structure and acknowledge of other parties in the area of concern.

The main characters or elements to measure the strength of an institution or organization are the presence of clear vision, mission, goal, objective and activities, well-organized structure, manpower, clear work procedure, budget, clear communication channel, proper delegation of authority and responsibility, facilities and motivation and implementation capacity of the organization.

Chapter III

Materials and Methods

3.1 Data Sources and Method of Data Collection

The sources of data for the assessment were secondary data from literature reviews of published and unpublished materials and primary data collection from individual interview and key informants focus group discussion.   The data collection tools practiced were individual interview and key informants and focus group discussion. Parish Council and Ecclesiastical Administration Council members and laities who are well known in their faith and have strong attachment with the Churches were participated in the individual interview, key informants focus group discussion and analysis was done strength and weakness.

The methodology for data collection exercised was qualitative phenomenological study. Because this type of study enables understanding people's perceptions, perspectives, and understandings of a particular situation (Paul D. Leedy & Jeanne E. Ormrod, 2005). In addition the methodology focuses on data that are not measurable or qualitative and also it is related to the objective of the assessment. The method also help to get in-depth understanding about the linkage between Church and Development and to allow research participants to express their views broadly.

As a result, different qualitative data collection techniques were employed to assess the perception and understanding of the community on the functionality and effectiveness of the Parish Councils and Ecclesiastical Administration Council of EOTC. The qualitative data collection techniques practiced in the assessment include in-depth

interviews, key informants interview and focus group discussion. In addition, accessible books, magazines, and other relevant documents used as a secondary source of data. Ethiopian government related policies & strategic documents for the better achievement of rural development operation also reviewed.

3.2 Sampling and Sample Size

The present assessment was conducted at district and at identified Parish Church level. The sampling method employed was purposive sampling. This method was used in a deliberative and non-random fashion primarily because there were limited number of people that have basic knowledge in the area being researched. In the first stage, out of many churches found in the woreda, 3 churches were selected purposively based on the former knowledge of the researcher about the area and their accessibility and in the second stage, participants for the interview and focus group discussion were identified purposively based on their connection with the Church structure. The interview, focus group discussion and the strength and weakness analysis were done with both Parish Council and Ecclesiastical Administration Council members and laities of the selected Churches. A total of 78 people participated on the interviews (In-depth & Key informant) and focus group discussion in general, 17 of the participants were taken part both in individual and focus group discussion (*Annex-I*).

3.3 Research Participants and selection criteria

Diocese and the woreda ecclesiastical Council and the leading members from the selected churches together with elite members residing longer time in the area beneficiary's of the selected churches /irrespective of social strata, gender, marital status and educational status/ were participants of the research from the selected churches.

Besides, governmental and non-governmental organizations that have linkages with targeted churches in the area of rural development are also included.

3.3.1 In-depth Interview

Parish Church Ecclesiastical administration council members and elites for in-depth interviews selected in collaboration with the committees and Administrators of the respective Parish Church Ecclesiastical administration council under the keen supervision of the researcher. Selection of interviewees was based on degree of responsibility, longer period permanent resident, and who has been regularly participating whenever there are church leading development activities, openness for discussions on various issues.

3.3.2 Key Informant Interview

Key informant interviews with regard to issues concerning general status, organizational background, structure and leadership, human resource, material resource, networking and coordination, legitimacy, acceptance and concerns on rural development related activities was conducted. Person who has sufficient knowledge and who has been working for long period of time in the diocese were selected for the interview.

Additionally the nearest Governmental (GOs) & Non Governmental Organization (NGOs) working closely with the dioceses in the woreda in order to get their views on policy issues, their intervention plan and approach with the churches were also part of the key informant interview.

3.3.3 Focus Group Discussion

In addition to the individual interviews, a total of three focus group discussions (one for each Church) having sufficient member participants' were conducted. During the discussion information from the representatives related to development & church was generated. Participants for the discussion were selected randomly from the clergies and Parish Church Ecclesiastical administration council members based on their active participation on church related issues and longer period and permanent residing.

3.4. Study Area

The assessment was conducted in East Gojam Administrative Zone Enemay woreda. East Gojam Zone is one of the 11 Zones in the Amhara National Regional State of Ethiopia. Debre Markos is the capital town of East Gojam Zone, it is 300 km far from Addis Ababa in the North. Its location is between 10°20'5.61"N and 37°43'42.85"E with an altitude range of 7865 - 8208ft. East Gojam Zone has 10 Administrative Districts (woredas). Enemay is one of the woredas which is 100 Km far from the zonal capital to the south east and located between 10°26'54.27"N and 38°12'05.88"E with an altitude range of 8222 - 8350ft.

According to the Enemay woreda Administration council the total population of the district is estimated at 76,000 of which 63,388 (41,433 male and 21,955 female) are members of EOTC. The average family size is about 5. Enemay woreda Ecclesiastical Administration Council office described that in the district there are 95 Churches (10 Gedams, 11 Debers and 74 Geters) with 3,441 Clergy.

3.5. Churches Selected for the study

Three Churches were selected purposefully for the assessment. These are: Bichena Debir, Dimma Giorgis and Inekerkir Giorgis. The selection criteria were their accessibility, previous knowledge of the researcher to the churches and presence of established Parish Councils and Ecclesiastical Administration Councils. The Churches that were covered by the assessment were described as follows:

Bichena Debir

This Church is found in Enemay woreda in Arat Band Bichena Kebele at a distance of 8 km from Bichena town. According to the focus group discussants response the Church was established during the 11th century. The church has a total of 3600 registered members (2000 male and 1600 female) and 84 Church workers (Priest =25, Deacons= 30, Mezemers= 24 and 5 Mergetas), 388 Students and 30 pension aged people assisted by the church. Its location is between 10°27'40.20" N and 38°12'48.93" E with an altitude of 8395 ft.

Dimma Giorgis

This Monastry is found in Enemay woreda in Dimma Kebele about 30 km far from Bichena town and it is one of the most known monasteries of the EOTC which is popular for its Church education. According to the focus group discussants response the Church was established during the 12th century. The church has a total of 3708 registered Christian members (1903 male and 1805 female) and 25 Church workers (Priest =12, Deacons= 5, Mezemers= 4 and 4 Mergetas), 482 Students & 42 monks. Its location is between 10°32'53.80" N and 38°13'12.48" E with an altitude of 7752 ft.

This Church is found in Enemay district in Endeshignit & surrounding Kebele about 2 km far from Bichena town. According to the focus group discussants response the Church was established during the reign of King Yishak in the 14th centuary. The Church has a total of registered 3740 Christian members (1930 male and 1810 female) and 30 Church workers (Priest =13, Deacons= 10, Mezemers= 6 and 1 Mergeta) and 83 Students. Its location is between 10°26'30.75" N and 38°12'20.80" E with an altitude of 8313 ft.

3.6. Method of Data Analysis

The entire interview was conducted solely by the researcher. A maximum of two hours time duration was allocated for each interviewee. The interviews and focus group discussions were recorded by a tape recorder and all the tape recorded data is transcribed. The transcribed data has been categorized according to the themes of the findings. After that the the findings of the research questions were analyzed and discussed by triangulating the in-depth interview and focus group discussion results against the findings from key informant interview and literature review. Finally based on the implications of the findings conclusions and recommendations were drawn. Thus, data generated from discussions and interviews were described and presented qualitatively. In addition, specific methods of data analysis for example, cross tabulation and triangulation, employed to ensure the validity of data collected.

The central task during data analysis was to identify common themes in people's descriptions of their experiences (Paul D. Leedy & Jeanne E. Ormrod, 2005).

Accordingly, after transcribing the interview, the main activities that were exercised include:

1. Statements that were related to the topic were identified: relevant information was separated.

2. Group statements in to "meaning units": relevant information segments were grouped into categories that reflect various aspects ("meanings") of the phenomenon as it was experienced.

3. Seek divergent perspectives: The author looked and considered the various ways in which different persons experienced the phenomenon.

4. Construct a composite: finally, the various meanings identified to develop an overall description of the phenomenon as people typically experienced it. On top of this Strength and Weakness analysis was done.

Chapter IV

Result and Discussion

As per the assessment result The Ethiopian Orthodox Church Development and Inter Church Aid Commission (EOC/DICAC) and Mahibere Kidusan (M.K.) are active participants in the rural development activities. Two of them can be considered as the two development wings of the Ethiopian Orthodox Tewahedo Church in a broad sense.

The Commission operates through a countrywide network of churches, working with partners on poverty reduction. Programmes include emergency relief, food security, rehabilitation, development, support of refugees and returnees, prevention and control activities in HIV/AIDs. Since its establishment, DICAC has been involved in emergency response in time of need, extended its interventions into rehabilitating war and drought victims and promoted sustainable development in the areas of integrated rural development programmes mainly focusing on food security, education, water and health, the fight against the HIV/AIDS pandemic aiming at a lasting remedy to the vicious circle of poverty.

On the other hand Mahibere Kidusan also involved in rural development activities with a focus on sustainable income generation activities in monasteries and church based schools to enable themselves self sufficient in their future deeds. The major activities they involved with includes skill trainings, Agricultural activities (i.e. fattening, dairy production small ruminant raring, irrigation, fruit production & etc).

In the mean time in all the three churches according to the focus group discussion participants' response, even though there are common rural development activities

investigated like: Afforestation and preservation of forest resource, Agriculture (include: crop production, bee keeping, dairy production, fattening etc.), Education, Tourism, Potable water, Feeder road construction & Milling, there are unique RD activities at different Churches. To ease understanding the assessment result of each sample Church has been illustrated as follow:

Bichena Debir

From the major incomes of the Church the income from agricultural activities and the afforestation program are playing vital role for the community. Whenever there is a communal activity that needs contribution of the residents such as upgrading the school and office construction for the local administration they use the trees from their man-made forest. Unlike the other Churches Bichena Debir has 30 pensions assisted by the church as part of their social security activity. The feeder road constructed and potable water developed by the Church benefits the community around the Church. Moreover, the Church involve in agricultural activities including crop production, bee keeping, irrigation and poultry production. The Church has a grain mill which helps the community in a great deal and the benefit goes not only to the Christians, but also to Muslims around the church.

Dimma Giorgis

At Dimma natural resource conservation was done in two ways preserving about the 20 ha natural forest and planting indigenous species trees on 20 ha additional land as an expansion for the forestry activity. The Churches protected and conserved its forest resources by using two different methods, namely religious sanctions and/or legal protection. The religious sanction is known as 'Gizet'. Hence, since Orthodox Christians fear 'Gizet', they do not dare cut trees in church forests. A person that cuts a

tree or even a dead branch for personal use would be presented to the church community/church scholars and asked to repent and be committed not to repeat the mistake again. If the person fails to admit his/her mistake voluntarily or makes the same mistake again, he/she would be alienated from the church community and would not be entitled to services from the church. On the other hand, the legal protection mean churches and their forest resources are found in the world where there are different attitudes and perspectives of people, they also use guards and the civil law to protect their forest resources. This makes the EOTC as a good preserver of the natural forest and because of these it is said, if a traveler can see a patch of indigenous old aged trees in the northern highlands of Ethiopia, most probably he/she can be sure that there is an Orthodox Church in the middle. (Alemayehu 2002)

In this monastery the agricultural activities include: crop production, fruit production, bee keeping, dairy production, fattening etc. and this agricultural activity is one of the main income source for the Church. In the mean time according to the focus group discussant significant income is generated from the tourism sector, because many visitors visit the historical heritage of the monastery. The monastery also plan to establish micro-scale modern weaving and other income generating activities.

Inekerkir Giorgis

As that of the others the Church has an ample size of eucalyptus forest from which the community also benefit from the sales as well as from using the trees for construction of different communal facilities. On the other hand this is a church very much near to the capital of the woreda as compared with the rest of the Churches covered by this study and this enabled the church to construct houses and rent at a reasonable price and it is being one of the major income sources for the Church.

The GOs (Agricultural, Education, Health offices and HIV/AIDS secretariat of the woreda) & NGOs participated in the key informant interview confirmed that the Church plays a vital role being a means for reaching the community regarding any rural development related works. They pointed out also that if any issue is announced using the support from religious fathers with no doubt will be accepted by the community and accomplished fruitfully, as the message coming out from the Church is very much trusted by the local community.

4.1 Result

4.1.1 EOTC Vision, Goals, Objective and Values

At parish Churches level 100% of the individual interviewee agreed that the EOTC has a clear objective, mission, goal and value as other institutions. Similarly, the focus group discussants of the district and parish Churches confirmed the individual interviews response. Their terms of agreement were based on their unwritten verbal traditional knowledge. But more than 12.5 % of the individual interview participants were unable to clearly state the vision and goal of the EOTC. 87.5 % of the individual interview participants of sample Churches stated the objective, activities and values of the EOTC based on their verbal traditional knowledge. The focus group discussion participants also approved this response. Their knowledge and understanding for the terms (vision, goal, objective, values and activities) are very different.

According to the focus group discussion participants and individual interviewees' response, the summarized theme of the vision, goal, objectives, values and activities of the EOTC are:

***Vision*:** To see a community that has developed strong EOTC faith and is capable to lead balanced spiritual and secular life.

Goals:

1. To inculcate and inoculate the community with the rituals of EOTC faith so that the people could able to lead balanced spiritual and secular life.

2. Create a Church that is prosperous and self reliant in human, financial and material resources.

Objectives:

1. Expand the EOTC faith and enable peoples who have no religion to have their own belief or religion.

2. Keep and maintain the rituals of the EOTC.

Values:

1. The Ten Commandments of God.

2. The Seven Sacraments of the Church.

3. Persistence in faith.

4. Maintain the rituals of EOTC and leave a legacy.

5. Integrity.

6. Humble.

Main Activities:

1. Preaching Gospel and the church theological thought

2. The seven sacraments.

3. Commemoration of the dead.

4. Baptizing new born children and new believer at any age.

5. Contributing in development endeavor of the country , assisting old and orphans.

4.1.2 Parish and Ecclesiastical Administration Councils

Representation

The EOTC has got well stated Parish and Ecclesiastical Administration Councils election and assignment regulation and procedure from Patriarch up to the single Church level known as "Kalawadi". In the regulation, the Ecclesiastical Administration Council members range from 5 - 9 and women and Sunday school participants are a member of the council. 100% of the individual interviewees of parish Churches responded that Sunday school representatives were not included since there were no established Sunday schools. The interviewee stated that at parish Church level Sunday schools were not established since the children were occupied fully in farming practices.

While at district level a Sunday schools representative is included. All the focus group discussants and 100% of the individual interview participants of the sample Churches confirmed that women were not represented in the Ecclesiastical Administration Council due to cultural influence, lack of knowledge and clarity on the election procedure and lack of attention by election facilitator. The possibility of women representation is still restricted in churches around towns. According to the participants' response, the age range stated in the regulation was not followed in some parish Churches.

Structure and Functionality

In the "Kalawadi" there were 13 functional departments supposed to be organized both at district and parish Churches level. 100% of the parish Church individual interviewees mentioned that from the 13 functional groups only the finance, logistics and auditing groups are established. At district level 89% of the individual interview participants

described the presence of Sunday schools, finance, logistics and auditing functional departments. All the individual interview and focus group discussion participants of the district and the parish Churches approved that the established functional groups were not functioning properly. This is because; skilled, experienced and motivated personnel were not assigned in the functional groups.

Although functional groups, which could mange social crisis like divorce, conflict, early marriage, harmful practices, and HIV/AIDS prevention well stated in the EOTC structure from Patriarch up to Parish Church level, 100% of the individual interviewed participants of the sample Churches confirmed that there were no organized working groups established at a parish Church level to solve the above social crisis except the traditional way of leaving, But, they mentioned that there was an effort to organize Sunday schools for spiritual preaching and social crisis prevention education. In addition, they also responded that the parish Churches were not using their informal horizontal structure "the Soul father" or "Confessor" in a coordinated way to prevent social crisis in the community. The Churches usually do preaching of the words of God every Sunday after pray in the traditional way. The focus group discussants of the parish Churches approved the individual interviewees' response.

Even though all of the individual interviewed participants of parish Church agree that the church is lead by its written proclamation, "Kalawadi" they stated that the Parish and Ecclesiastical administration Council members did not have common understanding about their roles and responsibilities stated in the 'Kalawadi". Similarly, the focus group discussants confirmed the individual interview participants' response. According to the response of the participants the reasons for the absence of common understanding and clarity about the roles and responsibilities were:

1. Absence of proper familiarization of the document at all levels.

2. Lack of attention by Council members to read and discuss on the document in a team or group.

3. Absence of proper monitoring and evaluation.

4. Absence of enough copy of the document in the Church. Out of the three sample Churches there was not more than one copy of the regulation document " Kalawadi" available.

All of the individual interviewed participants confirmed that the established Parish and Ecclesiastical Administration Councils were not functional. Likewise, the focus group discussants of the parish Churches approved the individual interviewees' response. The participants strengthened this fact by the following points:

1. All structural bodies were not fully established based on the procedure and regulation stated in the document. For instance they mentioned there was no Sunday school.

2. Council members did not have common understanding on their roles and responsibilities stated in the regulation document.

3. There is no proper financial and logistics management system.

4. There is no annual auditing.

5. There is no short, medium and long term plans.

6. There is no regular monthly, quarterly and annual reporting system from Parish to district and from district to zone level.

7. There is no regular monitoring and evaluation system.

The participants of the assessment described that the reason for not properly functioning of the established councils are:

1. Lack of attention by council members since the Parish members at Parish level do not have regular salary and the district council members have no fair or reasonable regular salary.

2. Lack of knowledge about the rules and regulations stated in the document.

3. Lack of experience (Their base is traditional knowledge).

4. Lack of regular capacity building training.

5. Absence of proper and regular monitoring and evaluation.

Authority Delegation and structural flexibility

Regarding the authority delegation, 100% of the individual interview participants of parish Churches mentioned that the Parish and Ecclesiastical Administration Councils have full authority delegation provided that they do as stated in the regulation document. All the focus group discussants of parish Churches replied in the same way.

On the other hand, 100% of the individual interview participants and all the focus group discussants of the district and parish Churches described that the authority delegation is not flexible depending on the situation. The participants materialized this fact by the following examples: Each Ecclesiastical Administration Council of a given Church should deliver 20% of the annual income to the district Ecclesiastical Administration at any time. Another example they presented is that if any Church Ecclesiastical Administration Council wants to maintain or upgrade the Church first it has to ask and get permission from the district Ecclesiastical Administration Council. If the approval is delayed without any reason due to neglect they could not maintain or upgrade the Church until they get the approval whatever time it takes. If they do the maintenance or upgrading without the approval the Church Ecclesiastical Administration Council would be punished.

They also stated that the work procedure is very bureaucratic and decisions are made on traditional way. As stated by (Mishara 2001) the nature of bureaucratic structure is based on rules and regulations, which are considered the prime movers of the organizational behavior. It has narrow span of control, scalar chain of command, centralized authority, functional departmentalization and highly formalized functions. Managers have no scope personal discretion as they have to follow the rules and regulations while taking any decisions. It has less scope of innovation, research and development. If one observes the structure of a single Church, it is relatively large since it has 13 functional departments, which is beyond the leadership capacity of Ecclesiastical Administration Councils knowledge and experience.

On the contrary, 100% of the individual interview participants of the parish Church described that if they delivered the 20% of their income collected from the community to the district they have full delegation of authority to utilize it properly for whatever activity they want.

4.1.3 Communication System

Regular Reporting System

100% of the individual interview and focus group discussion participants of the parish Churches mentioned that there is no regular monthly, quarterly and annual reporting system from the Parish Church to district Ecclesiastical Administration Council. Similarly 100% of the district interviewees described that there is no regular monthly and quarterly reporting from the district Ecclesiastical Administration Council to the zone Ecclesiastical Administration Council but there is an annual report.

Regular meeting

All individuals interviewed from the district and sample Churches confirmed that there is regular monthly meeting for the church administration heads (Aleqa & Secretary) at district level on the 29th day of the month (Ethiopian Calendar) and sample Churches Ecclesiastical Administration Council level rather they meet irregularly when the district and Church Ecclesiastical Administration Council members deemed that there is a need to conduct a meeting.

Documentation and Filing

According to the three parish Churches focus group discussion participants all of them have only an official stamp and there are no proper filing and documentations even copies of any official letters is kept in file boxes with no appropriate labeling. 100% of the individual interview participants mentioned that at district Ecclesiastical Administration Council level there is an official stamp and a registration book to receive and issue letters with relatively better filing and documentations.

Information Flow

The sample Churches individual interview participants (100%) mentioned that there were no regulations other than the Parish and Ecclesiastical Administration Councils regulation document called "Kalawadi" delivered from the district. The participants added that they got information from the district Ecclesiastical Administration Council regarding only the annual income collection that should be transferred to the district and about some meeting calls. Similarly, the focus group discussants strengthened the individual interviewees' response.

100% of the individual interview participants of the district mentioned that there were no regulations other than Kalawadi. But, seasonal letters regarding annual income collection, timely letters like that of HIV/AIDS and harmful traditional practices prevention come occasionally from zone Ecclesiastical Administration Council. The individual interviewee and focus group discussion participants of the district responded that the speed of the above information flow from zone to district and from district to sample Churches was not the same or not in time due to distance variation, lack of transport and lack of concern from the messenger. To the worst some times meeting calls did not reach to the district and parish Churches.

Regular Monitoring and Evaluation

100% of both the district and parish Churches individual interview participants confirmed that there is no regular monitoring and evaluation and feedback provision both at district and sample Churches Ecclesiastical Administration Council level except the irregular visit of the zone staffs at district level and district staffs at parish Churches level for annual income collection. The respondents added that district Ecclesiastical Administration Council members visit parish Churches some times if there are problems and a request is made by parish Churches Ecclesiastical Administration Councils. They also mentioned that the monitoring and evaluation and auditing system of the EOTC in sample areas is by far very poor as compared to other indigenous institutions like Edir and Ekub.

In general the assessment participants described the following reasons for the presence of poor communication system in the EOTC:

1. Lack of knowledge.
2. Lack of experience.

3. Lack of attention.

4. Lack of regular capacity building.

5. Poor accessibility

4.1.4 Human, Financial and Logistics Management System

Human Resource Management

In the parish Churches, besides Ecclesiastical Administration Council members there are people like Priests, Deacons, Mergetas and Mezemrans who are giving spiritual services in the Churches. 100% of the individual interview participants approved that there was no regulation, which limits the number of Priests, Deacons, Mergetas and Mezemrans working in a given Church. It simply depends on the number of persons who have the knowledge and rituals of the EOTC and are living around the Church. The assessment participants responded that there is no human resource management regulation about the recruitment, salary, transfer and promotion of workers. The Church pays the salary of the Church workers from the income collected from the community. This was the main reason for non- allocation of fixed salary scale for Church workers. While at district level the Ecclesiastical Administration Council workers have defined monthly salary, which is very low as compared to other government organizations. But even at district level there is no petty-cash, they charge from any client for any letter going out from there office for the purpose of fulfilling their stationary requirement.

Financial Resource Management

The EOTC is an institution that has necessary financial documents that will be functional at national, regional, zonal, district and single Church level. The assessment result shows that the financial management system becomes weak when one observes

its functionality at district and a single Church level. At district level the income source is the 20% contribution of each parish Church annual income and some support from the zone Ecclesiastical Administration Council. At district level 100 % of the individual interviewee approved the presence of income collection receipt (model 30 and model 64) and payment issue voucher (model 6) and payroll for salary.

The income sources of a Parish Church are: Each "Soul father" collects the cash from his "soul son or daughter" without any receipt, Cash collected from the community for Church workers salary and district Ecclesiastical Administration Council contribution (20% of the Church income), Cash obtained from free will gifts & Church services (the seven sacraments and commemoration of the dead services, etc.) and grains collected from the community for praying purpose called "Mariam Barky".

Generally, according to the assessment result each laity pays sometimes her or his annual contribution or fee without any receipt and payments for Church workers were done without any payment document. In addition, there was no proper annual auditing in all of the Churches. This shows the presence of improper financial management of the parish Churches, which opens opportunity for corruption. The parish Church focus group participants revealed the presence of serious corruption problem in the Churches.

4.1.5 Logistics / Materials Management

All individuals interviewed confirmed that there was no proper logistics or materials receiving document in the entire sample Churches. But, there was registration book for books, clothes and other spiritual materials purchased or obtained by free grant. The parish Church focus group participants' approved the individual interviewee response. According to their response in all of the parish Churches there was no issue voucher and Church workers were using materials without any issuance document with common

understanding and trust. This shows the opportunity for lose of materials. According to the interviewee response the situation at district Ecclesiastical Administration Council level is different. There was goods receiving note (model 19) and goods issue voucher (model 22).

4.1.6 Unique Characteristics of the EOTC Setup or Structure

The individual interview and focus group discussion participants of parish Churches and the district described the following unique characteristics of the EOTC structure that differentiates it from other indigenous institutions:

1. The presence of formal structure from the Patriarch up to a single Church level: Parish and Ecclesiastical Administration Councils.

2. EOTC has articled regulation known and accepted by the constitution of the country.

3. EOTC has its institution "The Church".

4. EOTC has regular workers from patriarch up to district level.

5. The power of the EOTC is its "religious faith" while the other indigenous institutions has compelling agreed regulations.

6. The EOTC has large number of affiliates and workers.

7. The EOTC has influence and acceptance on other indigenous institutions when the members are church followers.

8. The presence of "Soul father" or "Confessor". The "Soul father" has strong horizontal relationship with the Ecclesiastical Administration Council. A "Soul father" is a priest who has spiritual power in leading his children. He is responsible in influencing his children to obey and be governed by the rules and regulations of the EOTC. The number of children a "Soul father" can have

depends on his spiritual and leadership qualities that make him to be elected by his children.

9. EOTC mostly assign spiritual leaders on leadership positions.

10. EOTC has working documents: financial and materials, even though they are not properly used at a single Church level.

11. The parish Churches cover their costs from the contribution of the community only. They are the income sources for the highest part of the power structure of the institute ' *the patriarch'*, which is opposite to the government approach.

4.1.7 Strength and Weakness of the EOTC Structure

According to the individual interview and focus group discussion participant's response both at district and parish Churches level the summarized strengths and weakness were the following:

4.1.7.1 Strength of the EOTC Structure

1. Presence of well articulated Parish and Ecclesiastical Administration Councils regulation known and accepted by the constitution of the country.

2. Presence of formal institutes "The Church".

3. Presence of formal structure from Patriarch up to a single Church level.

4. Presence of financial and material administration documents.

5. The presences of informal horizontal structure "The Soul father".

6. Ability to keep and maintain the rituals of the Church for long period of time.

7. Long aged experience and acceptance by the community.

4.1.7.2   Weakness of the EOTC structure

1. Absence of clear and common understanding on the vision, goal, objectives and values of the EOTC by Church workers and the community.

2. Absence of clear and common understanding on the rules and regulations of the Parish and Ecclesiastical Administration Councils document "called Kalawadi" by Church workers and the community.

3. Absence of regular familiarization of the rules and regulations of Kalawadi.

4. Improper implementation of Kalawadi:

    4.1 No proper election of Ecclesiastical Administration Councils.

    4.2 No establishment of the different functional or working groups.

    4.3 Absence of clear human, financial and materials management system below district (at a single Church level).

    4.4 Absence of annual auditing and materials inventory.

5. Lack of clarity and timely updating of the Kalawadi

6. Absence of short, medium and long term plan.

7. Absence of regular monitoring and evaluation system.

8. Absence of regular meeting and discussion.

9. Absence of formal and organized filing and documentation.

10. Absence of regular capacity building training.

11. Assigning of incompetent Ecclesiastical Administration Council leaders.

12. Absence of reliable budget source.

4.2 Discussion

The assessment result revealed that all the identified churches were participated on different rural development activities so long as it doesn't hamper the normal faith. The major activities involved were generalized as follows:

- Agricultural activities such as bee keeping, crop production, dairy production, fattening, fruit production.

- Afforestation

- Other income generating activities like housing and grain mill.

- Social assistance

- Mobilization of the community for government initiated rural infrastructure schemes development such as rural electrification, rural connectivity roads, health & educational facilities construction.

Then again the GOs & NGOs working in the district corroborate that the Church is serving as a media of communication for reaching the communities regarding any rural development related works, hence, this could be considered as good start that gives recognition to the Church contribution in the sector.

On the other hand, the assessment result revealed that the Church contributed a lot for the rural development of the country and has great potential to mobilize the citizen for better effort in the sector. The dominant number of the population in Ethiopia leave in rural areas and EOTC is also found in every corner of the rural parts, which in turn, indicated that the Church is accepted by the majority of the followers. Besides its acceptance by half the population of the country, EOTC has large number of affiliates and servants. Furthermore, some indigenous institutions/Community Based

Organizations (CBOs) like Edir and Senbete are based from the Church, thus, it is obvious that one way or the other these institutions are under the Church influence. Therefore, they have good collaboration with the Church on labour & capital intensive rural development interventions. On the other hand, EOTC unlike the other indigenous institutions such as Edir and Ekub has well organized formal institutional structure, rules and regulations and authority delegation from Patriarch up to the Parish Church level. The Ecclesiastical administration Councils at district and Parish Church level have full authority delegation provided that they contribute the annual income share for the respective higher bodies and keep the rituals of the Church. Thus they can collect their income from the followers of the Church, plan and implement different activities by their own. This shows the distribution of power, purpose and rewards, which might be an instrumental for the government to show the advantage of decentralization policy for government workers.

On the contrary, the result also showed that Church workers at district and single Church level did not have common understanding on the vision, goal, objective, values and activities of the EOTC. Even though the EOTC has well stated structure and regulation from the Patriarch up to the Parish Church level, the vision, goal, objective, values, and activities were not properly identified and communicated with the genuine participation of the Church workers and the Church community. This has a problem in creating common understanding and sense of ownership of the vision, goal, objectives, values and activities by the Church community. This situation intern created gaps in the coordination of the human, financial and material resources for the attainment of the objective of the institute. Reversing this situation requires an improvement on the general communication system among the higher and lower bodies of the Church,

which can be considered as a bottle-neck for the proper coordination of the Church resources.

The result also revealed that even though the EOTC has articled rules and regulations and defined structure the rules and regulations and the structure were not functional at district and a parish Church level. In addition, there was no short, medium and long term institutional plan, proper human, financial and material resource management, proper implementation of spiritual and secular activities, regular reporting, monitoring and evaluation. Besides, due to lack of proper familiarization of the rules and regulations and lack of regular monitoring and evaluation on the implementation of the established rules and regulations the understanding of Church workers and communities towards the established rules and regulations is very limited. On the other hand, the structure at parish Church level is big and beyond the skill and capacity of the rural Church leaders since their knowledge is based on the traditional schools or non-formal education.

According to the assessment result the main reason for limited functioning of the EOTC structure was due to lack of concern, experience and capacity by the Church workers. The Church workers in the rural areas did not get regular salary and capacity building training. Even the irregular payment per year was very low and not sufficient to administer their family. The Church workers are dissatisfied to do the right things because of absence of reliable income source for salary and related benefits of the Church workers, since the income source of the Church is based on the free will contribution of the affiliates. Hence, the Church workers would be obliged to focus for their main stay: agricultural activities by far than for Church services.

Chapter V

Conclusion and Recommendation

5.1 Conclusion

The Church has clear vision, mission, goals, objectives and values as other institutions. However, these terms were not understood by the grass root level members of the Church. Some of Church workers have known the terms based on their traditional knowledge. Basically, theological thoughts and biblical justifications are the frame works of the EOTC tradition to accomplish developmental activities. The tradition seems holistic, which accounts for the care for all forms of life. Accordingly, the Church has developmental instructions that basis from the Holy bible. According to the thoughts of God, the first and most important development instruction given for human being is: "The Lord God took the man and put him in the garden of Eden to tend and keep it." (Gen. 2:15). Again, when Abram defeated his enemies, he gave a tenth of every thing to Melchizedek. (Gen. 14:17-24). In the New Testament, "If anyone will not work, neither shall he eat." (2nd Thess. 3:10). Therefore, it can be concluded that the Church has great impact in the development endeavor of the country and EOTC can play paramount importance in modernizing the Ethiopian socio-cultural and economic development in general.

Obviously, it is an asset to have well stated Parish and Ecclesiastical Administration Councils election and assignment regulation and procedure (Kalawadi). Nonetheless, the limited understanding of the Kalawadi at lower level has been

jeopardizing functionality of the structure. In most cases Parish Churches were not full-filling the formal functional groups according to the Kalawadi, thus few council members forced to exercise shouldering burden of work and responsibility.

The most important thing is that the capacities of the Church workers need to be strengthened. Church workers should move towards qualifying themselves in all aspects in securing better community trust, in technology and research, and in development of skills and leadership quality. They should acquire be more skill and technically capable of data management and analysis, for policy research and advocacy, for environmental management and benefit analysis, for public outreach. This is essential particularly, for the development agenda of the Church, and should be familiar with the trend of development issues so long as it doesn't affect the faith of the Church.

On the other hand, the institutional structure of EOTC was found very good example for decentralization. The approach of the new Ethiopian government set up has been allowing the decentralization of power to regional states as to closely manage their resources, build capacity to bring a change in the overall developmental & economic aspects. As a matter of fact, the approach from governmental & non-governmental bodies who are actors of rural development don't give due attention for the true local partners, but still there is a gap in coordinating activities that would lead to sustainable rural development.

Sustainable development involves integration of a multitude of elements of three blocks: social viability, economic efficiency, and ecological integrity (i.e., ecosystem sustainability). To make sure the goals and objectives of sustainable development are realized, these pillars (blocks) of development ought to stand

firmly on a single concrete foundation with their respective elements intact. For example, the social block is composed of elements, such as justice, equity, empowerment, cultural integrity, social cohesion, and social mobility. Given its prevailing social influence, therefore, the EOTC could help in expediting social change. But, it needs to modernize functionality of its institutional structure.

The local communities do have higher respect and thrust in the EOTC among other institutions, which has made the church the central institution and platform for socio-economic issues of the people. The positive attitude to the development effort by the church and the acceptance of the church tradition is thus an opportunity for rural development. Meanwhile, the unique characteristics of the EOTC setup or structure that differentiates it from other indigenous institutions is good potential that could play a vital role in the rural development of the country. For instance, the presence of 'Soul father' or 'Confessor' with its horizontal relationship with Ecclesiastical Administration Council has great impact on approaching the community for sustainability of rural development as the community accept those fathers with great respect and full faith.

The other interesting point is that the two development wings of the Church EOC/DICAC and Mahibere Kidusan from the basis of their expertise play a vital role in the rural development sectors. These bodies have had accumulated expertise and competent human power in development activities. The self-help multifaceted development schemes at different Parish Churches and monasteries are also the other significant interventions, which are considered as model at different parts of the country and government Medias also in most cases make a program on this fact.

The EOTC philosophy of rural development in general combines conservation, proper utilization and development of the resources, which has made the tradition healthy. Conservation is manifested in the natural resources preserved in the church compound. Proper utilization is manifested in utilizing the church resources for the church purpose. Where as development is manifested by taking part in the implementation of multifaceted development activities in each church in particular and in national development projects run by one of the structural wing in the church responsible for development and aid named as DICAC (Development and Inter-Church Aid Commission) in general.

Furthermore, according to the assessment result education of the Church about development is very encouraging, on the contrary, it was possible to conclude that the institutional structure of the EOTC was not functional and effective in the sample areas and the Church workers did not properly know the vision, goal, objectives, values and activities of the Church, structure of the EOTC, their role and responsibilities. In general, the weakness part of the EOTC structure outweighs its strength. Moreover the loutish or purposive ignorance of such development partner is one of the shortcomings revealed by the study. As a result, government and non-government organizations missed the opportunity to harvest ample development achievements that would have been obtained by making strong link and coordinated effort with already established structure and the informal structure of the Church: the "Soul father" or "Confessor".

5.2 Recommendations

Sustainable rural development as a concept does not seem to be perceived by majority of the population including government bodies. Sometimes the term itself is referred as newly introduced terminology that is considered as a spice to make proposals attractive for funding. Therefore, awareness-raising campaigns on the subject matter itself, its contents and other relevant aspects shall be done from the grassroots to policy makers level. It has to explicitly be defined what sustainable rural development encompasses, what type of links shall be considered primarily among the various national as well as international policies, who shall do what, how shall it be monitored and evaluated, what are the indicators/guidelines for evaluating an impact and so on.

Hence, the EOTC as an institution to be functional and effective at district and Parish Church level its leadership should be strengthened in a way it fits the existing dynamic change situation (social, economical, political, cultural and technological) keeping the rituals of the Church. Finally, to improve and strengthen the functionality and effectiveness of the structure of the EOTC so that it will be relevant for the rural development endeavor of the country the following recommendations are suggested:

1. Though, because of the non-functionality of the established Parish and Ecclesiastical Administration councils, the weakness of the EOTC structure is seemingly outweigh the strength, the unique characteristics of the Church discussed could be considered as great potential to retrieve the situation. To this end, effort on awareness creation and revising the Kalawadi at a certain interval should be one of the crucial interventions.

2. Support and strengthen capacity building of the Church leaders & workers to make them capable of having full participation in all aspect of the development processes.

3. Strengthen the functionality of the institutional structure at district and Parish Church level according to the Church regulation. That is the strength of the top structure of the EOTC (patriarch level) should go to the district and Parish Church level.

4. Give the indispensable credit for the past contribution of the Church and give the chance to participate on future policy formulation, analyses, implementation and monitoring and evaluation of rural development of the country.

5. Government and non-governmental organizations should work together in strengthening the capacity of the structure of the district and Parish Churches so as to achieve ample development objectives in a sustainable way. Facilitate analysis of national policies and strategies to make sure that the potential expertise of the Church is part and parcel of the rural development agenda.

6. Encourage scholars for further study in other areas of rural development interventions of the Church to have country level view of its relevance.

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Google Earth

Glossary

Abba: Title of ecclesiastics meaning, "Father".

Aleka: Head of Church, chief of a Parish Church.

Church: is a legal religious institution of Christians for worship.

Debir: A Parish Curch next to Geddam in rank, it is served by married Priests.

Debo: a group of people organized for support of group members in farming practices.

Edir: a local institution established for the support of members and their families during illness and death.

Ekub: a local institution organized for saving purpose.

Episcopos: An ecclesiastic below a full Bishop, he is a vicar of Bishop and he exercises some functions of a Bishop.

Gebez: Sacristan, an important ecclesiastic who keeps the Church property, Vestments, requirements for the Mass etc. He is next to Aleka.

Geddam: Church served by Monks, the unmarried Priests, higher than a Debir Church in rank.

Ge'eze: An ancient local language used for Church purpose

Gizit: Religious sanction that forbid people not to do, if they do it will be sin for them.

Kalawadi: Amharic version of the Parish and Ecclesiastical Administration council's regulation document.

Liqe: Scholar, chief.

Liqe deacon: chief of deacons, who is responsible for assigning and follow-up the fulfillment of all activities to be accomplished by deacons

Merigeta: Guide master in Church.

Mezemran: Church singers

Senbete: a local institution established to support one another both spiritual as well as in secular life of members.

Sunday School: a programme made for youths to learn their church education.

Tewahedo: Being made one. This refers to the Oriental Orthodox belief in the one single unique Nature of Christ (a complete Divine and Human Nature).

Villagizations: re-settlement of rural community on a non-cultivated land in their vicinity.

Annexes

Annex I- List of persons contacted

S.N	Name	Place	Date of interview/ Discussion	Data collection tool Participated	Position in the institution (District and single Church level)
1	Like Kahinat Kahile Menge	Bichena T.	31/3/11	IN	Head of district Ecclesiastical Council
2	Priest Aklog Mihret	Bichena T.	31/3/11	IN	District Secretary
3	Mergeta Zenamarkos Kebe	Bichena T.	31/3/11	IN	District Casher
4	Ato Getachew Ayele	Bichena T.	31/01/11	IN	Woreda Agriculture Office
5	Ato Getachew Admasu	Bichena T.	31/01/11	IN	World Vision (NGO)
6	Ato Alemu Tessema	Bichena T.	31/01/11	IN	Ghion Dev't Aid Org. (NGO)
7	Ato Tadesse Tebeje	Bichena T.	31/01/11	IN	Woreda HIV/AIDs Sec. Office
8	M/Birhan kidus Hayal	Bichena D.	26-28/1/11	IN & FGD	Church head
9	Aba Tibebu Merawi	Bichena D.	24/1/11	IN	Parish Council member
10	G/Geta Wondimneh Gessesse	Bichena D.	24/1/11	IN	Teacher /mezenir
11	Like Tebebt Abrham Kassa	Bichena D.	26-28/1/11	IN & FGD	Deputy Head
12	Ato Yitayew Zegeye	Bichena D.	24/1/11	IN	Laity
13	D/n Habtu Yalew	Bichena D.	24/1/11	IN	Diakon
14	Priest Adamu Belay	Bichena D.	26-28/1/11	IN & FGD	Audit & Insp.
15	D/n Desalegn Debas Mossie	Bichena D.	25/1/11	IN	Diakon
16	D/n Bante Debas	Bichena D.	25/1/11	IN	Diakon
17	Memhir G/Eyesus Guade	Bichena D.	26-28/1/11	IN & FGD	Teacher
18	Memhir Tihitnaw Gesese	Bichena D.	26-28/1/11	IN & FGD	Teacher
19	K/Gebez Tadios negate	Bichena D.	26-28/1/11	IN & FGD	Kese Gebez
20	Merigeta Zekarias Fisseha	Bichena D.	26-28/1/11	IN & FGD	Singer
21	Priest Bitew Lankere	Bichena D.	27-28/1/11	IN & FGD	Priest
22	D/nBiazen Ayalew	Bichena D.	27-28/1/11	IN & FGD	Diakon
23	D/n Temesgeen mezemur	Bichena D.	27-28/1/11	IN & FGD	Diakon
24	D/n Kehal Yitayew	Bichena D.	27-28/1/11	IN & FGD	Diakon
25	D/n Fikre Yohannes	Bichena D.	28/1/11	IN & FGD	Diakon
26	Merigeta Gebeyehu Birhane	Bichena D.	28/1/11	IN & FGD	Store Keeper
27	Merigeta Habte Aregahegn	Bichena D.	28/1/11	IN & FGD	Singer
28	Memhir W/Eyesus Mekcha	Dimma	6/4/11	FGD	Church Head
29	Sajin Aleme Mekonnen	Dimma	1/4/11	IN	Laity
30	Ato Chere Desta	Dimma	1/4/11	IN	Laity

31	D/n sintayehu Chekol	Dimma	1/4/11	IN	Diakon
32	Ato Leme Mekonnen	Dimma	3/4/11	IN	Former accountant
33	Ato Wubleker Zerihun	Dimma	3 - 6/4/11	IN & FGD	Council member
34	L/Abew Amare Tsegaye	Dimma	3 - 6/4/11	IN & FGD	cashier
35	Ato Sileshi Teshome	Dimma	4/4/11	IN	Laity
36	Bilata Yitayew Alemu	Dimma	6/4/11	FGD	Deputy Chairperson
37	D/n Habte Mekonnen	Dimma	6/4/11	FGD	Diakon
38	Priest Yibeltal Asmare	Dimma	6/4/11	FGD	Secretary
39	Memhir Bekalu Zeleke	Dimma	6/4/11	FGD	Priest
40	Megabi Tenaw Mekonnan	Dimma	6/4/11	FGD	Priest
41	Megabi Kebe Birhanu	Dimma	6/4/11	FGD	Priest
42	Megabi Ephrem	Dimma	6/4/11	FGD	Priest
43	Semun Azaje Sibhat	Dimma	6/4/11	FGD	Store Keeper
44	K/Gebez yihune Worku	Dimma	6/4/11	FGD	Teacher
45	Merigeta M/ Tsidk Abebe	Dimma	6/4/11	FGD	Teacher
46	K/gebez G/Meskel	Dimma	6/4/11	FGD	Teacher
47	Memhir Alemayehu Dagne	Dimma	6/4/11	FGD	Teacher
48	Merigeta Mulu	Dimma	29/3/11	IN	Former Church Worker
49	M/birhan Ayalew Tsehay	Dimma	2/4/11	IN	Laity
50	Megabi Markos Amha	Dimma	3/4/11	IN	Former church worker
51	Aba Habte Michael Azene	Dimma	3/4/11	IN	Former church worker
52	Ato Tamir Kebede	Inekerikir	4/4/11	IN	Laity
53	Priest Manaye Zegeye	Inekerikir	3/4/11	IN	Priest
54	Merigeta Kelemu Zeleke	Inekerikir	3/4/11	IN	Merigeta
55	M/Genet Fenta Tsehay	Inekerikir	2-6/2/11	IN & FGD	Church
56	Ato Gizachew Belay	Inekerikir	3/2/11	IN	Laity
57	Priest Geremew Derbe	Inekerikir	3/2/11	IN	Secretary parish church
58	Priest Chane Temesgen	Inekerikir	3/2/11	IN	Former accountant
59	K/Gebez Bamlaku Abebe	Inekerikir	3/2/11	IN	Former Church Worker
60	Ato Tamir Kebede	Inekerikir	2/2/11	IN	Laity
61	Priest Manaye Zegeye	Inekerikir	2/2/11	IN	Priest
62	k/gebez manaye chckoL	Inekerikir	6/2/11	FGD	Kesegebeze
63	Priest Demes Azene	Inekerikir	6/2/11	FGD	Priest
64	Priest Adane Chekole	Inekerikir	6/2/11	FGD	Priest
65	Priest Aschale Chere	Inekerikir	6/2/11	FGD	Priest
66	Ato Bassie Azene	Inekerikir	6/2/11	FGD	Deputy head
67	Merigeta kumlachew Hailu	Inekerikir	6/2/11	FGD	Teacher
68	Merigeta Ayalew Getnet	Inekerikir	6/2/11	FGD	Teacher
69	D/n Belete Kassa	Inekerikir	6/2/11	FGD	Diakon

70	D/n Logaw Felta	Inekerikir	6/2/11	FGD	Diakon
71	D/n Abebe munye	Inekerikir	6/2/11	FGD	Diakon
72	D/n Degu bizuayehu	Inekerikir	6/2/11	FGD	Singer
73	Merigeta Tilahun Adane	Inekerikir	6/2/11	FGD	Singer
74	Merigeta Asere Adam	Inekerikir	6/2/11	FGD	Singer
75	Merigeta Gashaw	Inekerikir	6/2/11	FGD	Priest
76	Priest Andarge Abatneh	Inekerikir	6/2/11	IN	Priest
77	Priest Abebaw Getachaw	Inekerikir	6/2/11	IN	Priest
78	D/n Dessie Goshu	Inekerikir	6/2/11	IN	Diakon

N.B. *Bichena D.---- Bichena Debir, Bichena T---- Bichena Town, IN---- Individual Interview, FGD---- Focus Group Discussion*

Annex II- Some photos of Interviews

Individual Interview at Dimma
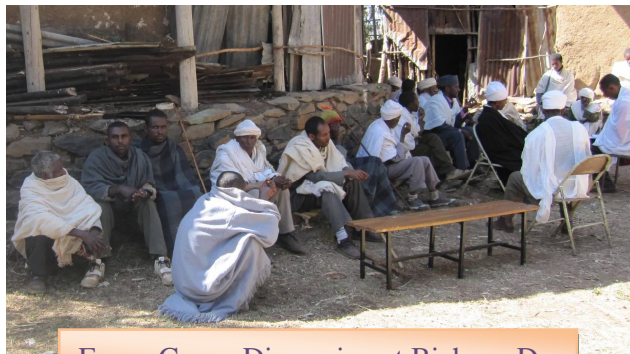
Focus Group Discussion at Bichena D.

Areal view of Dimma Giorgis *(from Goegle earth).*

Annex III- Map of the region & Enemay District

Chart of Ethiopian Orthodox Tewahedo Church Organization

Shemas of rectangular and round shaped Ethiopian churches

የሰበካ ጠቅላላ መንፈሳዊ ጉባኤ
(መሪው የኢጥቢያ ቤተክርስቲያን የካህናትና ምእመናን ጠቅላላ ስብሰባ)

የሰበካመንፈሳዊ አስተዳደር ጉባኤ
(የሥራ አስፈጻሚ ኮሚቴ)

የሰበካ መንፈሳዊ ጉባኤ ጽ/ቤት
(የቤተ ክርስቲያኑ ጽ/ቤት)

የሕግና ሥነ ሥርዓት ክፍል

የቁጥጥር አገልጋሎት ክፍል

የስብከተ ወንጌል ክፍል

የ ካ ህ ና ት አ ገ ል ግ ሉ ት ክፍል

የመንፈሳዊ ትምህርት ክፍል

የሰንበት ት/ቤት ክፍል

የእቅድና ልማት ክፍል

የበጎ አድራጎት ክፍል

የንብረትና የታሪካዊ ቅርስ ክፍል

የገንዘብ ቤት

የሒሳብ ክፍል

የሕንጻ ሥራ ጥገናና እደ ሳት ክፍል

የስታቲስ ቲክስ ክፍል

የኢጥቢያ ቤተ ክርስቲያን ሰበካ መንፈሳዊ ጉባኤ መዋቅር
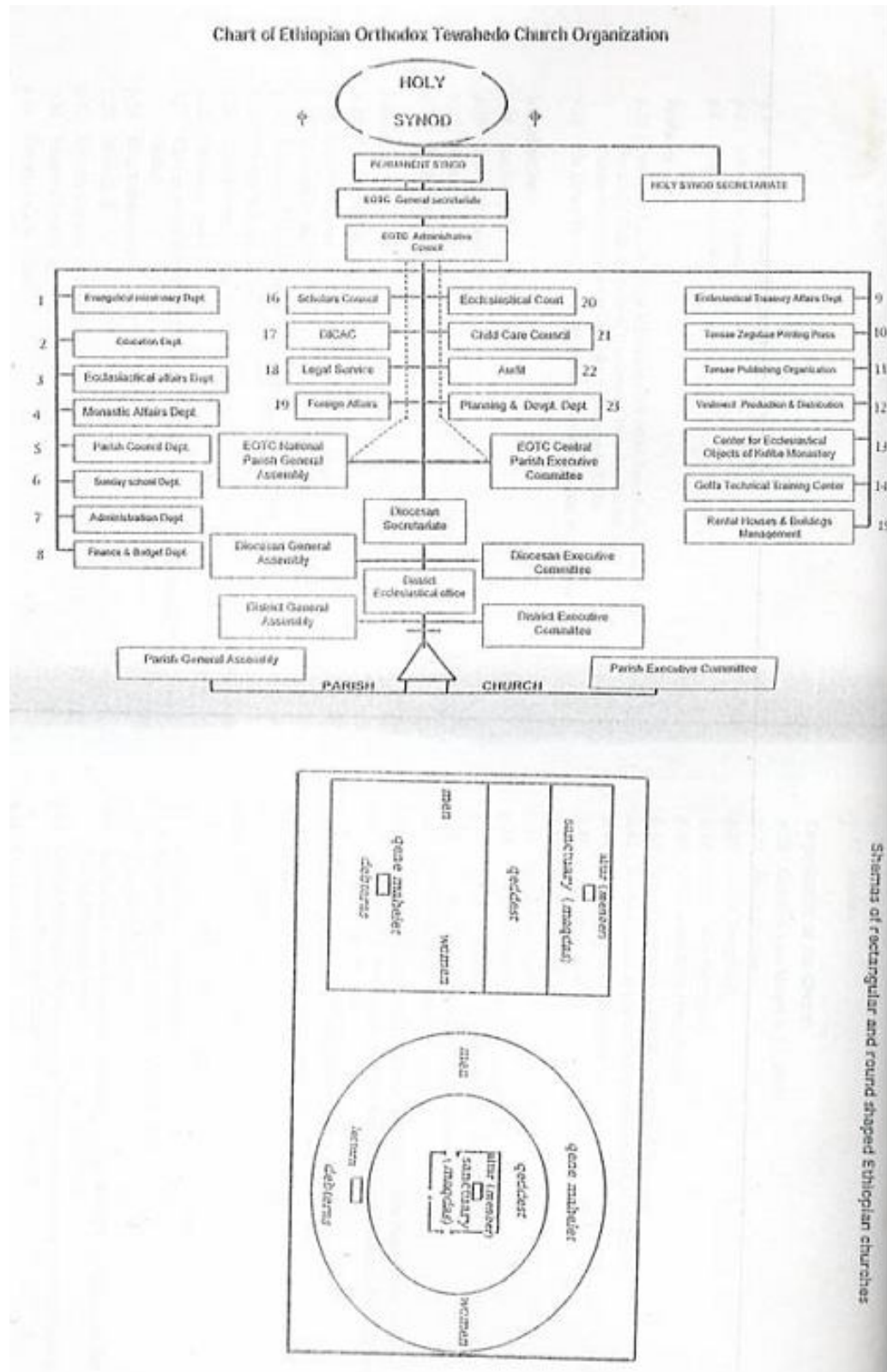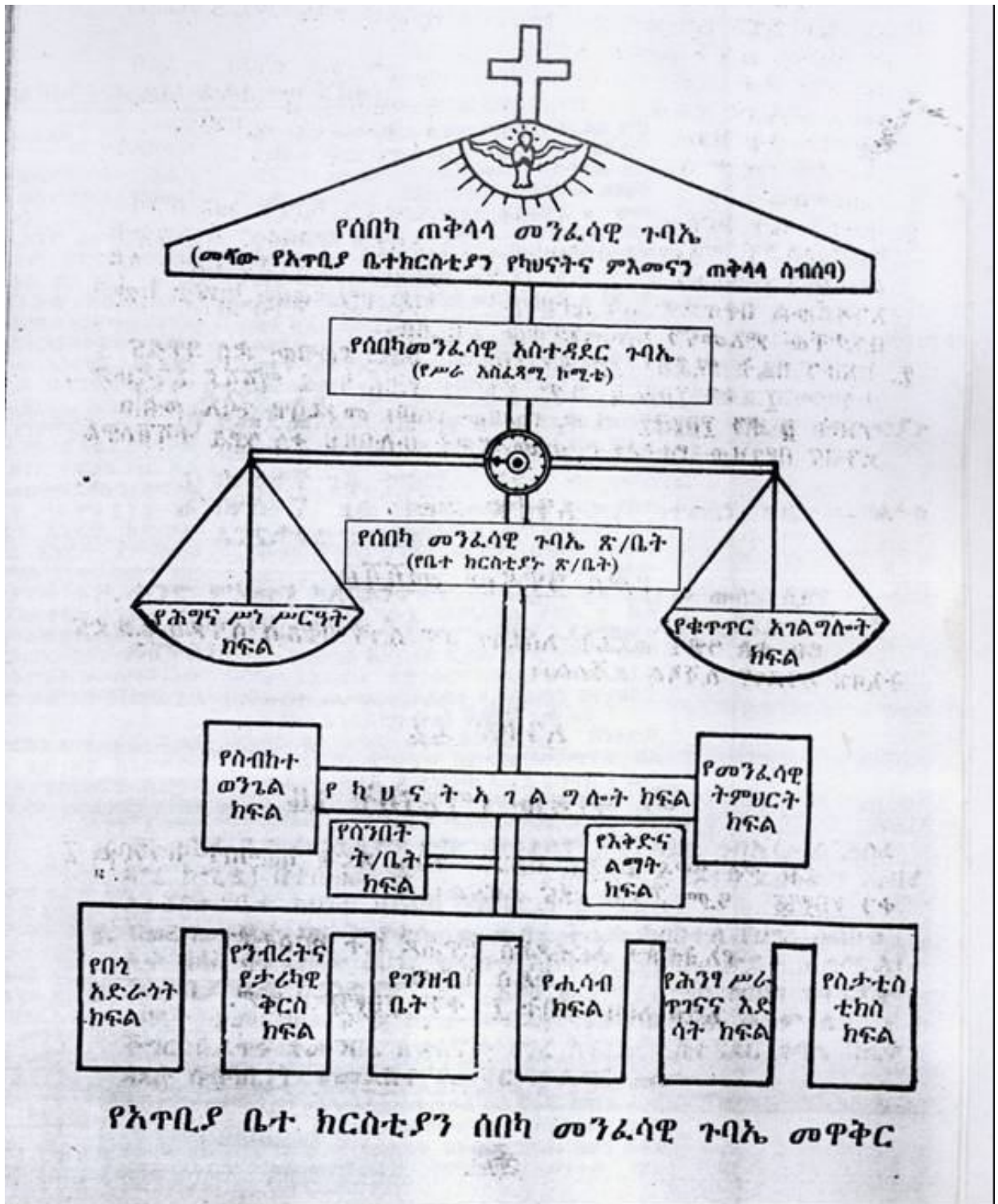
Annex VI- *Translation of the Amharic version Parish Church Ecclesiastical*

Administration Structure

```
                        ┌─────────────────────────┐
                        │  Parish General Assembly │
                        └─────────────────────────┘
                                    │
                        ┌─────────────────────────┐
                        │ Parish Executive Committee│
                        └─────────────────────────┘
                                    │
                        ┌───────────────────────────────┐
                        │ Parish Execuive Committee Office│
                        └───────────────────────────────┘
```

- Parish General Assembly
- Parish Executive Committee
- Parish Execuive Committee Office
  - Education Service
  - Legal Service
  - Audit service
  - Evangelical and Missionary service
  - Scholars Council
  - Sunday Schools
  - Planning and development Service
  - Child and Family affairs Service
  - Logistics and Registration and preservation of Treasuries Service
  - Finance Service
  - Casher
  - Statistics and documentation Service
  - Church Building and Maintenance Service