

**Study of Perceptions of A.A. Diocese
Members on Communication Practice of
Ethiopian Orthodox Tewahido Church,
(EOTC)**

By

ALEMAYEHU BIRHANU WOLDEMARIAM (*GSR/5737/09*)

**A Thesis Submitted to Addis Abeba University School of
Journalism for the Partial Fulfillment of the Requirements of
the Award of Master Degree in Public Relations & Strategic
Communications**

Advisor:
Professor Ton Veen (PhD)

Addis Abeba

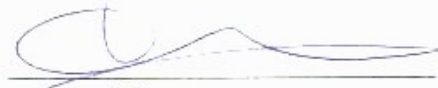
July, 2019

ADDIS ABABA UNIVERSITY
SCHOOL OF JOURNALISM AND COMMUNICATION
DEPARTMENT OF PUBLIC RELATION AND STRATEGIC
COMMUNICATION

This is to certify that the thesis is prepared by Alemayehu Birhanu Wolde Mariam entitled "Study of Perceptions of A.A. Diocese Members on Communication Practice of Ethiopian Orthodox Tewahido Church, (EOTC)" which is submitted in partial fulfillment of the requirements for the degree of master in public relation and strategic communication. It complies with the regulations of the University and meets the accepted standards with respect to originality and quality.


Approved by Board of Examiners

TON VEEN (Prof.)
Thesis Advisor


Signature

28 June 2019
Date

Mekias M.
Internal Examiner



Signature

July, 2019
Date

Tenaw Terefe
External Examiner


Signature

July 2019
Date


Chair of Department or Graduate Program Coordinator

Acknowledgments

First and foremost I heartedly praise the Almighty God, who favours me to begin and to bring to an end this study.

My friend Leoulseged Woldehana play the vital role & he is the cause to start and bring it to end, so I have no words to thank him for all his support. My deepest friendly thanks is for Akililu Legesse and Eyob Syintayehu, who assisted me a lot on arranging the data collection. The especial support of Kesis Alula of Addis Abeba diocese by hosting me while I was in his office for data collection was memorable without whom it could have been hard to finish the work, thus the only thing I can say is thank you Kesis. And I am very grateful to other friends of mine who always wished to see my success.

My advisor Professor Ton Veen to whom I am grateful, who went critically through my paper from draft proposal to the thesis work that helped me a lot in shaping the framework of the paper and final appearance.

I continue to owe a debt of gratitude to my family, specially my wife Abinet who was there for me whenever I needed her support. And, I owe a great deal of gratitude for my Children Wengelawi, Felegeselam, Herit & Zenamarkos for understanding me and giving love when I was stressed in the course of my project.

My respect should go to the MK research and study center who kindly allow me to revise former studies and other documents starting from the proposal writing.

I kindly thank the Addis Abeba diocese staffs and all interview participants who shared me their cumulated knowledge and experience in the individual interview.

Contents

Page

Acknowledgements	
List of Annexes	
Table of Contents	
Acronyms	
Abstract	
CHAPTER I.....	1
INTRODUCTION 1	
1.1 Ethiopian Orthodox Tewahedo Church.....	2
1.2 Ethiopian Orthodox Tewahedo Church as an Organization.....	4
1.3 Institutional Setup of EOTC.....	12
1.4 Problem Statement and Justification.....	16
1.5 Research Questions.....	17
1.6 Objectives of the study	18
1.6.1 General Objectives	18
1.6.2 Specific objectives	18
1.7 Significance of the Study.....	19
1.8 The Scope of the Study	19
1.9 Limitation of the Study.....	20
1.10 Theoretical Framework.....	20
1.11 Chapter Scheme	21
CHAPTER II.....	22
CONCEPTUAL & THEORETICAL FRAMEWORKE.....	22
1.1 Conceptual Framework.....	22
2.2 Theoretical Frameworks	37
CHAPTER III.....	46
MATERIALS AND METHODS.....	46
3.1 Data Sources and Method of Data Collection.....	46
3.2 Sampling and Sample Size.....	48
3.3 Research Participants and selection criteria	48
3.4 Study Area.....	50
3.5 Method of Data Analysis.....	51
CHAPTER IV.....	53
FINDINGS AND DISCUSSION.....	53
4.1 Introduction	53
4.2 Discussion.....	63

CHAPTER V 66

CONCLUSION AND RECOMMENDATION.....66

5.1 Conclusion.....66

5.2 Recommendations69

REFERENCES

ANNEX.....

Annex 1- Interview Guides.....

Annex 2- Map of Addis Abeba.

Annex 3- Chart of EOTC Organization.

List of Annexes

Annex 1- Interview Guides

Annex 2- Map of Addis Abeba.

Annex 3- Chart of EOTC Organization.

Acronyms

ACC -----all-African Conference of Churches

CRDA -----Christian Relief and Development Association

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

EOTC-----Ethiopian Orthodox Tewahido Church

Ge'eze ----- ancient language of Ethiopia

GO -----Governmental Organizations

JRP -----Joint Relief Partnership

Kebele-----is the smallest administration structure

MK----- Mahibere Kidusan

NGO -----Non- Governmental Organizations

PR-----Public relations

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

SC -----Strategic Communication

UNESCO---United Nations Education & Science Organization

WCC -----World Council of Churches

Abstract

The Ethiopian Orthodox Tewahedo Church is one of the ancient and numerically the largest of the five Oriental Orthodox Churches and the church as an organization has a day to day communication with different publics which are affected directly or indirectly. As participant of different social and developmental actors the church do have connection with local and international publics and many Medias focuses on the heritages and rituals of the church. To this end this study focused at how the church members perceive about the PR practice of EOTC in the professionalization endeavor of the country PR. In addition, the institutional set up of EOTC in regard to PR and the strength and weakness of communication strategy and practice the church has and how the church address its publics with the Strategies EOTC follow to reach its publics were also assessed in Addis Abeba diocese by applying qualitative data.

The study prevails the church has PR tradition that basis from the Holy bible and it can be generalized that research participants perceive EOTC has great impact in the PR endeavor of the country and can play paramount importance if modernizing its PR in line with Ethiopian socio-cultural and economic development.

Chapter I

INTRODUCTION

Organizations are networks of people who communicate with each other. In all organizations, communications flow vertically and horizontally, internally and externally, formally and informally, linking employees internally to each other, to various layers of management, and to the many external resource-holders of the organization. Not all of the communications in an organization are work-related, nor are they necessarily relevant to fulfilling organizational objectives. All communications, however, influence to some extent the perceptions of participants and observers about the organization and its activities, and so affect the organization's image, brand, and reputation. (Cees, et al., 2007)

The church as an organization has a day to day communication with different publics which are affected directly or indirectly. For example, every priest has responsibility to follow up the day to day spiritual life of at least twelve households. On the other hand on top of the daily liturgy there are different programs for followers like preaching, spiritual courses, and traditional church education and so on. As participant of different social and developmental activities the church do have connection with local and international publics and many Medias focus on the heritages of the church. Therefore; the main purpose of this study is to examine how the church addresses its publics and which Strategies EOTC follows to reach its publics. To this end the main attempt of the research is to define and provide practical parameter of Public Relations. To start with, it is appropriate to mention the history of the church and discuss briefly how it is organized

and its faith similarity with other oriental churches. Moreover, the important terms in the project title as well as the methodology and the universe of the research discussed.

1.1 Ethiopian Orthodox Tewahedo Church

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, the Armenian, and recently the Eritrean. It is one of the oldest Christian Churches in Africa. Besides its religious activities the Church has registered several development initiatives for the wellbeing of mankind and the glory of God. The church has 54 dioceses inland and abroad each lead by Bishops.

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 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 un-separated Divine and Human Natures called the Hypostatic Union) which is held by the Roman Catholic and Eastern Orthodox churches.

Hence, the word ‘Tewahedo’ is the Ethiopian term meaning ‘made one’, the best expression conveying 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).

According to the statistics of the Ethiopian Orthodox Tewahedo Church during the Ethiopian Millennium, there were more than 45 million followers without including the Diaspora. Over 40,000 local Parish Churches and monasteries: 'higher Churches' (Debre), rural Churches (Getar) and monasteries (Gedam); around half a million clergies (Priests, Deacons), teachers, Cantors (Debteras) and lay Church workers, and about 6.5 million registered Sunday school youth in the country which makes it the largest Church of the Oriental Orthodox family (Abune Gerima, 2008).

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. 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 Organization

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. The passage describes how Philip helped the Ethiopian treasurer understand a passage from Isaiah that the Ethiopian was reading. After the Ethiopian received an explanation of the passage, he requested to be baptized 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 was 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). John Binns also confirmed by citing the witness of historian Rufinus Tyrannus, countless numbers of barbarians were converted by Frumentius to the faith. Probably in 324 Christian peoples and churches have been created in the parts of India (meaning Ethiopia) (Binns, 20017).

When Frumentius went to Alexandria to receive the consecration as archbishop, this began a tradition that archbishops of Ethiopia were chosen and consecrated in Egypt, that they were Egyptian by birth and that there should be only one archbishop (Ibid). 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. 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. 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.

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-adjutor. 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.

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 six patriarchs administrating the EOTC.

Practices and beliefs in the Ethiopian Orthodox Church

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.

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 *mahebers*, which means togetherness, and take various forms connected with each church honors its patron saint with a special service and a feast two or three times a year (Binns, 20017).

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 (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 (Ibid).

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 vicegerent. 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 quite 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 Tewophilos, 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. It would be unthinkable to obtain sustainable development without the full participation of relevant stakeholders. EOTC is one of the crucial stakeholders in different developmental activities of Ethiopian Government; the church is truly broad-based. One can find a church in every district including remote and inaccessible locations throughout the country North, South, East and West. The clergies are highly integrated within the communities and their moral integrity and acceptability over the laity has a strong foothold in the Ethiopian society. This broad-based presence in the country is cited as the greatest potential for the church to play significant role in the county's development endeavor. As it writes in its publication throughout its history, the church has remained part and parcel of the Ethiopian society and has prominent in its social stake in its social and economic development (Abune Gerima, 2008).

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 have its own alphabet for reading and writing, which equals in rank with other countries that have their own alphabets. It also made the country have its own history of writings, traditional church schools, and fine arts, work of arts, numbers and figures. It has its own Calendar system with sets of days, weeks, months, years and eras and uses a special language of Ge'ez for its Church services. It has 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 historical and ancient heritage; faith and its philosophy; freedom with its honor; unity with its courage and 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 Bishops 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 Episcopos 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. These were the religious affairs, conducted by the Patriarch and the Holy Synod and 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 the Parish Council Organization Department and 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 2017.

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). 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 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, 2006).

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 departments are responsible for the evangelical and missionary activities, the education, ecclesiastical Affairs, the Monastic Affairs, the Parish Council, Sunday Schools, administration, finance and Budget, the Registration and Preservation of the Ecclesiastical Treasury, Planning and Development, ecclesiastical Vestment Production and Distribution, ecclesiastical objects of the Kulubi Monastery Department (especially gifts from pilgrims) and other activities.

EOTC and Its International PR practices

Religious organizations and faith-related organizations rely on public relations to establish and maintain mutually beneficial relationships, lines of communication, cooperation, and understanding with internal and external publics. As one of the ancient churches, EOTC which is a founding member of the World Council of Churches (WCC) and with many other faith based development organizations would have good communication internally as well as externally, but mostly in a traditional way. On the contrary in the modern society there have been a number of church related events in recent years that received lots of media attention. In the Amharic book printed by EOTC for the commemoration of Ethiopian Millennium, "*Ethiopian Orthodox Tewahido Church History from birth of Christ to 2000 E.C. EOTC*" as a founding member of WCC participate having twelve chairs in the General assembly held every seven years and two chairs in the yearly central committee meetings, on the other hand, it also participate having five chairs in the General assembly held every five years and one chair in the yearly executive committee meetings of the all-African Conference of Churches (ACC).

In the same book, based on the Bible it was briefly discussed that one can see EOTC was having people to people connections at international level. The history of *The Queen of Sheba's Praise of Solomon* (Kings Chapter 10) and *evangelism of a man of Ethiopia, who had come to Jerusalem to worship*, in the above quotation (Act. 8:26-29) could be mentioned as simple examples (Abune Gerima, 2008).

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 in the country and abroad.

The EOTC as an indigenous institution, it 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.

Seen 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 whenever the development practitioners need to meet the community or convey their message, they use the gathering after religious ceremonies for their intended purpose. Even if GOs & NGOs use the church as a media of communication with the local community for their development endeavors. On the contrary, as Birhanu (2007) mentioned in his book, there is a purposeful and awful

ignorance of these potentials from both the formal and informal institutions existing in Ethiopia. Even sometimes, some professionals & mass media people are heard criticizing the church for not addressing its publics properly and working hard to be considered by the general public as reluctant for development. Moreover, the church is blamed by different bodies purposely and/or loudly as a case for the loath to the country development, but it is either lack of knowledge of the church or purposeful ignorance of its long time relevance and contribution for development of the country. The church should have made attempts to at least shape and reshape those perceptions if such assumptions had already been developed and perceived among its followers within and outside. Thus, the researcher reached in conclusion to scrutinize its PR/Communication strategy and identify the communication barriers that trigger those perceived assumptions and suggest recommendation that solve the communication problems and improve the situations. In addition, there have been no research on the issue raised in this thesis paper as far as the researcher is concerned. Hence, these were the hard facts that initiated the studying of the PR strategies and communication practices in EOTC as religious organization.

1.5 Research Questions

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

1. What are the Communication/PR strategies of EOTC?
2. How is the Communication/PR practiced in EOTC?
3. How do its members consider the practices of PRs of the church?

4. Which challenges and opportunities are identified in PR strategies and practices of the church?
5. What opportunities are there so as to solve those image distorting perceived assumptions and improve institutional reputation?

1.6 Objectives of the study

The objectives of the this research were made to be split into two category such as general as well as specific

1.6.1 General Objectives

This study was aimed at scrutinizing the potential benefits as well as the functionality and effectiveness of the PR/communications practice of EOTC in the professionalization endeavor of the country PR.

1.6.2 Specific objectives

1. To assess the PR/communication strategy of EOTC so as to identify the focuses of the strategy.
2. To examine the effectiveness of church in the practices and implementations of the strategy as an effectives institution.
3. To identify the perceived perceptions regarding the practices of PRs strategy.
4. To assess the challenges and opportunities of the PR practice of the Church in order to strengthening corporate identity, stakeholders relations, and reputation of EOTC.

5. To assess ways that help the church rebuild its reputation and improve its effectiveness in the practices of PRs.

1.7 Significance of the Study

Researchers in PR could benefit from this study as a preliminary source to conduct further research in the EOTC since there had been no research works conducted before the development of this thesis. The researcher also hopes that the study would provide relevant information for the EOTC to see her current PR in its activities and plan according to the current PR practices for better professionalization. It may also initiate the Dioceses to identify its gaps in the practices of PRs/communication strategy and other activities and improve the implementation that it does in relation with PRs/communication activities.

1.8 The Scope of the Study

Though the topic is very broad, this study was delimited to only identify those perceived assumptions regarding the practices of PR/communications strategies of EOTC. As it has been mentioned in the first part of this introduction section, the church's structure is stretched in both local as well as abroad, the number of its the activities it does are huge in size and number so that it becomes to focus on all these rather this research was made to be limited only on scrutinizing the practices of PRs/communication strategies of Addis Ababa. The researcher also focused on those purposively selected employees of the EOTC in Addis Ababa Dioceses.

1.9 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 (ie. Addis Abeba Diocese). In addition, it was not easy to get the data as expected and relate previous research results since there are very few or no researches conducted on the PR practice & strategies of the EOTC. Moreover frequent staff turnover was conducted during the course of this study.

Hence, the general PR practice and strategy of the church revised and as a case study one diocese and individuals having familiarity with the sector selected purposefully for the study. Thus the study was conducted in Addis Abeba Diocese which is the capital city of the country and where the Patriarchal head quarter is located.

1.10 Theoretical Framework

Theories are formulated to explain, predict, and understand phenomena and, in many cases, to challenge and extend existing knowledge within the limits of critical bounding assumptions. The theoretical framework is the structure that can hold or support a theory of a research study. The theoretical framework introduces and describes the theory that explains why the research problem under study exists (Richard, 2013).

Thus, in doing this research paper, the researcher identified three theories and discussed them in order to frame the viewpoints raised in this research. It was also used to limit the scope of the relevant data by focusing on specific variables and defining the specific viewpoint that the researcher took in analyzing and interpreting the data to be gathered. It also facilitated the understanding of concepts and variables according to given definitions

and built new knowledge by validating or challenging theoretical assumptions that have even specifically been raised in this research topic.

1.11 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 Publics in general and Public Relations in particular together with the institutional structure. What corporate, communication and strategy means, elements of effective communication, what is Religion about, importance of 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 are presented as result and discussion on the fourth chapter. Chapter five shows some workable suggestions for the professionalization of the church PR strategies & practice for the betterment of the church endeavor to reach its publics as conclusions and recommendations based on the findings of the study.

Chapter II

CONCEPTUAL & THEORETICAL FRAMEWORK

1.1 Conceptual Framework

2.1.1 Publics

In its direct meaning one can say a public is a particular group of people with a common interest or aim. A public is a group of people that shares a common interest vis-a-vis an organization, recognizes its significance and sets out to do something about it. Publics are homogeneous in that they are similar in their interests and characteristics. They usually are aware of the situation and their relationship with the organization. They think the issue is relevant, and they are at least potentially organized or energized to act on the issue (Ronald D. Smith, 2005). Public relations scholars have defined members of a public as having something common—they are affected by the same problem or issue, and behave similarly toward a problem (Center & Broom, 2000; Grunig & Hunt, 1984).

On the other hand in public relations and communication science it is one of the more ambiguous concepts in the field. Although it has definitions in the theory of the field that have been formulated from the early 20th century onwards, it has suffered in more recent years from being blurred, as a result of conflation of the idea of a public with the notions of audience, market segment, community, constituency, and stakeholder. In public relations and communication theory, a public is distinct from a stakeholder or a market segment. A public is a subset of the set of stakeholders for an organization that comprises those people concerned with a specific issue.

In fact, the public consists of a large and diverse set of interests. After all, everyone is a member of “the public” – consumers, investors, employees, regulators, politicians – we

are all part and parcel of the amorphous mass of people whose voice seldom rises above a whisper, and whose interests are only ever partially defended (Cees B.M. van Riel and Charles J. Fombrun 2007).

Publics may be helpful or annoying, friendly or not, but an organization must deal with them regardless. Publics exist because of their interaction and interdependency with an organization or because both they and the organization face a common issue. In general publics have characteristics that make them unique for the organization they are related with and Ronald D. Smith writes about the characteristics of Publics as follows:-

Distinguishable:- A public is a recognizable grouping of individuals, though not necessarily a recognized organization or formal group.

Homogeneous:- A public's members share common traits and features. They may not know each other, but they have enough in common for you to treat them as a group.

Important:- Not every identifiable group and certainly not every isolated individual is important to your organization's success. Some can safely be overlooked or deferred. Strategists for public relations and marketing communication are most interested in those publics that can significantly impact on an organization's bottom line and affect its progress toward achieving its mission.

Large Enough to Matter:- Make sure your public is large enough to warrant strategic attention and the possible use of public media. If you are dealing with only a few people, they don't constitute a public and your programming tactics would probably be limited to

personal communication tools. Having said that, don't hesitate to treat a small group of individuals as a public if they are vital to the organization.

Reachable:- A public is a group with which you are able to interact and communicate (Ronald D. Smith,2005)

The type of target publics that nonprofit organizations like a church relate with would give an idea of what makes them unique when compared to commercial or profit-oriented enterprises. However, some target publics like employees may be common to both types of organizations. Let us take a look at the key publics of EOTC. They include: The Synod, Followers, Bishops and priests, Sunday school students, church scholars, church based associations, employees, Governments (federal, regional and local), legislators, International organizations (UNESCO, ICCC & etc.), Funding Bodies, Universities, other religion organizations, users of its developmental & tourism resources, potential followers, commerce and the professions, media personnel, etc.

The EOTC believers cover around half the total population of Ethiopia. From its very nature and historical point of view, the researcher believe from what he read that 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.

2.1.2 Categories of Publics

Ralph Tench and Liz Yeomans, (2006) in there book cited, Grunig and Hunt's situational theory of publics (1984) examines why and when publics are formed and most likely to communicate, how their predicted communication and behavior can be used to segment

publics in order to provide a basis for deciding what strategy is most likely to achieve cognitive, attitudinal and behavioral effects in the publics

The situational theory further classifies publics on the basis of the range of issues to which they are responsive:

- Apathetic publics disregard all issues/problems.
- Single-issue publics are active on a small set of issues/problems that has limited popular appeal (i.e. fringe activist groups).
- Hot-issue publics are active on a single issue that has significant appeal (e.g. the anti-war movement).
- All-issue publics are active across a wide range of issues/problems (Ralph Tench and Liz Yeomans, 2006).

In any organization there are different categories of publics and Smith presents in his book what he says the four useful categories of linkages: customers, producers, enablers and limiters. Each of these publics might have very different characteristics, and if the organization is to be effective it must deal with each public individually and also needs to eliminate from consideration of groups that are not publics, having no present or impending relationship with the organization and thus no mutual consequences.

For example, a church embarking on a recruiting campaign can't simply identify potential followers as the only public. Rather, it might classify its publics as educated believers, starters, returning from other religion, employed people seeking retraining, and professional development, underserved minorities, and perhaps even learners who are still studying the church yet.

Customers:- The most obvious type of public may be customers who receive the products or services of an organization, such as current or potential consumers, purchasers, clients, students, patients, fans, patrons, shoppers, parishioners, members and so on. This category also includes secondary customers, who are the customers of your customers, such as the companies and graduate schools to which a college's graduating seniors apply. The category of customers also includes what has been called shadow constituencies, people who may not have a direct link with the organization's products or services but who can affect the perception of an organization. For example, if hard times force a high-tech company known for its philanthropy to cut back on charitable contributions to the arts, members of the arts community (a shadow constituency) may vocally criticize the company, adding to Step its problems.

Producers:- Those publics that provide input to the organization are called producers. These include personnel such as employees, volunteers and unions; producers of needed materials such as suppliers; and producers of the financial resources such as backers, donors and stockholders.

Enablers:- Another type of public are enablers, groups that serve as regulators by setting the norms or standards for the organization (such as professional associations or governmental agencies), opinion leaders with influence over potential customers (such as stockbrokers and analysts), and groups that otherwise help make the organization successful (such as the media). Other groups of publics include allies, which the organization may be able to work with on cooperative projects and to construct parallel interests.

Limiters:- Those publics that in some way reduce or undermine the success of an organization (such as competitors, opponents and hostile forces) are known as limiters. The same activist groups that were cited above as potential enablers can become limiting publics when the organization is unable to walk in step with them. Likewise, an unfriendly newspaper or television station can become a limiting public (Ronald D. Smith, 2005).

2.1.3 Public Relations

The Greeks had a word *semantikos* for public relations. *Semantikos* means semantics, which can be defined as how to get people to believe things and do things. Organizations need effective communication with relevant publics based on sound strategy in order to achieve their view. The practice of using communication to influence the public is hundreds of years old, with its roots in ancient civilizations, including the Greek and Roman Empires. Throughout history, governments, monarchs and powerful institutions such as the Catholic Church have used communication and information to generate support for their cause among the populace (Grunig and Hunt, 1984). But it was the emergence of the concept of public opinion that eventually formed the scientific justification for using PR and communications techniques in this way. Nowadays, the term public opinion is used frequently in the media, by government and by PR practitioners almost without thinking.

However, as it emerged from the philosophical traditions of the eighteenth and nineteenth centuries, it was a hotly debated topic and the context in which it is used today only emerged in the early years of the twentieth century (R. Tench and L. Yeomans, 2006).

Cutlip, Centre and Broom have noted that the role of public relations in non-profit organizations is to establish and maintain relationships necessary to secure organizational autonomy and necessary resources needed to achieve their humanitarian missions. To this end they explain that public relations in most nonprofit organizations aims: To gain acceptance of an organization, to develop channels of communication with those an organization serves, to create and maintain a favorable climate for fund-raising, to support the development and maintenance of public policy that is favorable to the mission of an organization; and to inform and motivate key organizational constituents (such as employees, volunteers, and trustees) to dedicate themselves and work productively in support of an organization's mission, goals and objectives (Cutlip & Broom,1994).

Every organization including religious ones needs Public Relations to survive in a competitive world. For churches to survive and grow and also affect the community in which they are located, the use of Public Relations is imperative. The purpose of Public Relations by any company or organization is to have good relations with its internal and external publics. Public Relations in Churches can be said to be a professional way of achieving good image in order to promote success and growth or the welfare of the Churches or its members on whose behalf the public relations effort is being made. It is therefore worthy of note to say that public relations are important to the successful operation of Churches and to ensure the corporate life and existence of the Churches.

Many scholars give variety of definition to the public relation among which based on the objective of the current study the following are cited from different books:

Public relations is the strategic communication that different types of organizations use for establishing and maintaining symbiotic relationships with relevant publics many of whom are increasingly becoming culturally diverse (K. Sriramesh & D. Verčič 2009). Effective Public Relations influences the opinion individuals or group hold towards an organization, its products and services in a positive way. Scott, M. Catlip and Allen H. Carter as quoted by Grunig & Hunt said “Public Relations is the planned effort to influence opinion through good character and responsible performance based upon mutual satisfactory two way communication.” (Grunig & Hunt, 1984).

Public Relations is a management function that classically focuses on long term patterns of interaction between an organization and all of its various publics, both supportive and non-supportive. Public Relations seek to enhance these relationships, thus generating mutual understanding, goodwill and support (Ronald D. Smith, 2005). Maintaining good relationship and disseminating information to people and groups who have one thing or the other to do with an organization, and creating good climate for marketing its products and services is what Public Relations is all about. Jacquie L’etang (2004) described public relations as the practice of presenting the public face of an organization (be it a company, educational institution, hospital, or government) or individual, the articulation of its aims and objectives, and the official organizational view on issues of relevance to it. In Churches can be described as a projection of the image of the Church. It is not possible for any organization to build a reputation without an image, so it is with Churches. A church is said to be a growing organism, and for it grow as expected, it must have a good reputation in the eyes of the public. Public Relations in the Church can also be used to create a relationship of trust and confidence between it and her various publics.

Public relations serve the same purpose for any organization, irrespective of the goals or objectives of the organization. Most of the public relations techniques apply essentially to companies, corporations and government. On the other hand public relations also serve a non-profit or non-commercial organization. A non-profit organization can be described as an organization whose purpose is to serve the public and not organized for profit making. In other words, the primary motive of their existence is service and not for financial profit.

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 inspiring and addressing the society along with Humanity and Christianity, which matches to the broader concept Public Relations and in line with the social theory.

2.1.4 Communication

The practice of using communication to influence the public is hundreds of years old, with its roots in ancient civilizations, including the Greek and Roman Empires. Throughout history, governments, monarchs and powerful institutions such as the Catholic Church have used communication and information to generate support for their cause among the populace (Grunig and Hunt, 1984). But it was the emergence of the concept of public opinion that eventually formed the scientific justification for using PR and communications techniques in this way. Nowadays, the term public opinion is used frequently in the media, by government and by PR practitioners almost without thinking. However, as it emerged from the philosophical traditions of the eighteenth and nineteenth

centuries, it was a hotly debated topic and the context in which it is used today only emerged in the early years of the twentieth century (R. Tench and L.Yeomans, 2006). Hence, all communications, however, influence to some extent the perceptions of participants and observers about the organization and its activities, and so affect the organization's image, brand, and reputation. Based on this fact one can conclude that Public relations is all about reputation by winning the public opinion especially when it is for nonprofit organizations like churches. It is the discipline which looks after reputation, with the aim of earning understanding and support and influencing opinion and behavior of the given publics.

There are three principal clusters of task-related communication activities within organizations. They are typically classified as management communications, marketing communications, and organizational communications. The most strategic cluster is "management communications", the communications that take place between the management level of the organization and its internal and external audiences. The management level consists of all employees with authority over the acquisition and retention of key resources in the company. In other words it includes, not only senior management, but also various levels of business-unit and department managers within the organization (Cees B.M. van Riel and Charles J. Fombrun, 2007)

2.1.5 Corporate Communication

Corporate communication is the function and process of managing communications between an organization and important stakeholder groups (including markets and publics) in its environment. Authors define corporate communication as follows:

Joep Cornelissen (2004) define Corporate communications as a management function that offers a framework and vocabulary for the effective coordination of all means of communications with the overall purpose of establishing and maintaining favorable reputations with stakeholder groups upon which the organization is dependent. On the other hand Riel & Fombrun (2007) says corporate communication is the set of activities involved in managing and orchestrating all internal and external communications aimed at creating favorable starting points with stakeholders on which the company depends. Corporate communication consists of the dissemination of information by a variety of specialists and generalists in an organization, with the common goal of enhancing the organization's ability to retain its license to operate.

Corporate communications can be characterized as: A management function that requires communications practitioners to look at all communications in a holistic manner, and to link the communications strategy to the corporate strategy and corporate objectives. Communications is as such not seen as a fragmented range of tactics that are employed impromptu, but as a strategic and planned set of actions that follow from the overall corporate strategy: A managerial framework for managing all communications used by an organization to build reputations and relationships with stakeholders in its environment. This does not necessarily mean that communications disciplines, and the practitioners responsible for them, are integrated into one and the same department. Corporate communications offers a managerial framework that goes above and beyond departmental boundaries, and enables the coordination of the work of the communications practitioners involved and a vocabulary of concepts and sets of techniques for understanding and managing communications between an organization

and its stakeholders. Rather than considering the outside environment of an organization primarily in terms of markets or publics, many organizations and the communications practitioners who work within them now view the environment in terms of the various stakeholder groups upon which the organization is dependent (Cornelissen, 2004).

2.1.6 Strategy

The term strategy is derived from the Greek ‘strategos’ meaning a general set of maneuvers carried out to overcome an enemy. What is notable here is the emphasis on general, not specific, sets of maneuvers. Specific sets of maneuvers are seen as within the remit of those concerned with translating the strategy into operations or tactics. In other words, strategy embodies more than plans and tactics, which often have a more immediate and short-term, focus, and rather concerns the organization’s direction and positioning in relation to its environment for a longer period of time (Cornelissen, 2004).

Strategy is a plan, method, or series of maneuvers or stratagems for obtaining a specific goal or result. Strategy in general is a plan of action designed to achieve a vision. It is all about gaining a position of advantage over adversaries or best exploiting emerging possibilities. Given that the central concern of strategy is with matching or aligning the organization’s mission, and its resources and capabilities, with the opportunities and challenges in the environment, one would perhaps have expected lengthy discussions in the strategy literature about the stakeholders that constitute the environment.

Strategy can be difficult to define, but in different disciplines like military & business there are different levels of strategy. To this end there is a broad strategy for the whole organization and a competitive strategy for each activity. Each of these has a different

focus, and needs different tools and skills. A detailed plan in situations such as war, politics, business, industry or sport needs preparation ahead for achieving success.

Grunig and Repper (1992) emphasize that, in order for PR to be respected and used effectively by senior managers, it must operate strategically – in a way that delivers real value to the organisation and helps it achieve its business goals. To do this, they argue, practitioners should do research into the characteristics of their target audiences, so that they can better understand how they might relate and respond to the organisation's communications. Based on relevant characteristics, PR practitioners can then segment target audiences and tailor communications activities more effectively.

The basic segmentation proposed by Grunig and Repper is 'active' versus 'passive' publics. Active publics seek out information and respond to organizational initiatives. They are therefore more likely to affect the organisation. Passive publics are those that do not proactively want to engage with the organisation. Some publics may be 'latent', or publics-in-waiting, only becoming active when they are prompted by a particular stimulus. PR practitioners need to know what stimulus will trigger a reaction among these publics so that they can use the right communications at the right time. (This description of what practitioners should and should not do is a good example of normative theory.)

In business, corporate strategy refers to the overall strategy of an organization that is made up of multiple business units, operating in multiple markets. It determines how the corporation as a whole supports and enhances the value of the business units within it; and it answers the question, "How do we structure the overall business, so that all of its parts create more value together than they would individually?" On the other hand, team

strategy identifies how a team will help the organization meet its overall goals and objective. In the same manner non-profit organizations like Churches can do this by building strong internal competences, by teaching & preaching, by rising spiritual perceptions-effectively, by developing and nurturing a strong organizational brand, and so on.

2.1.7 Religion

Religion is a fundamental set of beliefs and practices generally agreed upon by a group of people. These set of beliefs concern the cause, nature, and purpose of the universe, and involve devotional and ritual observances. They also often contain a moral code governing the conduct of human affairs. It may be defined with its three great characteristics: Believes and religious practices, the religious feeling faith and unity in a community of those who share the same faith: the Church. It is what differentiates religion from magic.

The term religion is defined in different ways by various scholars. The variations may come from the perspective the writers see the word religion. In its free encyclopedia meaning, 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.

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 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 this ultimate problem of life”.

As indicated in Alemayehu (2002), described that in religion, there are commandments and ethical elements, which are to be observed through which the salvation 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.

2.2 Theoretical Frameworks

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 competent and effective in keeping its strong reputation it needs strong Public Relation 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. As indicated in the art of bowling success is due to the social networks that generated trust and trustworthiness among people. As a social organization churches have the social capital which includes features of the church, such as trust, norms, and networks that can improve the efficiency of society by facilitating coordinated actions. Hence for the churches in order to strengthen its reputation and to build its image on a Robusta foundation it is crucial to give more emphasis for the Social Capital, Organizational Identity and Public Sphere.

2.2.1 Social Capital Theory

Social capital is an old concept but it entered into academic and policy debates only in 1990s. Its importance in explaining economic and social phenomena have been increasingly felt in recent years. Literature on theoretical and empirical aspects of social

capital grew significantly during last decade. The whole notion of social capital is centered on social relationships and its major elements include social networks, civic engagement, norms of reciprocity, and generalized trust. Broadly speaking, it is defined as a collective asset in the form of shared norms, values, beliefs, trust, networks, social relations, and institutions that facilitate cooperation and collective action for mutual benefits. It is a complex multidimensional concept having different dimensions, types, and levels of measurement. Common types of social capital include: structure and cognitive; bonding, bridging, and linking; strong and weak; and horizontal and vertical. It can be measured and analyzed at individual- and collective-levels in terms of social perspective and micro-, meso and macro levels in terms of geographic perspective. The properties of social capital, such as capacity to appear in as an explanatory variable in the production function, accumulation over time, capability of improving economic performance, investment with expected future returns, convertibility, and the need of maintenance, make it qualify as a form of capital, though there are some criticisms about the use of term 'capital' in social capital. Research on social capital remains in its initial stage and the concept is still elusive, prone to contextual definition, deficient in common measurement indicators, inability to explicitly quantify effects, and subject to various criticisms. Conceptual and measurement imprecision has led the concept prone to vague interpretation, less empirical application, and underestimation of its value. More empirical studies and testing of the concept on the ground is needed to develop a commonly accepted definition and measurement indicators that can explicitly disentangle and quantify its effects on overall development processes.

Better conceptualization and operationalization of social capital theory is helpful to attract more investment on its development, design appropriate social policies, and promote sustainable development (Bhandari and Yasunobu, 2009). Even though most of the research on social capital focuses on the benefits of social capital, these authors differ in the treatment of the concept. While Putnam (1983) focuses on the benefit accruing to the community, Coleman (1988) provides conceptualization at individual level. They believe that social capital exists between individuals and can be studied at the individual level. Social capital resides in the relations among the nodes and just as physical and human capital facilitate productive activity, social capital does as well (Coleman, 1988). It exists between individuals and by extension can be accumulated by the individuals. Such a view of social capital rests on the premise that my connections can help me, it is all about establishing relationships purposefully and employing them to generate intangible and tangible benefits in short or long terms. The benefits could be social, psychological, emotional and economical (Portes, 1998).

There are many possible representations of social capital. Broadly social capital can be seen in terms of five dimensions: first, networks-lateral associations that vary in density and size, and occur among both individuals and groups; second, reciprocity-expectation that in short or long term kindness and services will be returned; third, trust-willingness to take initiatives (or risk) in a social context based on assumption that others will respond as expected; fourth, social norms-the unwritten shared values that direct behaviour and interaction; and fifth, personal and collective efficacy-the active and willing engagement of citizens within participative community (Coleman, 1988). These five dimensions manifest themselves in various combinations and shape the interaction

amongst the members of a group, organization, community, society or simply network and can be studied through various perspectives.

Social capital is a broad term that encompasses the ‘norms and networks facilitating collective actions for mutual benefits’. This broad definition of the term makes it susceptible to multiple interpretations and usage which span multiple theoretical traditions (Portes, 1998). At one end social capital can be seen as a notion that is based on the premise that social relations have potential to facilitate the accrual of economic or non-economic benefits to the individuals and on the other end social capital can be seen to reside in the relations and not in the individuals themselves (Coleman, 1988). Social capital is context dependent and takes many different interrelated forms, including obligations within a group, trust, intergenerational closure, norms, and sanctions with underlying assumption that the relationships between individuals are durable and subjectively felt. The relationships themselves form the complex web of interactions and communications (Putnam, 1993). An example of social capital could be the voluntary participation of the members over the lunch break to discuss various social/organizational aspects which benefits all the participants.

2.2.2 Organizational Identity Theory

According to Albert (1998), organizational identity is considered as a set of statements that organization members perceive to be central, distinctive, and enduring to their organization. The definition reveals three critical criteria: centrality, distinctiveness, and durability. Centrality means that the statement should include features that are important and essential to the organization. Identity as a statement of central characters defines what is important and essential to the organization. The criterion of distinctiveness

emphasizes that the identity statement should be able to distinguish the organization from others. A distinctive identity statement usually includes organizational ideology, management philosophy, and culture. It helps the organization locate itself in a specific classification. The character of durability emphasizes the enduring nature of organizational identity. It implies that organizational change is difficult to start because the loss of organizational identity will have strong impact on the organization (Ibid). Influence of Organizational Identity According to the definition, an identity statement is collectively and cognitively held by organization members to answer questions such as “Who are we?” “What business are we in?” and “What do we want to be?”

Organizational identity influences both leaders and members within an organization. For organizational leaders, organizational identity is influential on their decision making activities within an organization. Typically, identity questions surface and attract the management’s attention when they cannot find easier, more specific, and more quantifiable solutions regarding specific organizational issues (Ibid). By defining the organization’s identity, organizational leaders establish a fundamental base that serves as the guide for them to engage in decision making activities. Organizational members are affected by an organization’s identity as well. Since social identity theory suggests that individuals have the natural tendency to identify with social groups and define themselves with the connection with these groups organizational members’ answers to identity questions have strong influences on their judgment of and identification with their organizations (Ibid). This identification in turn affects the establishment and maintenance of members’ self-esteem. Organizational identity provides organizational management and members with a key lens for their interpretation and sense making about

occurring events for their organizational life. The results of member interpretation and sense making direct members' behaviours and actions within the organization (Ashford and Mael, 1989).

Formation of Organizational Identity based on the identity interaction model and individual identity theory, they argue that interaction and comparison with other organizations are keys to the formation of organizational identity. Similar to individual identity, the formation of organizational identity is a process of ordered interorganizational comparisons (Albert, 1977). During the processes, members constantly compare their own organization with target organizations and obtain evaluative information from other parties which, in turn, affect members' definition and identity of their own organization. Identity scholars hold different opinions regarding the relationship between organizational identity and organizational culture. For example, Albert (1998) argues that a particular organizational culture may, or may not, be part of organizational identity, depending upon the relevance and importance of culture to the identity question. Yet, some researchers clearly propose a dynamic relationship between identity and culture to explain the formation of identity (Ashforth & Mael, 1989). For instance, Ashforth and Mael argue that the important values in organizational culture are critical determinants to the psychological process of identity formation. Only when individuals identify with the central, distinctive characteristics of the culture will they be willing to attach to a social group. This psychological process of attachment, in turn, reinforces individual identity as well as the solidity of organizational identity (Ashforth & Mael, 1989). Hatch and Schultz (2002) propose another dynamic model to illustrate the relationship between organizational identities, culture, and image. According to the

model, members express their understandings of their organizational culture through organizational identity, which in turn, affects the perception of others outside the organization about the organization. The outsiders' perception, or organizational image, in turn, affects the organizational identity, which again is reflected in the central elements of the organizational culture. Despite the dynamic arguments of the formation process of organizational identity challenges the criterion that durability, it is considered as a better condition for organizational change, since it provides the organization with the flexibility and adaptability to respond to the environmental demands.

2.2.3 The Public Sphere Theory

The public sphere is an area in social life where individuals can come together to freely discuss and identify societal problems, and through that discussion influence political actions, institutional and organizational policies. Such a discussion is called public debate and is defined as the expression of views on matters that are often of concern to the public, but not always, with opposing or diverging views being expressed by participants in the discussion. Public debate takes place mostly through the mass media, but also at meetings or through social media, academic publications and government policy documents (Habermas, 1989). The term was originally coined by German philosopher Jürgen Habermas who defined "the public sphere as a virtual or imaginary community which does not necessarily exist in any identifiable space".

Communication scholar Gerard (1999) defines it as "a discursive space in which individuals and groups associate to discuss matters of mutual interest and, where possible, to reach a common judgment about them". According to him, the public sphere can be seen as a theatre in modern societies in which political participation is enacted

through the medium of talk and a realm of social life in which public opinion can be formed.

Describing the emergence of the public sphere in the 18th century, Jürgen Habermas noted that the public realm, or sphere, originally was coextensive with public authority, while the private sphere comprised civil society in the narrower sense, that is to say, the realm of commodity exchange and of social labour. Whereas the sphere of public authority dealt with the state, or realm of the police, and the ruling class, or the feudal authorities (church, princes and nobility) the authentic 'public sphere, in a political sense, arose at that time from within the private realm, specifically, in connection with literary activities, the world of letters. This new public sphere spanned the public and the private realms, and through the vehicle of public opinion it put the state in touch with the needs of society. This area is conceptually distinct from the state: it is a site for the production and circulation of discourses that can in principle be critical of the state.

According to Nancy (1990), the public sphere is also distinct from the official economy; it is not an arena of market relations but rather one of the discursive relations, a theatre for debating and deliberating rather than for buying and selling. These distinctions between state apparatuses, economic markets, and democratic associations...are essential to democratic theory. The people themselves came to see the public sphere as a regulatory institution against the authority of the state. The study of the public sphere centers on the idea of participatory democracy, and how public opinion becomes political action.

The ideology of the public sphere theory is that the government's laws and policies should be steered by the public sphere and that the only legitimate governments are those

that listen to the public sphere. Much of the debate over the public sphere involves what is the basic theoretical structure of the public sphere, how information is deliberated in the public sphere, and what influence the public sphere has over society (Robert, 1999).

Chapter III

MATERIALS AND METHODS

3.1 Data Sources and Method of Data Collection

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 (Leedy & 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 helps to get in-depth understanding about the linkage between Church and PR and to allow research participants to express their views and the lived experience broadly.

Thus, as the phenomenon of the study is qualitative by nature which can be more of described by narration, discussion, and oral speech, the researcher used qualitative research approach. And also due to the complexity and difficulty of the themes, flexibility of the situations and for coping up with the situations appropriately, Pragmatist Approach was used where the researcher gets the opportunity to flexibly change the systems of data collection.

Qualitative research aims to identify and explore in depth phenomena such as reasons, attitudes, etc. there are three main instruments of qualitative research: interviewing, observation, and document or discourse analysis (Jensen, 2002). The main potential advantages of qualitative research are it generates comparable results & results can be generalized and be guided by less experienced researchers (e.g. interviewers) moreover it has higher acceptance by clients. On the contrary its potential disadvantages is it can only

find out what is put in through prepared questions or categories that can guide respondents into a rather irrelevant direction and do not allow deeper analysis of reasons.

In addition to these, the researcher used questionnaires as well. Though the research design was qualitative, here it was also used questionnaire to understand the perceptions of the respondents quantitatively and ensure triangulation of data collected through in-depth interview, FGD and document review.

As a result, different quantitative as well as qualitative data collection techniques were employed to assess the perception and understanding of the community on the PR strategies and practice of EOTC. The qualitative data collection techniques practiced in the assessment includes in-depth interviews and key informants interview. In addition, accessible books, magazines, reports and other relevant documents used as a secondary source of data.

Since the issues under study are very sensitive, complex and illusive, for achieving the objectives and to answer the research questions, the study utilizes multiple sources both primary and secondary data sources.

Primary source of data: Include data collection from questionnaire, in-depth individual interview, key informants discussion and focus group discussion. In this respect, primary data collected from selected church followers, church based associations, Church staffs, diocese leaders and other officers, to assess the PR practice, patriarchal and ecclesiastical administration office staffs were also being participant of the study.

Secondary Data Sources: Include data from literature reviews of published and unpublished materials. Documents such as books from library, The Church regulations and guidelines, church based journal articles, magazines, organizational and institutional research results, reports, strategic documents, web pages and so on were deployed as secondary data sources. These sources used to analyze historical and periodic information on the strategies and practices of PR in the church.

3.2 Sampling and Sample Size

The present assessment was conducted at diocese level. The sampling method employed was purposive sampling. This method was used in a deliberative and non-random fashion primarily because there was limited number of people that have basic knowledge in the area being researched. In the first stage, out of 50 dioceses of EOTC Addis Abeba diocese was selected purposively because of the availability of practitioners in the town who better understand about PR professionalism and its accessibility and in the second stage, total of 41 participants for the interviews were identified purposively based on their connection with the Church structure and the subject being researched.

3.3 Research Participants and selection criteria

Diocese and the ecclesiastical Council members and elite church members working in the area of church public relations, and different church members /irrespective of social strata, gender, marital status and educational status/ as well as church based organizations participate in the research. Questionnaire for the in-depth interview and recording & transcribing for the key informants interview and focus group discussion were deployed and these data collection methods are triangulated with secondary data analysis.

3.3.1 In-depth Interview

Diocese & Parish Church Ecclesiastical administration council members and elites for in-depth interviews selected in collaboration with the diocese staffs and Administrators of the respective Parish Church Ecclesiastical administration and volunteer church servants under the keen supervision of the researcher. Selection of interviewees was based on degree of responsibility, longer period of attachment with the church, and who has been regularly participating in church public relation activities, openness for discussions on various issues.

Based on the aforementioned criterion, 20 church scholars who have better exposure with the church principles and practices participated in the in-depth interview. Additionally 10 church based organizations staffs and Sunday schools members working closely with the dioceses in order to get their views on PR issues, their intervention plan and approach with the churches were also part of the in-depth interview.

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 PR related activities was conducted. Person who has sufficient knowledge and who has been working for long period of time in the Church were selected for the interview. Moreover from the four participants one was working formerly as PR department head at the Patriarchate office.

3.3.3 Focus Group Discussion

In addition to the individual interviews, focus group discussion was conducted. A total of six participants for the discussion were selected randomly from the clergies and Parish Church Ecclesiastical administration council members, Church based organizations and University based on their active participation on church related issues and PR activities. During the discussion with participants basic information generated about PR practices and tools & church. PR related challenges and opportunities are also discussed thoroughly.

3.4 Study Area

The assessment was conducted in Addis Abeba, which is one of the Regional State of Ethiopian Federal Democratic Republic. Its location is between 8055' and 9005' North Latitude and between 38040' and 38050' East Longitude with Its average elevation 2,500 meters above sea level, and hence has a fairly favorable climate and moderate weather conditions and have an area of 54,000 hectares and it is an alarmingly expanded city. According to the 2007 population census, the city has a total population of 2,739,551 inhabitants currently more than 3 million.

Addis Ababa is the Federal Capital & largest city of Ethiopia and a Chartered City; having three layers of Government: City Government at the top, 10 Sub City Administrations in /the Middle, and 99 Kebele Administrations at the bottom (Annex-I) and Addis Ababa is the seat of the Ethiopian federal government & the African Union (AU) and the United Nations Economic Commissions for Africa (UNECA) (addisababa.gov 01 Jun. 18).

The previously named Shoa Hagere Sibket, Addis Abeba Diocese has been established next to Ethiopian Orthodox Tewahido Church Secretariat office based on the church structure in the capital city of the country and is undertaking its activity. The English term “diocese” comes from a Greek term ‘dioikesis to mean to a subject to the jurisdiction of a bishop. Diocese was first implemented while the holy apostles divided the holy doctrine of the Lord and began to preach. The holy apostles have exerted all what is required to teach the doctrine regardless of the problem they face. Through the diocese they were assigned, they have built a church, teach followers, appoint priests and Deacon and preach the holy scripture. `

According to reports from the diocese Monasteries as well as Churches which are administered under Addis Ababa Diocese become increased from time to time and at present it administered more than 172 monasteries as well as Churches and religious followers which goes to millions and priests of thousands as well as different employees. The diocese with its multi activity and administration tasks is also exerting its maximum effort to participate in the state social, public, administrative as well as developmental activities (Addis Ababa.EOTC 01 Jun. 18).

3.5 Method of Data Analysis

The entire interview was conducted solely by the researcher. In addition to the questionnaire for the in depth interview a maximum of two hour time duration was allocated for each interviewee. The interviews were recorded by a tape recorder and all the tape recorded data are transcribed. The transcribed data have been categorized according to the themes of the findings. After that the findings of the research questions were analyzed and discussed by triangulating the in-depth interview 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 (Leedy & Ormrod, 2005). Accordingly, after transcribing the interview, the main activities that were exercised include: Statements that were related to the topic were identified: relevant information was separated, 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, Seek divergent perspectives: The author looked and considered the various ways in which different persons experienced the phenomenon, Construct a composite: finally, the various meanings identified to develop an overall description of the phenomenon as people typically experienced it. And on top of this Strength and Weakness analysis was done.

Chapter IV

FINDINGS AND DISCUSSION

4.1 Introduction

As it has been clearly stated in the previous sections, the aim of this research was to examine perception of Addis Ababa Diocese members on the communication practices of EOTC. In order to meet the objectives, both quantitative as well as qualitative methods were used so as to collect data.

In doing these, twenty one participants responded to the questionnaire that had been disseminated. Twenty church scholars who were selected purposively based on the objective of this research and their better exposure with the church principles and practices participated in the in-depth interview. Additionally ten church based organizations staffs and Sunday schools members working closely with the dioceses in order to get their views on PR issues, their intervention plan and approach with the churches were also part of the in-depth interview. Moreover, one focus group discussion with six individuals was also conducted and their perceptions about the communication practices of the church were included in this finding part of the research.

This section of the research paper, therefore, presented the data gathered through the selected data collection tools mentioned above and presented as follows.

4.1.1 Overview of the Informants Participated in the Questionnaire

Twenty one informants responded to the questionnaire disseminated so as to assess and understand their stand about their perception on the communication strategy of the Addis Ababa Diocese of EOTC.

Based on the collected data, the informants were working in different sections of the church ranging from Addis Ababa diocese to the Sub-city as well as peripheral churches that were administered under the control of the Addis Ababa Diocese. Five informants of the questionnaire were from Mahibere Kidusan that is under the Sunday Schools Departments of EOTC.

Regarding their ages, they were between 27 and 54 years of ages. Among the informants of the questionnaires, seven of them were married and the rest of the respondents were unmarried except two participants who responded nothing about their marital status. In addition to these, two priests and three deacons were among the respondents. The rest of the respondents said nothing in these regard.

Concerning their educational background, three informants with masters and eleven informants with degree took part and responded to the questions raised in the questionnaires. The rest of the respondents were diploma or below diploma level. Among the informants of the questionnaires, three of them took part in the services of the church and provided evangelical services.

4.1.2 The Communication/PR Strategy in EOTC?

Regarding the communication strategy of the church, eighteen of the respondents (85 % of the respondents) agreed that the church has no as such organized PR strategy except the indirect not written ones emphasized by the interviewees. This includes the ritual ceremonies of the church which are identified of its main PR practice with its long tradition that create memory in the mind of its publics. There are publications prepared in Amharic & English to be freely distributed on such ceremonies to the publics.

The soul father relation is the other unique strategy only for EOTC that reach at individual houses. Every church affiliate has soul father and they are responsible for the spiritual as well as the secular life of the family of his children. E.g. Church did successful pastoral care for HIV/AIDS control.

One interviewee said, Queen of Sheba went to Jerusalem after she read about Solomon from the Holy Bible, hence though we are not considering as ordinary manuals the Holy Bible and different long history church books are real and live documents serving the publics to know about the church. Any way except an ad hock letters there is no any written and filed strategic document about PR could be found in the diocese.

4.1.3 The Communication/PR practice in EOTC?

Communication

One of the key informant interviewees described that the church communication doesn't have any barrier by mentioning what St .Yared says, *'By going to Rome I saw the church, I know & I loved it'* in one of his works. He raises a practical example how the church is communicating with about its 50,000 church members in Jamaica via postal service, and in every yearly meeting the representatives complain the communication to be via email or electronic communication mechanism, but the church has no any internet access."

However the other Christian traditions (like clothing style) the church services are indicators that indicate where the person is going and what the day is respectively.

As per the assessment result The Ethiopian Orthodox Tewahido Church practiced Communication with its internal as well as external publics since its establishment. However, in Addis Abeba Diocese, the communication is far below the standard, in

general the assessment participants described the following reasons for the presence of poor communication system in the EOTC: Lack of knowledge, experience; attention; regular capacity building and Poor accessibility.

On the other hand, the key informant interviewees claims due to so many reasons like because of being surrounded by paganism & Muslim world and the damage caused by Judith-Gudit we were separated from the Western world, Meanwhile as a non-colonized country we didn't have the chance to share languages internationally. He added, *“The war history I think makes our communication skill far back from the modern world, though we were pioneer to have great communication earlier. Nowadays even in most cases there is no skilled tourist guide who can communicate appropriately with externals keeping the reputation of the church”*.

The other interviewee elaborate the presence of the Christian tradition in the community insists followers to come on the day for all ceremonies otherwise there is no as such professionalized PR to address. Even this works for the outsiders for example European tourists & believers come to the country by counting the ritual days with no deployment of PR practice. In fact, some 50 years back the church was having its own radio, different newsletters in Amharic & English. Even we can say the church is founder of the modern media for the country as the human resource for the sector was from church scholars. Therefore, we can say the books, Holy Scriptures, Rock hewn are all self-expressive PR tools.

Structural Set up

The diocese structure as found in the official web page of the diocese shows organs with general job description. From the 14 departments and sections in the organ there is no PR as separate department rather it is indicated in the Gospel and apostles service department job description indirectly as follows- Expanding gospel and preaching, training spiritual teachers, assigning spiritual teachers, preparing apostles travels, coordinating assemblies and facilitating the situation to strengthen ties among the church are the core duties of the department.

On the other hand, all key informant interview participants mentioned that there was PR department in the former time at Patriarchate level which was member of the administration and Management council, but after two years this post has been canceled out from the administrative structure partly and the foreign relation office is functional under the office of the Patriarch. The cause for this cancellation, according to the interviewee, is the leaders believe that the Gospel preaching by itself is enough for internal PR practice. Meanwhile, the patriarchate office hardly utilizes the internet access they have.

The diocese also expresses in its official web page about the importance to strengthen the diocese. Of the points mentioned as their responsibilities in this regard preserving the church Dogma, Kenona and Tuwfit in a smooth way and bringing Ethiopian or be it non Ethiopians to the church by preaching the gospel and baptizing them. Those individuals should accept the church after believing its doctrine and procedure. It should not be limited only by bringing those individuals to the church rather it is important to teach the

doctrine of the church and actualize what is the required. In order to realize this it is necessary to have an organ which communicates among the monastery, parish church and schools as well as holy synods.

On the contrary, Mahibere Kidusan (M.K.), which is an association under the Sunday school department of the church, is active participants in the PR activities. Mahibere Kidusan is a volunteers association established by church youth, mostly graduates of higher education, to contribute for the church by their money, knowledge and labour. The association has a department called Collaboration and PR department which is involved in professionalized public relation activities though not that much strong. The association use different modern tools to reach its publics like regular newspaper & magazine publishing, Online Radio and TV, social media & etc.

4.1.4 Challenges and Opportunities Identified in PR in the Church?

The interviewees mentioned that the church has many assets that can be considered as opportunities such as:-

The church is pioneer of art by preparing birana & ink; the church takes leading for the national sovereignty of the country; being ready to share the knowledge & experience, like the discussion between the Russia government and the church; most tourist attractions of the country are the church resource, more than half of the 9 world heritages registered by UNESCO belong to the church; the soul father relation is unique only for EOTC; they are responsible for the spiritual as well as the secular life of the family of his children. E.g. Church did pastoral care for HIV/AIDS control.

The interviewees described the following unique characteristics of the EOTC structure that differentiates it from other indigenous institutions and are opportunities in church PR:

The presence of formal structure from the Patriarch up to a single Church level: Parish and Ecclesiastical Administration Councils. Structure is participatory especially to lead the Parish, EOTC has articulated regulation known and accepted by the constitution of the country, EOTC has its institution "The Church", the power of the EOTC is its "religious faith" while the other indigenous institutions has compelling agreed regulations, the EOTC has large number of affiliates and regular workers. Affiliates are very alert for their religion even to give their life the EOTC has influence and acceptance on other indigenous institutions when the members are church followers, 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, as followers of EOTC embrace almost half of the population the number of graduate increases from year to year and compare to previous time the educated youth give better attention to his spiritual life 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, the tradition of erecting sign-posts is very important directional

guides; Churches not only construct them but they also try to make it attractive and place in strategic places where members of the internal and external publics can see them.

Strength and Weakness of the EOTC PR Practices

According to the individual interview participant's response both at diocese and parish churches level the summarized strengths and weakness were the following:

Strength

- Presence of well-articulated Parish and Ecclesiastical Administration Councils regulation known and accepted by the constitution of the country.
- Presence of formal institutes "The Church".
- Presence of formal structure from Patriarch up to a single Church level.
- Presence of financial and material administration documents.
- The presences of informal horizontal structure "The Soul father" and the respect the affiliates had with their Soul Father..
- Ability to keep and maintain the rituals of the Church for long period of time.
- Long aged experience and acceptance by the community.
- Its strong recognition by the national and international community is an opportunity.
- The church has internationally well-known rituals which are not yet properly and professionally exploited.
- The possibility to reach the mass at a time

Weakness

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

- 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 affiliates.
- Absence of regular familiarization of the rules and regulations of Kalawadi.
- Absence of modern communication method like internet even up to date web page: Resistance and fear of modernization not to affect the faith.
- The structure ignored PR as a department.
- Poor utilization of the working force appropriate for PR
- Absence of short, medium and long term plan, monitoring and evaluation system and regular meeting and discussion
- Absence of modern formal and organized filing and documentation.
- Absence of regular capacity building training.
- The value of professional PR is looked under.

4.1.5 Opportunities Professional PR can Offer to Church

At parish Churches & diocese level the individual interviewees agreed that the EOTC has a clear objective, mission, goal and value as other institutions. Similarly, all the key informants’ interviewees 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. The interviewees stated the objective, activities and values of the

EOTC based on their verbal traditional knowledge. Their knowledge and understanding of the terms (vision, goal, objective, values and activities) are very different.

Even though all key informant interviewees agreed that the church has a clear vision, mission and goals, one of them expressed his feeling by saying “The mission, vision & values of the church I don’t expect it to be perceived by all publics (External & to some extent internal). In fact the church scholars understand it, but they are insignificant when compared with the number of publics the church has”.

According to the official web page of the Addis Abeba diocese, the summarized theme of the Mission and main activities of the diocese are:

Mission:

- To enable religious followers aware of their spiritual assets, values, tradition and make them to keep it up.
- To expand worshipping as well as disciplinary activities of the church.
- To enable the property and assets of the church to be used for the intended purpose in accordance with the law and relation of the church.
- To make the atheist who are found in Addis Ababa to join the church to follow up the religious activity.
- To enable the church to play its role in the social economic and historical formation of the country in equivalent to the church’s history and greatness.
- To ensure the rights and obligations of priests.
- To facilitate a situation so that the religious followers of the church could be able to serve the church through their knowledge, finance and labor.

- To improve the church ministers/servants living standard.
- To mould the youth in disciplined and developmental mentality.
- To strengthen Sunday school.

Main Activities:

The diocese carried out activities representing the church:

- Preserve the religious asset and values,
- Alleviate misuse of assets of the church starting from Christ,
- Expand gospel,
- Provide support for monasteries and churches, construct churches, facilitate a situation so that the followers receive the appropriate service,
- Preserve the legal rights of the church to enable the service of the church smooth and well organized,
- Administer clergy administration and service in accordance with the church rules and the law of the state,
- Preserve and maintain the assets of the church and property in accordance with the law and procedure,
- Enable the followers receive the appropriate church service.

To this end professional PR contributes more to address this issue to the church publics.

4.2 Discussion

The assessment result revealed that the diocese participates on different PR activities so long as it does not hamper the normal faith. The major activities involved were as follows: regular and event based publications of different Magazine, newsletter,

brochures leaflets etc, event organizations without so much advertisement rather the public perceive as part of their life (annual rituals, monthly celebrations at respective churches, weekly and daily church worships in every church etc), web site but not up to date, occasional TV Broadcasting (church & government channels), mobilization of the community for government initiated developmental schemes & educational facilities construction.

The author through his experience knows that the Church, especially in rural areas 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.

The result also showed that Church workers at diocese 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 internally created gaps in keeping the reputation of the church. 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 bottleneck for the proper coordination of the Church resources.

The thinking apostolic work to substitute PR will overshadow the relevance of modern PR on image building and keeping reputation of the church. Interviewees claim if separate professionally lead PR department assigned, there were directives manuals and budget, and yes the clergy can do much in the PR. To this end they suggest the affiliates & clergies to be in line in all the church education.

Chapter V

CONCLUSION AND RECOMMENDATION

5.1 Conclusion

Even though the EOTC has a 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 keeping the reputation of the church. 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.

Moreover the structure of the church is strong to full fill its objectives, but it overshadowed PR professionalism in the church. Basically, theological thoughts & culture together with biblical justifications is the frame works of the EOTC tradition to accomplish PR practices. Accordingly, the church has PR tradition that basis from the Holy bible. Therefore, it can be concluded that the church has great impact in the PR endeavor of the country and EOTC can play paramount importance if modernizing its PR to the Ethiopian socio-cultural and economic development in general.

Obviously, it is an asset to have devotion of former church scholars and fathers and their works in terms of scripture, arts, educational procedures etc. Nonetheless, the limited attention to correlate this tradition with the modern world at all level has been jeopardizing professionalization of some disciplines (like PR) so long as it doesn't affect

the faith of the church. The Holy bible says “*Walk in wisdom toward those who are outside*” (COLOSSIANS 4:-5) which is one of the instructions given to human being from God and church also need to take in to consideration this rule and revise its stand in this regard; in order to keep its reputation and contribution to the countries modern communication through its scholars.

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 internet related issues so long as it doesn't affect the faith of the church.

The other interesting point is that nowadays, the EOTC and Mahibere Kidusan TV programs play a vital role in order to reach the Publics better. These bodies have had accumulated expertise and competent human power in the area, but as compare to the vast affiliate the church has it is insignificant & not as such professionalized. The publication of regular newsletters and magazine by these sectors and different brochures & info packages prepared by different organs of EOTC together with rituals and internationally recognized religious ceremonies are also the other significant interventions, which are considered as relevant initiatives of the church in realizing PR.

Furthermore, Medias in most cases make a program on this fact, but give deviated information to Publics by talking about the internationally recognized spiritual heritages as if it is culture than religious, which in the long run brings ownership question. On the other hand different business firms use the church icons as trademark and spiritual assets for their secular advertisement without any patent right. In such case to follow up such issues for taking corrective measures and to defend itself by stopping such loutish or purposive ignorance the church need to have strong PR with better strategy. Public relations professionals and other communicators can play an important role in fostering such “conversations” and resolving conflict through open communication and negotiation.

The Holy Synod was divided in to two for the last twenty seven years, whereas now those in abroad come back home with their rich exposure and experience which could be counted as one of the good opportunity for the church to bring to board professionalized PR.

However, public relations, when well applied, can create goodwill and mutual understanding between the church and her external publics. To avoid EOTC activities from being shrouded in secrecy, it is therefore a must that the church have public relations unit. Such a unit will publicize the church activities using the most widely acceptable medium. In this way controversy surrounding can be cleared and the public well enlightened and come out of being independent of non-official blogs and medias as source of information.

5.2 Recommendations

In the 21st Century, it can be said that public relations is now an integral part of any successful organization just like computerization, and EOTC cannot afford to be left out. From the analysis carried out, there is badly a need for professionalization in the area of Public Relations in EOTC is enormous. The Synod will do better if public relations is employed in the day-to-day running of the church.

Hence, the EOTC as an institution to be functional and effective at diocese 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 stereotypic behavior of the church. Finally, the following suggestions and recommendations, if well applied in the EOTC, will bring about attitudinal change from hostility to acceptance of the gospel of Christ by members of the external publics.

1. The thinking apostolic work to substitute PR will overshadow the relevance of modern PR on image building and keeping reputation of the church. It is crucial to have separate professionally lead PR department assigned with strategic directives, manuals and budget. To this end the presence of strong PR can internally benefit the church by affiliates & clergies to be in line in all the church education, every message from church scholars to base the education of the church and all in the church to have valued his service and worship.
2. Public relations department should be well kept with the necessary technological facilities. Moreover, in the same manner each diocese in the church should have public relations unit apart from the public relations unit of the church. This

becomes necessary as each arm of the church can attract members of the external public to become part of the church.

3. Awareness among the church leaders on the role public relations can play in bringing about the growth of a church should be created by the clergy and overseers. Trainings need to be given at different level in order to bring the awareness.
4. The church makes its door open for its professional believers (children) to utilize their expertise to the maximum. Also need to derive communication policy framework and bring on board modern PR with modern resources and strategies using the professionals.
5. Being the owner of most tourist attractive resources of the country, the church is not as such benefiting from the industry, rather loses its strong values by unprofessional tourist guides. Hence, use the Christian traditions, cultures, rituals and enormous resources in more professional and well-studied manner to get the at most benefit from the tourism sector.
6. The existing TV program and publications are not enough compared to the number of church followers in this information era. Hence it is advisable to revise the current media strategy to cope up with the requirement of the modern society and also expansion of the service with quality.
7. Use internet services for internal communication as well use the technologies related with the internet (e-medias) strategically for addressing the outside world.
8. Encourage scholars for further study in the areas of PR interventions of the church to have better and more concrete view of its relevance.

REFERENCES

- Albert, S. (1977). Temporal Comparison Theory. *Psychological Review*.
- Albert, S. (1998). The definition and meta-definition of identity. In D. A. Whetten & P. C. organization (pp.1-13) Thousand Oaks: Sage Publication
- Alemayehu Wassie. (2002). Opportunities, Constraints, and Prospects of the Ethiopian Orthodox Tewahedo Church in Conserving Forest Resources: The Case of Churches in South Gondar, Northern Ethiopia. Masters Degree Paper, Swedin: Swedish University of Agricultural Sciences.
- Appiah-Opoku, S. and Hyma, B., (1999). Indigenous institutions and resource management in Ghana. *Indigenous Knowledge and Development Monitor*.
- Appiah-Opoku, S. and Mulamootil, G.,(1997). Indigenous Institutions and Environmental Assessment: The Case of Ghana. *Environmental Management* Vol. 21, No.2, pp. 159-171.
- Aymro Wondmagegnehu & Motovu, J. (1970). *The Ethiopian Orthodox Church. The Ethiopian Orthodox Mission*. Addiss Ababa, Ethiopia.
- Ashforth, B.E. & Meal, F. (1989). Social Identity Theory and the Organization. *Academy of Management Review*, 14(1), 20-39.

Bhandari, H and Yasunobu, K. (2009). What is Social Capital? A Comprehensive Review of the Concept. Asian Journal of Social Science, Volume 37, Number 3. Retrieved from <https://www.researchgate.net/publication/233546004> What Is Social Capital A Comprehensive Review of the Concept On May 17, 2019.

Bible (English), (1982). New King James Version Bible-KJV copyrighted by Thomss Nelson, inc.

Cees, B.M. van Riel and Charles, J. Fombrun (2007). Essentials of Corporate Communication: Implementing practices for effective reputation management. New York: Routledge 270 Madison Ave.

Chaillot, C. (2002). The Ethiopian Orthodox Tewahed Church Tradition: A Brief Introduction to its Life and Spirituality. Paris: Inter-Orthodox Dialogue.

Chandan, J. N. (1987). Management: Theory and Practice. Medgar Euers College City University of New York: Vikas Publishing House PVT. LTD.

Coleman, J.S. (1988). "Social Capital in the Creation of Human Capital," American Journal of Sociology (Supplement: Organizations and Institutions: Sociological and Economic Approaches to the Analysis of Social Structure), pp S95-S120.

Cornelissen, J. (2004). Corporate Communications: Theory and Practice. London. Thousand Oaks. New Delhi. SAGE Publications Ltd.

Cutlip, S.M, Centre, A.H, and Broom G.M (1994). *Effective Public Relations*. 7th ed. Englewood Cliffs, N.J: Prentice Hall.

Ethiopian Orthodox Tewahedo Church Sunday Schools Department Mahbere Kidusan Printing Coordination. (2005). *Hamer* (No. 6). Addis Ababa, Ethiopia, Mega Printing Press.

Gerard, A.H. (1999). *Vernacular Voices: The Rhetoric of Publics and Public Spheres*. Columbia: University of South Carolina Press. p. 61.

Getu Hailu Mengistu, (2006). *Institutional Setup/Structure Assessment of Ethiopian Orthodox Tewahedo Church*: Azusa Pacific University-May 5,

Grunig, James E. & Hunt, Todd T. (1984). *Managing Public Relations*. New York, NY: Holt, Rinehart and Winston.

Grunig, J.E. and F.C. Repper (1992). 'Strategic management, publics and issues' in *Excellence in Public Relations and Communication Management*. J.E. Grunig. Hillsdale, NJ: Lawrence Erlbaum Associates.

Habermas, J. (1989). *The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society, Thomas Burger, and Cambridge Massachusetts: The MIT Press*, p. 305.

Jacque L'etang, (2004). *Public Relations in Britain: A History of Professional Practice in the 20th Century*. London. Lawrence Erlbaum Associates, Publishers.

John Binns (2017). The Orthodox Church of Ethiopia:- A History. I.B.Tauris & Co. Ltd. London * New York.

Kefyalew Merahi, (1999). The Contribution of the Orthodox Tewahedo Church: To the Ethiopian civilization. Addis Ababa, Ethiopia. Commercial P. E.

Kefyalew Merahi, (2005). Peace and Development in the New Ethiopian Millennium. Addis Ababa, Ethiopia. Commercial P. E.

Klaus Bruhn Jensen, (2002). A Handbook of Media and Communication: Research Qualitative and quantitative methodologies. London. Taylor & Francis Group ROUTLEDGE

Krishnamurthy Sriramesh Dejan Verčič, (2009). The Global Public Relations Handbook: Theory, Research, and Practice (Expanded & Revised Ed.). Routledge: New York and London.

Leedy, P. D. & Ormrod, J. E. (2005). Practical Research: Planning and Design (8th ed.). Upper Saddle River, New Jersey: Pearson Prentice Hall.

Medhin Zewdu (Ph.D.), (2002). Sustainable Development in Ethiopia Report of Assessment of Activities and Issues relevant to the review process of the Earth Summit in Ethiopia. Addis Ababa, Ethiopia.

Mishara, M. N. (2001). Organizational Behaviour. Banaras Hindu University, varanasi: Vikas Publishing House PVT. LTD.

Nancy, F. (1990), "Rethinking the Public Sphere: A Contribution to the Critique of Actually Existing Democracy", *Social Text*, 25 (26): 56–80, doi:10.2307/466240, JSTOR 466240.

Population Census Commission, (2010). "The 2007 Population and Housing Census of Ethiopia: Statistical Report at Country Level".

Portes, A. (1998). "Social Capital: Its Origins and Applications in Modern Sociology," *Annual Review of Sociology*.

Putnam, R.D. (1993). "The prosperous community: Social capital and economic growth," *Current*: 356), p 4.

Ralph Tench and Liz Yeomans, (2006). *Exploring Public Relations*. England: Pearson Education Limited.

Richard, S, A. (2013). *Theory Building in Applied Disciplines*. San Francisco, CA: Berrett-Koehler Publishers. Retrieved from-<http://www.libguides.usc.edu/writingguide/theoreticalframework> on May 16, 2018.

Robert, A. (1999). "Toward a Normative Conception of Difference in Public Deliberation". *Argumentation and Advocacy*. 25 (winter): 115–129.

Ronald D. Smith, APR Buffalo State College. (2005), *Strategic Planning for Public Relations* (2nd Edition). New Jersey London, Lawrence Erlbaum Associates Publishers Mahwah.

Sharhan, A. (2000). What will it take to develop sustainable information societies in the Third World? In Report of the Conference on 21-22 February 2000:

Towards a Sustainable Information Society by Peter Johnson, Erik Bohlin & Bernard Clements. Göteborg: Chalmers University.

Stiglitz, J. (1999). Participation and Development: Perspectives from the Comprehensive Development Paradigm. Seoul: International Conference on Democracy, Market Economy and Development.

ብርሃኑ አድማስ /ዲ.ን/፣ በዓላት ምን? ለምን? እንዴት? አዲስ አበባ፣ ማኅበረ ቅዱሳን 1999 ዓ.ም

ገረማ /ብፁዕ አቡነ/፣ የኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተ ክርስቲያን ታሪክ ከልደተ ክርስቶስ እስከ 2000 ዓ.ም፣ አዲስ አበባ፣ 2000 ዓ.ም

ANNEX

Annex 1- Interview Guides

Individual Interview Questionnaires

A. General Information

1. Department/Church Name

.....

2. Interviewee Name.....SexAge..... Marital
status.....

3. Education level:

1.1 Church education (deacon, priest, others)

1.2 Modern education (class level)

1.3 Authority/ Position in the Church.....

B. Communication/PR strategy/practice in EOTC

1. Does the Church have clearly stated vision, goal, objectives, values and activities?

Yes / No/ I do not know ...If yes what is the Vision, goal, objective, value and activities
of the Church?

.....

2. Does the Diocese have PR as separate department? Yes / No/ I do not know -----.

If the answer is no who is doing the PR work in the Diocese.....

3. Does the Diocese have annual, short and long term spiritual and secular administration plans (spiritual: daily, weekly, monthly preaching, church and secular: administration and development)? Yes/ No / I do not know

Annual plan

Short-term plans

Long-term plans.....

If the answer is no what are the reasons?

4. Does the Diocese have Human resources administration manual that focus on PR activities? Yes/No/ I do not know..... If the answer is no what are the reasons and how the Diocese manages PR activities?

5. Does the Church have Communication/PR strategy manual and documents? Yes/No/ I do not know

6. Does the Diocese use any media of communication to address external publics including church followers? Yes/No / I do not know

.1 Publications -----.What.....

.2 E-media-----. What.....

.3 Broadcast-----. What

.4 Others..... Specify.....

.5 If the answer is no what are the reasons?

7. How is the internal communication system of the Church?

7.1 Are there regular monthly, quarterly and annual reporting? Yes/No / I do not now ----
----. If the answer is no what are reasons? -----.

7.2 Are there regular monthly, quarterly and annual monitoring and evaluation? Yes/ No/ I do not know ----- . If the answer is no what are the reasons? -----.

7.3 Is there formal correspondence communication documentation (filing, stamp)? Yes/No/ I do not know ----- . If the answer is no what are the reasons?

7.4. Is there an internet system of communication? Yes/No/ I do not know If the answer is no what are the reasons?

7.4. Are there regular weekly, monthly, quarterly and annual parish and ecclesiastical administration councils meetings? Yes/ No/ I do not know If the answer is no what are the reasons?

8. How is the External communication system of the EOTC as a whole?

1.1. Does the church have Regulations and Directives on communicating outsiders to know the EOTC (Church belief, faith and practice, touristic heritages and others)? Yes/No/ I do not know ---. If the answer is no what are the reasons?

1.2. Are there regular monthly, quarterly etc. publications? Yes/No / I do not know --- ----- . If the answer is no what are reasons? -----.

1.3. Is there press conference held sometimes? Yes/No / I do not know ----- . If the answer is yes how often?If the answer is no what are reasons?

9. What are the unique qualities / characteristics of the EOTC PR strategies & practice as compared to the other institutions like GOs, NGOs & -----.

10. What are the unique qualities / characteristics of the EOTC structure as compared to the government institutions/organizations to reach to its publics? -----.

11. What are the strengths of the church PR practices?
12. What are the weaknesses of the church PR practices?
13. What are the opportunities the church has in communication with its publics
.....

Key Informants Interview

1. What are the vision, mission, objective, activities, strategies and values of the Church?
2. Does the Church have short and long-term plans?
3. Does the Church have working strategies/manuals for communication/PR?
4. How is the communication system (chain of command, structure flexibility, regular reporting, meeting, equal clarity on regulations and directives of the church by parish council members) of the Church?
5. What mechanism does the church use to address its publics? Does the church have any media?
6. How is the authority delegation level of (clarity, presence and utilization level) parish council members?
7. What are the unique qualities of the structure of the EOTC (compared to indigenous and formal institutions) in regard to PR?

Focus Group Discussion Guide

1. Is EOTC practice PR in a professionalized and modern way?
2. When compared with other institutions what are the unique features of EOTC institutional structure relevant for practicing PR?

3. What opportunities you feel the church has to improve practicing professionalized PR?
4. What you suggest the church to do in order to get back its reputation and to keep the patent right of its spiritual heritages and icons.

Annex 2- Map of Addis Abeba.

