PhD thesis

Curriculum for ministerial education: a critical appraisal of the curriculum of Amharic bible schools of the Ethiopian Kale Heywet Church (EKHC)

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‘Curriculum for Ministerial Education:
A Critical Appraisal of the Curriculum of Amharic Bible Schools of the Ethiopian Kale Heywet Church (EKHC)’

Wondimu Abebe Kediso

Oxford Centre for Missions Studies, Ph.D.

January 2024

‘Curriculum for Ministerial Education: A Critical Appraisal of the Curriculum of Amharic Bible Schools of the Ethiopian Kale Heywet Church (EKHC)’

Wondimu Abebe Kediso

A thesis submitted in partial fulfilment of the degree of
Doctor of Philosophy in Middlesex University

Supervisors
Perry Shaw (Dr.)
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Oxford Centre for Missions Studies
January 2024

Abstract

Kediso, Wondimu Abebe

2024 'Curriculum for Ministerial Education: A Critical Appraisal of the Curriculum of Amharic Bible Schools of the Ethiopian Kale Heywet Church (EKHC).' Middlesex University, School of Law, Doctor of Philosophy, 252 pp.

The way any nation or church perceives education and curriculum influences how it provides training to its constituencies. This thesis examines the theoretical framework behind the concept of curriculum and education in general and ministerial training in particular. It explores the overriding theories and models of curriculum development investigating how these assumptions influenced the way curriculum and education is perceived and managed in the Ethiopian Kale Heywet Church Bible schools.

Often, curricular thinking is criticized for struggling to embrace the whole aspects of education integrally. This thesis attempts to evaluate if this assumption influenced the development and practice of Bible Schools' curriculum. It compares diverse sources using literature review, questionnaires, interviews, and analyzing archival documents as means of investigation. Then, the data is analyzed using the qualitative method. Findings suggest that the curricular thinking of the West (European and American) and East (Russian) has heavily influenced the Ethiopian education system since the outset of the 20th century. As products of the work of SIM missionaries and institutions subject to the impact of the national education system, this study indicates that EKHC's Bible Schools' curriculum is not free from foreign influence.

This study indicated that Bible Schools managed their services following trends inherited without intentionally identifying approaches helpful to respond to the needs of the church. It underscores that curricular initiatives are hugely hampered by over-emphasis at the top-down approach, failure to maintain sense of ownership, and a lack of teachers' empowerment and involvement in the formation and implementation of the curriculum. Consequently, the curriculum under consideration could not address the needs of students and the church integrally. Therefore, this thesis proposes a new approach – the integral

development theory as the best model to fill the gap and facilitate the provision of theological education holistically.

Declarations

[*In absentia, sign, date, scan (preferably into .pdf), and e-mail; or post or fax*]

This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree.

Signed  Wondimu Abebe Kediso (Candidate)

Date 3 January 2024

STATEMENT 1

This thesis is the result of my own investigations, except where otherwise stated. Where correction services have been used, the extent and nature of the correction is clearly marked in a footnote.

Other sources are acknowledged by midnotes or footnotes giving explicit references. A bibliography is appended.

Signed  Wondimu Abebe Kediso (Candidate)

Date 3 January 2024

STATEMENT 2

I hereby give consent for my thesis, if approved, to be available for photocopying by the British Library and for Inter-Library Loan, for open access to the Electronic Theses Online Service (EthoS) linked to the British Library, and for the title and summary to be made available to outside organizations.

Signed  Wondimu Abebe Kediso (Candidate)

Date 3 January 2024

DEDICATION

I thankfully dedicate this thesis

To

The early SIM missionaries and church fathers of the EKHC who sacrificially lived and taught the Word of God and passed on their sound teaching to us. Their humble commitment to the authority and service of God's Word continues to inspire my life and ministry.

My parents - Abebe Kediso and Hibamie Beshir
for kindling a flame within me to seek truth and abide in it.

My dear wife, Selamawit Matewos and our four children (Basiliel, Ersamie, Yonathan and Afomiya) – for your love, prayer and patience throughout my academic journey.

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This thesis required years of commitment. Had it not been for God's provision and guidance that made my dream come to a reality, I could not have completed this journey. Hence, I give all the glory to God. To accomplish His purpose in my life, God has raised His people to support me in this journey. I must mention only a few.

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Secondly, David and Maura Baldwin are instrumental in introducing me with the British education system. I met them in 1998, when they were serving as missionary teachers at the Ethiopian Kale Heywet Church Ministers' Training College (EKMTC) – Hosanna. David was my boss as the academic dean of the college and we became good friends ever since. When I was looking for opportunities to do graduate level studies abroad, David advised me to consider applying to Belfast Bible College (BBC). Also, he wrote a recommendation letter to the administration of BBC when I was in the application process. Since then, the Baldwin family has been crucial part of my academic journey, life, and ministry. I am so grateful for your faithful friendship.

Thirdly, when I started studying at BBC, the Lord connected me with St. Andrews Presbyterian Church in Bangor (NI) that provided not only financial support, but also, shared life as a family. Ever since, this relationship has continued by the grace of the Lord. I owe a huge gratitude to the late Rev. John Parkes (the former Minister), the Elders, the Rev. Mark Jones (current Minister) and the whole family of St. Andrews for your love, prayers, and financial support for so many years.

Fourthly, Sunhua and Colin Jenkins were my fellow students at BBC and currently serving as Seaman's missionary couple in Cork, Republic of Ireland. Colin and I shared not only a rented house in Lambeg, NI, but also, lived as brothers while studying at BBC. Colin is gifted in connecting with people. First, he connected me with his beloved parents John and Heather Jenkins who kindly accepted me as their son. Secondly, he connected me with Tristan Kinear who has been a good friend of mine ever since. I am extremely grateful to these families for years' long friendship, prayers and financial support.

Fifthly, SIM Ethiopia played vital role in my life. SIM laid a strong foundation for theological education that shaped the life and ministry of the EKHC. I took my undergraduate level theological training at the feet of SIM missionaries who not only taught me God's word, but also shared life of discipleship. Along with that, SIM covered part of my tuition fee while I am in my journey towards Ph.D. Hence, I extend my heartfelt appreciation to SIM leaders and those who kindly provided the financial support.

Sixthly, I owe a huge gratitude to HFB International (currently Co-Workers International) for its kind financial support that covered part of my tuition when I am at Ph.D. stage. So grateful for that. Thanks.

Finally, my beloved church has been God's instrument in sharing the love of Christ, providing multiple opportunities to get theological training, and facilitating ministry opportunities. I pursued my Ph.D. level studies as a part time student while serving as a full time worker and engaged with stretching leadership responsibilities. Had it not been for the kind permission and support of EKHC's leadership, I could not have coped up with the pressures of both studies and career as a head of theological education department. I extend a sincere appreciation to the leadership of the EKHC, colleagues in my department and wider family of the EKHC for standing alongside me in this long journey.

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LIST OF ABBREVIATIONS AND ACRONYMS

ABTS	Arab Baptist Theological Seminary
BCMS	Bible Churchmen's Missionary Society
CMS	Church Missionary Society
CTI	Christian Training Institute
EKHC	Ethiopian Kale Heywet Church
EKMTC	Ethiopian Kale Heywet Church Ministers' Training College
EOTC	Ethiopian Orthodox Tewahido Church
ERGES	Evaluative Research of the General Education System
ESR	Educational Sector Review
ETC	Evangelical Theological College of Addis Ababa
KHC	Kale Heywet Church
GBI	Grace Bible Institute
MOE	Ministry of Education
MoEFA	Ministry of Education and Fine Arts
OCMS	Oxford Centre for Missions Studies
SEC	Soddo Evangelical College
SIM	Sudan Interior Mission (after 1983 Societies of International Ministries and currently known as Serving in Missions)
UNESCO	United Nations Educational, Scientific, and Cultural Organization
USAID	United States Agency for International Development
WES	Wolayita Evangelical Seminary

CHAPTER 1 INTRODUCTION

1.1 Factors that led me to this research

I was born in 1968 and brought up in an illiterate Muslim family. My father, who did not have access to formal education, had a huge passion to see his offspring attending schools and turning out to be influential members of the community we belonged to. With this passion, he sent me to a primary school in 1974. Unfortunately, this was the eve of the downfall of the long standing imperial regime led by the Emperor Haile Selassie I. After consecutive fighting and instability, the Communist Junta took over political power in January 1974.

This introduced a total change in the education system. As will be mentioned in Chapter 2, the main focus of this regime was to increase access for schools (mainly at the primary and secondary level of education). Along with that, it aimed at inculcating the Communist ideology with a curriculum imported from Russia and Eastern Europe. The legacy held over 70 years (British, French and American curriculum) was neglected. To those who were students during this period, there was no alternative other than passing through this system. The main problem I encountered in this system was that the Communists introduced a curriculum that produces students without equipping them to the level of studies they were certified to. Sadly, I graduated from secondary school with this background. Even though I did not feel the pain right away, this raised a question in my mind: how can I fill this gap? And, if I am given an opportunity to work in the education sector, what can I contribute to empower students?

Concurrent to my dissatisfaction academically, I started to read religious materials from non-Muslim sources and began to doubt what I had received from my parents. Added to that was the daily slogan of my secondary school teachers – 'there is no God'. When I was struggling as to which direction to go, I had an opportunity to meet a team of persecuted Christians who were students at the same school. Observing their love and life style, I felt I should join them and learn more about the real source of love and joy they were enjoying. After three or four months of closer observation and interaction, I realized that these people were unique just because they follow Christ. Then, I decided to follow Christ and committed my life to Him in January 1983. In the midst of utter disappointment with the education system, this new decision I made helped me to endure and finish my high school.

In 1985, I joined a primary school as a teacher where I taught for six years. This experience exposed me more to the pedagogical deficiencies of the curriculum we passed through during the Communist system. In this system, I observed teachers rushing to cover their materials without giving significant attention to check whether their students are understanding the subjects being taught. Students were assessed for their ability to recall materials received. Creative thinking was not encouraged and social behaviour was merely enforced. Once again, this was a serious concern in my mind thinking of the future of those students. This led me to ask a question: where does the real problem lie? While I was wrestling with this long standing question, the Communist regime fell in 1991. With the emergence of the new regime, the Lord changed the direction of my life and ministry.

In 1992, I received an invitation from my church to join a theological college. Then I applied, passed through the recruiting process and was admitted. When I began taking classes, I realized that the whole philosophy of man and education is different in this context compared to what I knew from my previous schooling system. It was here that I started to see man as a complex whole and any effort to educate this being has to consider addressing the physical, spiritual, social, and psychological aspects of life. At this stage, I did not know the specific tool that can serve to bring forth holistic change in the life of this unique creature. It was in the summer 1997 that I was introduced to a significant tool to work with if one wants to contribute to the holistic change of humankind. This was a time when I met Mark Young, who taught a course on 'Introduction to Curriculum for theological education' at the Evangelical Theological College (ETC) of Addis Ababa. Young drew a clear picture of what curriculum means and what it accomplishes in the life of theological students if it is properly formulated and implemented. This raised an interest in me to explore this concept further. Ever since, I started looking for an opportunity to research more on this subject. That is how I chose to wrestle with this subject when I joined OCMS and have been enjoying working on it.

1.2 History of my church and why renewal is needed

The Ethiopian Kale Heywet Church (EKHC) traces its origin from the missionary work of the Sudan Interior Mission[1] (hereafter SIM: a name subject to a frequent change, now it denotes "Serving in Mission"). SIM was born in 1893, in Canada. Soon after its formation SIM mobilized resources and inaugurated its ministry in Nigeria in 1893, and

[1] Turaki notes that SIM envisaged 'the Sudan' as 'the land of the blacks' (1993, 5; Cotterell 1973, 15) and it embraces the wider territories of sub-Saharan Africa.

later expanded to Ethiopia in 1927. Discussing its formation and development is beyond the scope of this chapter. A good treatment of the subject can be found in Ali (2000), Cotterell (1973), Fargher (1996), and Turaki (1993).

Cotterell (1973, 24) elucidates that the first SIM missionaries travelled to Southern Ethiopia in early March 1928. He points out that the team initially intended to go to Western Ethiopia to start a station in a city named Jimma. However, they changed their mind due to a number of reasons. First, the team lost its way to Jimma and that delayed their plans. Secondly, they came across the former friends of Thomas Lambie (SIM Director and team leader) who were appointed as governors of three neighbouring tribal groups. When they arrived at Hosanna (the administrative town of Kembatta-Hadiya tribes), the team was warmly welcomed by one of the governors.[2] Records inform that Lambie's team spent about a week in Hosanna.[3] After that, the team was directed to two more governors to pay a visit. In all these visits, Lambie's team was requested to start work among these districts respectively. When this request was presented the second time Lambie could not decline because he 'began to see a divine pattern and, feeling that he should not struggle against the inevitable, consented to start missionary activity' (Eshete 1999, 26).

Thirdly, the time when the missionaries set out for this trip was closer to the beginning of Ethiopian winter. This caused rivers to flood and made travelling difficult. This marks the beginning of SIM's work in Ethiopia in 1928[4] establishing stations around the administrative towns where these governors were located - Hosanna, Sodo and Garbitcho (Cotterell 1973, 25). EKHC's growth can be examined within the following categories: Years of beginnings 1927-1937, Years of indigenous growth 1937-1941, Years of establishment 1941-1974, Years of hurdles 1974-1991, and Years of relative freedom 1991 to date.

1.2.1 **Years of beginnings (1927-1937)**

This period introduces SIM's effort to lay the foundation for its work. Major achievements of this period can be summarised as securing work permission, establishing stations among selected communities, building relationships with people and language

[2] Cotterell reports that they were 'welcomed by a great crowd of warriors and people, and escorted to the governor's residence' (1973, 24-25).
[3] Grenstedt 2000, 60.
[4] See also, Grenstedt (2000, 18) and Fargher 1996, 41, and 128).

learning. Concurrent to laying these preliminary foundations, they were engaged in some ministries such as evangelising (one-to-one), providing literacy classes to help the new believers to read the Bible, offering pre-baptismal lessons for the new converts, conducting Bible study programmes with believers, and mentoring potential leaders based on their natural talents (Fargher 1996, 125; Fellows 2014, 96-98 and Cotterell 1973, 18).

According to Fellows, the Bible was the sole and central subject in all these undertakings[5]. It should be highlighted that the missionary effort at this period faced welcome as well as rejection equally. To those who tasted the message of the good news of Christ and attended literacy training classes, SIM's work was considered as a gift from God. However, to the priests and loyal adherents of the Ethiopian Orthodox Tewahido Church (EOTC) the new movement was a threat. This resulted in opposition and severe persecution from the leaders of the EOTC, and traditional religions. Missionaries and leaders of the emerging church encountered this challenge right from the outset (Eshete 2005, 173). Thus, SIM could not leave[6] many believers and churches behind when the Italians invaded Ethiopia. Instead, they left behind 'only three partly organized churches with not more than a hundred and fifty believers' (Cotterell 1973, 101 cf. Fellows 2014, 89 and Grenstedt 2000, 64).

1.2.2 **Years of indigenous growth (1938-1941)**

This period marks an exceptional moment in the history of the EKHC. In reality, this period was a very dark period to the emerging church. Absence of missionaries, lack of organised institution, and severe persecution from three interest groups (leaders of the EOTC, Traditional religions, and Italians[7]) could have brought the church to a halt. Conversely, the church observed a remarkable growth that Davison calls, 'a grand second to that recorded in the book of Acts of the Apostles' (cited in Cotterell 1973, 103). This happened because the leaders of the new movement were engaged actively in preaching the Gospel to their respective communities and adjacent tribes. Consequently, many

[5] Alfred Roke (one of SIM missionaries) asserts that, 'We were concerned to give them the substance of the Bible and trust that the Spirit would show them the ethical and spiritual message it contained. As far as dogma, or doctrine or catechism was concerned we were more interested in communicating life. The Bible story was and is its own doctrine and message' (Fargher (1996, 30).

[6] Eshete asserts that the 'Italians also falsely accused the SIM of being a political instrument of British and US intelligence in Ethiopia. The real motive was their anti-Protestant position' (2005, 173).

[7] Eshete (2005, 173 cf. Fargher 1996, 224) asserts that 'the Italians begun to brutally supress the religious movement. Church leaders were arrested and imprisoned; some were flogged and physically abused, while a small number of them were martyred'.

people committed themselves to Christ and large number of churches were established. Cotterell (1973, 102 and 106) reports:

> There are now found in Wollamo (sic) over 200 churches and approximately 25,000 Christians. At Kembatta there are one hundred churches and between fifteen to twenty thousand Christians…This explosive and spontaneous expansion of the church had covered a span of but a few years.

One may wonder why the people were open to the newly brought evangelical teaching as opposed to the long established tradition of the EOTC. Among multiple factors that are often suggested, discontent in the religious system (that of EOTC), exploitation from the political system (the Monarchical and Italian) and dissatisfaction with the traditional religions can be stated. Eshete contends that the EOTC was a long established church in Ethiopia. He notes that Southern Ethiopians felt marginalized by the established church. Its alignment with the government and distant relationship with the laity created a vacuum (2005, 167-168)[8]. Along with that, the oppressive system between loyal soldiers (*Neftegna*) to the government and tenants (*Gebar*) on the one hand, and the domineering, dehumanizing, and divisive approach of the Italians compelled the new believers to look for something liberating. Similarly, the gods people worshipped under traditional religions were unable to answer the questions of these people suffering with injustice, and a spiritual vacuum. It was within this context, SIM came up with the good news of freedom, equality, justice and love. He then concludes:

> The traditional religions of the local people and the Christian faith as presented by the Orthodox Church had come into conflict; and the encounter had created state of limbo. This situation of limbo made the Southern population in Ethiopia predisposed to the message of the missionaries (2005, 168).

It is within this backdrop that the growth of the church (KHC) should be understood.

1.2.3 **Years of establishment (1941-1977)**

This period covers the time between the conquest of the Italians by the Ethiopians and the downfall of the imperial government. SIM missionaries left the country during the Italian invasion. After the conquest in 1941, they returned to Ethiopia and resumed their work. When they gradually reached their respective stations, they observed something

[8] Fargher (1996, 23) observes that EOTC's Christianity was forced upon the southern and north eastern people of Ethiopia by government decree. This resulted in proliferation of nominal Christianity syncretised with worshipping traditional gods.

that they did not expect. On the one hand, they noticed a remarkable growth of the church. On the other, they learned that local leaders and believers adopted evangelism and church planting as essential roles of the growing church. With this development they were forced to think of new roles:

> 'Instead of direct evangelism, missionaries became increasingly involved in institution building. The sheer size of the new community, its rapid growth, and the renewed persecution it began to encounter from the Orthodox Church after the restoration all necessitated the establishment of a national church polity (Eshete 1999, 48 cf. Fargher 1996, 302).

To address this need, they focussed on empowering the fast growing church launching none formal and formal training programmes. One of this initiatives is the work of Bible schools that commenced in 1949/50 (will be discussed further in Chapter 5) and has been serving as a key tool in raising ministers for the KHC. Along with that, formation of a denominational identity (deciding the name KHC[9]), its official recognition by the government, and developing a curriculum for formal and none-formal training programmes are all products of this period. The following chart demonstrates the growth of the church during this period.

[9] Fargher (1996, 301) notes that SIM related churches had 'a meeting on 15 February 1971 when it was unanimously agreed that a new denomination be formed and known as Kale Heywet Church (K.H.C.).'

Table 1: Growth of SIM-Related Churches in Ethiopia (between 1942 and 1970)

Year	1942	1945	1950	1955	1960	1965	1970
Walayita	80	150	200	250	334	340	493
Kembatta/Hadiya	70	100	145	170	216	312	330
Sidamo (Wando)	0	0	3	26	56	139	191
Darassa (Dilla and Yirga Cheffee)	0	0	1	18	36	94	158
Burji	0	0	0	1	40	81	85
Gamo (Chencha)	0	0	5	30	42	75	100
Gofa (Bulki)	0	0	2	20	40	67	123
Bako	0	0	0	0	1	24	44
Kullo (Waka)	0	0	8	10	12	20	28
Janjero (Saja)	0	0	0	0	4	7	9
Arusi (Shashamane)	0	0	2	8	10	12	25
Chabo (Woliso)	0	0	0	0	1	3	5
Other	0	0	3	5	8	10	12
Total	150	250	369	538	800	1184	1603

Source: Cotterell 1973, 170

1.2.4 **Years of hurdles (1975-1991)**

This period refers to the years Ethiopia was ruled by the Communist regime. Once again, SIM missionaries' left the country due to anti-Christian attitude of the Communists.[10] Compared to the years of indigenous development (1938-1941), KHC was in a better position to take various responsibilities of the church in this period (1941-1974) because its structure, leadership and ministerial practices were well established. What makes the two periods similar is that the church observed a remarkable indigenous growth regardless of the severe persecution it passed through. During the Communist regime, many churches and church related institutions were closed, properties were confiscated, and believers were imprisoned in most parts of Ethiopia, just to mention only a few hurdles.

[10] Fargher 1996, 304 highlights that the country was full of security problems for the missionaries so they had to leave.

However, this could not hinder the church from observing growth. After visiting the life of the church during this time Harold Fuller (Deputy General Director of SIM) notes:

> In each place we found that the number of believers, churches and Bible schools has increased since the revolution. Some pastors and churches still face great problems, but their eyes are on the Lord (cited in Fargher 1996, 307).

Church growth within the context of strong opposition is a recurring issue in the life of KHC that requires a separate treatment. It should be mentioned that the strong underground movement, an emphasis on biblical teaching, writing indigenous songs, and maintaining unity among believers played vital roles in the spread of the church. Many sources suggest that the persecution revitalized unity among the Evangelicals and motivated a fresh emphasis upon evangelism and church planting.

1.2.5 **Years of relative freedom (1991 to date)**

Some sources suggest that EKHC and other Evangelicals have observed relative freedom during this period. Unlike the former days, where evangelical churches were suppressed by the established church (EOTC), the post- Communist regime allowed freedom to exercise faith and Christian activities. For KHC, this has been an opportunity to consolidate its on-going ministries and launch new initiatives. Fargher highlights that KHC strengthened its work on cross–cultural evangelism, pastoral care, and ministerial training during this period. This resulted in the expansion of the church all over the country. For instance, KHC had 3600 local churches in 1995 with a membership of 3.2 million believers (Fargher 1996, 309). This figure has grown to 8250 local churches with 8 million members in 2013 (Fellows 2014, 90). Currently, EKHC claims to have 10653 churches with a membership of over 10 million believers (unpublished report to the EKHC's [11]General Assembly in March 2022). This demonstrates that the relative freedom has benefitted the EKHC to make a significant progress in evangelism and church planting.

Concurrent to this development, there has been an on-going effort to train ministers. Around 1970, KHC had 64 Bible schools (Fellows 2014, 101). This number increased to

[11] The name Ethiopian Kale Heywet Church (EKHC) is chosen to be its official title since 1993. The fact that it is spread in all corners of Ethiopia and emerging churches planted by its members outside Ethiopia compelled to make this decision (Unpublished minute of the EKHC General Assembly March, 1993).

114 Bible schools[12] around 1996. Along with that 14 theological colleges have been established since 1989 (Fargher 1996, 309). This indicates that the EKHC has been doing a lot in the area of ministerial training. Unlike the Communist era, SIM missionaries are working within Ethiopia in this period. However, their participation in the work done by the EKHC has been minimal during this period.

This period has not only been a time of growth, but also it introduced a number of challenges. With the rapid increase in number of churches and Bible schools, maintaining the quality of teaching and Christian life has been a challenge. Also, a growing impact from Ethiopia's ethnocentric federal government system has ruined the unity of the church. Some sources suggest that believers struggle between their ethnic and Christian identity to the extent of yielding to the former. Similarly, there has been a rapid spread of 'Prosperity theology'[13] all over the country. In a country where the aforementioned number of churches (including other Evangelicals) and theological institutes are present in a short distance, this is something strange that blows a whistle to question whether the curriculum in use is addressing the needs of the church. If renewal is needed, I felt that the first place to start with is observing the Bible schools' curriculum. Further details will be discussed in the following section.

1.3 **Brief History of Bible Schools**

The formation and development of EKHC's Bible schools' can be discussed under three different periods (time before and after the Italian occupation and since the Communist era). These periods mark changes in the political context of Ethiopia that affected the work of SIM missionaries and that of EKHC significantly. Along with that, it introduces different stages in the development of its Bible schools.

[12] Presently, EKHC has 162 Bible schools (half yearly report of EKHC Bible schools coordinating office, 2022).

[13] Sampson M. Nwaomah (in Bediako 2010, 3) describes Prosperity Movement as "a religious phenomenon that has rapidly gained and sustained ascendency in some Christian circles over the decades. This movement is known also as 'Prosperity Gospel', 'Prosperity Theology', 'Word of Faith', 'Health and Wealth', 'Name It and Claim It', 'Seed Faith Movement', 'Blab It and Grab It' and 'Prosperity Preaching'. As the synonyms imply, the prosperity movement emphasizes faith, wealth, physical well-being, and victory as essential elements of Christianity".

1.3.1 **Time Before and During the Italian Occupation (1927 – 1937)**

In section 1.2., it is noted that the first ten years (roughly from 1927 – 1937) of SIM missionaries was devoted to laying foundations: securing work permits, selecting target communities and establishing stations (Fargher 1996, 125). This section highlights the formation and development of EKHC's Bible schools. Right from the outset, SIM missionaries realized that the people whom they were serving were illiterate people. Hence, they used every contact with a purpose: to make friends and share the Gospel. Soon they realized that to be effective in their missionary endeavours, they need to devise a strategy to help native believers know how to read and write. This compelled them to provide both the Gospel and literacy classes side by side. Gradually, this initiative led to starting church related schools around 1930/31 when people began to respond to their message. According to Fargher 'the main objective of these schools was Bible literacy' (1996, 176) because SIM did everything in line with its main purpose to evangelize people.

Literacy classes were open to children from believers' families and 'outsiders'. Along with that, 'Classes for believers' were conducted on Saturday afternoons in order to prepare the attendee for a 'visiting and preaching' ministry that takes place after worship services on Sunday mornings (Fargher 1996, 111). Accounts from SIM archive indicate that this was a common practice over the fifteen stations SIM was able to establish during this period. For instance, in his letter to the mission headquarters Norman Couser states that Bible class started in Lembuda (Bobitcho) as of February 23, 1935. The programme runs 'three evenings a week…and there were seven students attending' classes at that stage.[14] Couser further notes that there was a Sunday school that runs every week where churches were established. The aforementioned sources confirm that there were no formal training schemes, however, there is no written evidence that indicates the inauguration of Bible school ministry (formal theological education) at this stage.

During the Italian invasion of Ethiopia (1936-1941) almost all SIM missionaries left the country due to the suspicion of the Italians. This extended the growing need to change non-formal believers' classes into formal training programmes. The few believers and churches that they left behind did not have other options, except for sharing what they

[14] Source: Lembuda Correspondence EA-3, 87-10A, Norman C. Couser to Clarence Duff, February 23, 1935, p. 96.

learned. In this endeavour, storytelling functioned as a key method of communicating the good news during the Italian occupation.

The first effort to start a Bible school in Ethiopia is reported around 1930. It was the fruit of the work of the Bible Churchmen's Mission Society (BCMS). Eshete notes that this initiative followed the long aspired renewal of the established church (EOTC). Its main purpose was 'for the renewal constituted training of priests and the spread of Scriptures through the publication and distribution of literature' (2005, 103-104). BCMS' effort spread branches in the Northern (Fitche) and Eastern (Hirna) parts of Ethiopia. This resulted in raising a few reform agents that worked within the EOTC and who later joined the Lutheran community. However, it did not leave a sustainable impact upon the development of successive Bible School movement in Ethiopia.

Coming back to the history of Bible schools of the KHC, the work that missionaries began in Central and Southern Ethiopia was continued by the local believers. Some writers observe that instead of preventing church development, missionaries' absence promoted the growth of indigenous church:

> The missionaries trained the new converts to become active witnesses of what God had done in their lives. This training would prove invaluable, because when the Italians expelled SIM missionaries in 1938, leaving behind fewer than 100 baptized believers, the witness continued, not just within the believers' own tribes, but also to most adjacent tribes (Fellows 2014, 89-90).

As highlighted in section 1.2, this resulted in the conversion of thousands of people to Christianity and the rapid growth of the church (Ali 2000, 18-19). The increase of believers in manifolds surviving the opposition, not only given the missionaries great joy, but also introduced a challenge as to how to address their need for discipleship and leadership development. This leads us to the next section where SIM's response to this challenge is surveyed.

1.3.2 **Time after the Italian Occupation (1940 -1977)**

This period requires a separate treatment because SIM missionaries were no longer explorers. They had a significant number of years to accomplish their mission. It is in this period that SIM's contribution to the formation of formal Bible schools is quite explicit compared to the previous years. According to Cotterell (1973, 118 – 121) and Sodoro (2010, 16-21) missionaries returned to their respective stations in 1946 and observed a phenomenal growth in the number of believers and churches. At this stage, 'the needs of

churches for pastor-elders and missionary-evangelists with Bible training' (Fargher 1996, 293) became a priority for missionaries to be engaged. After a year, early church leaders and missionaries discussed on whether or not the growing need for trained ministers could be met via a short term training provided informally. This discussion aroused an initiative among SIM leaders to start a centralized Bible institute (Fargher 1996, 198-201). However, this idea was not favoured by the Ethiopian staff until 1944; rather it became a reality when everyone was able to work among their target people groups after the Italian occupation. This implies that the need for ministerial training necessitated the emergence of Bible schools.

According to a minute recorded on 20, July 1945, starting Bible schools became a strategic ministry for SIM Ethiopia leaders during this period. Summarizing this minute Fargher (1996, 264) notes:

> The urgent need for a Bible school is recognized and steps must be taken to develop something along this line. It may soon be desirable to have a missionary set apart for this work at some interior station.

This minute alludes to the fact that there should be a central body that oversees Bible schools' ministry. What is more interesting from this meeting is that SIM leaders reflected a desire 'to co-operate with the B.C.M.S Bible School' (Fargher 1996, 264). In section 2, it is highlighted that BCMS had a Bible school that aims at reforming the EOTC. Whether this co-operation is intended to follow the same line (renewing the EOTC) or rescuing BCMS (directing towards beginning Evangelical church) this minute does not elucidate. However, it clearly sets a condition to have control over the school, admission requirement congruent with 'Mission Policy' (that of SIM) and students to remain under the direction of SIM- related church. This demonstrates that SIM was collaborative with other mission societies provided that their work complies with its mission. Our sources do not indicate whether this collaboration bore much fruit.

Following the suggestion to have a central institute, SIM started what they called a 'Christian Training Institute' (CTI) in Addis Ababa. This school was intended to provide training for 'young Ethiopian Christians and evangelists, pastors and teachers and in this capacity has been faithfully conducted'.[15] However, SIM leaders soon realized that this

[15] SIM Ethiopia Station Records, SIM Ethiopia Records Disc 1, Addis Ababa Christian Training Institute 1951-57 SR-36, 10 March 1952, p. 2.

institute was not conducive for students who come from rural Ethiopia. Reasons behind this motion include a demand for more finance (putting pressure upon students and supporting churches), the detachment of students from families and churches for a long time, the inconvenience for married students to attend, and the temptation for rural students to stay in the city after completion. Consequently, SIM's Field Council decided[16] to start Bible schools among communities where they had stations. Compared to SIM's policy before the Italian invasion,[17] this is quite a huge measure to take. Perhaps, this conviction is the fruit of observing the influx of new believers and the attached challenge for discipleship/ministerial training. It was within this context that the first three Bible schools inaugurated ministry in Wolayita/Soddo (1947[18]), Bobitcho/Hosanna (1949) and at Gedeo/Dilla (1952).[19] All the three Bible schools were located within SIM's stations. At this stage it seems essential to elucidate the strategic significance of these early stations and why I am interested to closely observe these Bible schools.

Firstly, as already highlighted under section 1.2, the warm welcome of Lambie's friends (compared to the frequent opposition to the Evangelical Mission Societies in Ethiopia) made these places attractive to the missionaries. It is noted that the people in Central and Southern Ethiopia were more open to the new Evangelical teaching than the rest of Ethiopia. Hence, it is attracting to conduct a research to see the role these Bible school played in the life of these churches.

Secondly, the people groups (Wolayita, Hadiya, and Gedeo) living around these locations are closely connected with linguistic and cultural heritages that stem from two major groups of people in Ethiopia (the Cushitic triad and the Nilo – Saharan people group often known as Omotic people group).[20] While the Wolayita people group belongs to the Omotic (people living around the Omo valley), the Hadiya and Gedeo people group belong to the Cushitic family. Later, believers from these stations spread the Gospel to various parts of Ethiopia particularly to those tribes sharing linguistic and cultural commonalities. For instance, evangelists from the Wolayita Church went down South to share the Gospel among the Omotic (Nilo-Saharan) people group whose languages share

[16] SIM Ethiopia Station Records, SIM Ethiopia Records Disc 1, Addis Ababa Christian Training Institute 1951-57 SR-36, 10 March 1952, p. 3.
[17] Fargher notes that 'During the 1927-1938 period the missionaries continued the Bible class type of instruction at the local level, not establishing anything that could be called a school which graduated students' (1996, 198).
[18] See Cotterell (1973, 118) and Fargher (1996, 294) for details.
[19] See Sodoro (2010, 19-20) for details.
[20] Cotterell (1973, 107-111), Ali 2000, 102-111.

nearly 60% of words used in a daily conversation according Cotterell (1973, 108). Likewise, evangelists from the Hadiya church went to the western and eastern parts of the country and shared the Gospel mainly to those people groups whose culture and languages were part of the Cushitic background. Part of this initiative was missionary work done by the Hadiya evangelists among the Gedeo people. Consequently, many people committed themselves to follow Christ and churches were established. Later, Dilla Bible School[21] was established among this people group. Historically, most of EKHC's Bible schools trace their roots from the aforementioned three Bible schools. In other words, these schools in Hosanna, Soddo and Dilla serve as mother schools to the present 162 Bible schools all over Ethiopia.

Thirdly, the aforementioned three selected Bible schools are located among three major districts of the Ethiopian Kale Heywet Church. According to an annual report presented to its General Assembly in March 2018, EKHC has 9058 congregations all over the country.[22] From this figure, Wolayita church comprises of 1405 congregations (15.5%), Hadiya church consists of 950 congregations (10.5%) and Gedeo church is composed of 1100 congregations (12.1%). All together, these churches comprise 38.1% of the total congregations. My interest is to investigate what these Bible schools contributed to the life and mission of these churches and learn if there is a need to revitalize this ministry.

Coming back to SIM's position on Bible school ministry, archival records point out that there was a Bible School ministries coordinating office at SIM headquarters. This office was in charge of providing oversight, financial support and materials. As of 1963, there were seven established Bible schools (for men) and five for girls (Fargher 1996, 298-299) under the leadership of this office. A letter written by Alex Fellows (August 6, 1971) reads as follows, 'we realize the success of the work will mostly depend upon it [Bible school]. Will you please, send the new Bible school curriculum?' In August 12, 1971 Cotterell (Head of the Education Office) responds mentioning that 'the requested curriculum and related forms are enclosed.[23] Subsequent correspondence, confirm that SIM had three kinds of Bible schools programmes (Basic, Primary and Higher Level

[21] Comparatively, church growth among Gedeo people was faster and Bible school started in 1952 (Sedoro 2010, 44, 52).
[22] Source: Unpublished Annual report, EKHC, 2018.
[23] SIM Ethiopia Station Records, SIM Ethiopia Records Disc 2, Bonga Bible school 1972-1975 SR-37, F. Peter Cotterell to Alex Fellows, 12 August 1971, p.8.

Bible schools). All these programmes offer certificates of completion for students on their graduation.

1.3.3 **Time during the Communist Era and beyond (1977 to date)**

There are two things that make this period distinct from the previous ones. Firstly, this was a time when SIM missionaries left Ethiopia for the second time due to the anti-religious ideology of the Communist regime. Secondly, it was a time when Bible schools' ministry is fully assumed by native leaders and teachers. With this distinct feature, one may wonder whether this affected the shape of Bible schools' ministry in these years.

SIM's archival sources do not give information on the role the mission agency played in the life of EKHC's Bible schools during this extended period. This is expected provided that missionaries were absent.[24] Then, our discussion depends on informants' response and literature review. Sedoro continues to note that four national coordinators have provided oversight for the Bible schools since 1977. Their roles include: providing oversight, facilitating faculty training schemes, curriculum revision, schools' supervision and evaluation, and mobilizing facility development initiatives. The number of Bible schools has grown from 64 in 1975 to 142 in 2015. It is estimated that 'between 1950 - 2012 over 60,000 people graduated from these schools' (Fellows 2014, 101).

Sedoro (2010, 84-85) further elucidates that the church adopted the three programmes missionaries developed (Foundational, Medium and Higher Level Bible schools). However, the foundational and medium levels of Bible school programmes are given to the emerging church areas where access to secondary level of education is scarce. Concurrently, some of the former higher certificate level Bible schools are promoted to the Amharic Diploma level. Admission to both the higher certificate and diploma levels requires at least completing secondary school training. Observing the continuing growth of Bible schools, one may wonder how EKHC raises Bible schools. Fellows (2014, 102) underscores that EKHC has developed theological colleges that provide undergraduate and graduate level of training. The need for faculty development and in-service training has been taken care of by these institutes.

[24] Fargher (1996, 308-309) highlights that when the Communist regime loosen its materialistic ideology, the missionaries came back to Ethiopia. However, they did not serve in Bible schools as the days before the Communist government.

My interest to examine the curriculum of EKHC's Bible schools is motivated by the on-going dissatisfactions and criticisms coming from the constituencies' of the EKHC both on the inter-related issues of the quality of training and the effectiveness of ministers. A few contentions that motivated me to explore the subject in some depth include: increasing complaints on the quality of graduates, absence of internationally accepted standard,[25] shortage of locally developed textbooks, passive role of churches on Bible schools' need for change,[26] poor execution of the existing curriculum by teachers, and the limitations on EKHC's Bible schools in teaching how to do theology. This is why some work for the renewal of the curricula needs to be carried out. While I am aware of these contentions, I take each of them as yet unsubstantiated claims that need to be justified by a critical research. With this in mind, I intend to investigate where the real problem lies. The overriding question that leads the current research process is this: *What does the curriculum of Bible schools of the Ethiopian Kale Heywet Church require to address the needs of the church in 21st century Ethiopia?*

There are a few sub-questions the overall research gives significant attention to:

a) What role did SIM play in the formation, development and implementation of Bible schools' curricula for EKHC's Bible schools?
b) What is the underlying theory/philosophy behind the kind of curriculum practiced?
c) How has this practice been perceived by stakeholders then and now?
d) Could the curriculum address the initial and subsequent needs of the church?

In Chapter 5, I intend to explore the historical development and current position of EKHC's Bible Schools focussing on the curriculum.

1.4 **Research Conducted in the Area of Bible Schools**

As highlighted earlier, four authorities (Eshete, Fargher, Fellows and Ersulo) undertaken intensive research in the historical development of the Evangelical churches in Ethiopia. Eshete's ground-breaking work on the Evangelical Christian

[25] Desta Heliso (in Phiri and Werner 2013, 170) observes Bible schools' ministry and raises multiple contentions, 'the need to be addressed by the leadership of the EKHC: shortage of faculty, lack of internationally acceptable academic standards, poor sense of ownership, lack of partnership (amongst institutions) exemplified by mutual recognition and sharing of expertise, experiences and resources, poor or inadequate facilities, and lack of clear scheme to ensure self-sustainability.'

[26] There were two symposia (1997, and 2011) that discussed on issues of curriculum and suggested that EKHC should consider revising Bible schools' curriculum. However, serious attention was not given.

Movement in Ethiopia focuses on exploring how the formation and development of Evangelical churches took place outside of the established church tradition. In this research, Eshete highlights about the formation of Bible schools by the BCMS. He observes that their main objective was renewing the established church through training the youth and providing literature. However, he notes that an impact that has a national significance did not come out of their [BCMS'] effort due to a growing opposition from the EOTC. Besides mentioning this development Eshete does not go any further discussing on the curriculum of Bible schools.

Fargher's research takes similar path like that of Eshete, but with a specific focus on the role of SIM in 'the development of non-Orthodox churches in southern Ethiopia' (1996, xi). In this work, Fargher raises the issue of Bible schools as one of the strategies SIM used in the formation and development of the EKHC. Though his work has a lot to highlight on the philosophy and practice of SIM in developing Bible schools, it does not elucidate the subject with much detail.

Perhaps, it is Fellows' work that is more specific and close to the subject under consideration. His research on 'The training of Semiliterate Rural Pastors in the Northwest Region of Ethiopian Kale Heywet Church' commends EKHC's commitment to the authority of the Bible and exegetical teaching endorsed over the years. However, he questions its method of teaching for endorsing western style training (providing general information) without learning from the practices of the EOTC (apprenticeship/mentoring model). Then, he concludes by suggesting the right path to train pastors for the rural churches is using 'bi-vocational semiliterate pastors using non-formal theological education training approaches that combine oral and literate communication techniques (2014, 405). Fellows' careful analysis of quality of teaching and students, and his recommendations have merit to be of use in the renewal of the curriculum of Bible schools. However, I question whether his conclusion complies with the present education policy of Ethiopia that requires increasing access to formal training to every community and working towards creating a literate society.

Fellows' conclusion has limitations to respond to the needs of training ministers in the context of north western Ethiopia. It is appropriate to highlight some indicators as to why mere emphasis on non-formal education cannot respond to the current educational needs of Ethiopian society. To begin with, Fellows states one of his findings as follows:

> Rural churches situated in communities that place a high value upon Western-style education with high levels of certification desire an educated pastor trained through formal TE using literate communication techniques (2014:405).

If this is the contextual reality, he has to explain why he recommends producing bivocational, semiliterate pastors who got trained via non-formal education system. Also, article 3.2.5 of the Ethiopian education and training policy (1994:15) states that, 'Non-formal education will be provided beginning and integrated with basic education and at all levels of formal education'. This indicates that integral use of the two approaches is encouraged by the Ethiopian education policy. Moreover, Fellows notes that EKHC has 250 Amharic Bible schools all over the country when he conducted his research and these schools were able to produce over 60,000 graduates since their initiation (2014:1-2). This demonstrates that access for formal training opportunities is not a problem within the context of Ethiopia in general and EKHC's churches in particular.

It is against this contextual reality that Fellows recommends producing '…bivocational semiliterate pastors using non formal TE training approaches that combine oral and literate communication techniques' (ibid.). Along with that, he argues that an estimated 50% of EKHC's congregations '…function without trained pastors' (ibid.). Certainly, the problem related to churches functioning without pastors due to graduates seeking better living conditions, and migrating to conducive environments is a valid concern. However, the solution he proposes does not seem comprehensive compared to the issues of policy as well as methodology. With regards to policy, it is noted that both the Education policy of Ethiopia and the EKHC value formal education and made it accessible in a close proximity. Methodologically, Fellows assumes that providing a '…bivocational semiliterate pastors using non formal TE training approach' solves the problem of EKHC's slow tradition in appointing pastors to local churches and issues related to graduates' migration. In my opinion, these are three separate issues: facilitating access for the required type of training, and identifying a sustainable system to use graduates and appoint pastors to the local churches.

Similar to Fellows, Tekeste contends that Ethiopia emphasized on formal education system neglecting the non-formal education system. He argues that '…it is morally wrong and economically unjustifiable to invest scarce resources on the formal education system whose contribution to the development of society is at best tenuous and at worst irrelevant' (Milkias and Kebede 2010, 70). In his opinion, non-formal education functions as an indigenous source of delivering stored knowledge that is home grown and

relevant because it is the best channel to inculcate values of Ethiopian communities. Thus, he argues for using the non-formal education approach in the rural context. As mentioned above, the proposal both Fellows and Tekeste forwards should be questioned because it does not take the current requirement of Ethiopian education policy and that of the EKHC into account. Rather, non-formal education should be used as an integral part of formal education system to strengthen life-long learning, address training needs that are not met fully by the formal training approaches. I contend that its complimentary role should be valued as opposed to the exclusivist position.

Above all these sources, the conclusion Wondaferahu Adinew Ersulo reaches about curriculum for leadership development is grabbing an attention. In his doctoral thesis entitled 'Bridging the Gap: Towards Developing Appreciative Leadership Approach for the Ethiopian Kale Heywet Church', Ersulo (2009, 231) critiques the curriculum EKHC utilizes in leadership development and notes that the curriculum is:

> More focused on theory and less on spiritual formation, integration, and extracurricular activities…the curriculum in use lacks balanced theoretical, spiritual, relational, and analytical elements that are very important to develop a holistic personality. The majority of courses given in classes are not designed to develop students' imagination and integrate theory to their personal life, ministry and local/global context.

Based on this observation, Ersulo recommends that EKHC should consider developing a balanced curriculum for leadership development.

Recommendation forwarded by these sources (Fellows and Ersulo in particular) is a driving force to conduct an in-depth research on the standard Bible schools' curriculum of the EKHC to check whether or not the contentions forwarded can be justified.

1.5 Unique feature of my research and its contribution to the church

My research targets on looking at a single standard curriculum that is currently in use. A similar curriculum was in use during the days of SIM (1947-1977) and inherited by the EKHC since 1977. Using this curriculum, a lot has been accomplished over the last 70 years. Existing records indicate that there are over 75,000 graduates from EKHC's Bible schools since 1950. They are serving as evangelists, pastors, church leaders and Bible school teachers. Contrary to this achievement, this curriculum is subject to a number of questions similar to what Fellows mentions. Unlike Fellows, who adheres to using non-formal training model of theological education as preferred approach, I contend that the

appropriate approach to theological training is creating a curriculum that facilitates learning from both non-formal and formal method of training. As will be highlighted under Chapter 3, this is where the developmental approach fits in. Similarly, the integrative and missional approach that is to be discussed under Chapter 4 will elucidate this unique position. I believe this contributes a lot to the EKHC and the wider Evangelical community in Ethiopia and beyond by informing a richer approach to curriculum development for theological education.

1.6 **Methodological approach of the thesis**

One of the first questions I needed to address in my thesis was to determine the most suitable overall methodological strategy. The norm in most work in practical theology is to begin with the field research, and then through bringing various lenses to bear on the results of this research thereby building theological understanding. This is well articulated in Richard Osmer's seminal text, *Practical Theology.* According to Osmer, following the experience of what is happening on the field, interpretation occurs through reflecting on four fundamental questions: "What is going on? Why is this going on? What ought to be going on? How might we respond?" These questions entail four tasks:

> "The descriptive-empirical task. Gathering information that helps us discern patterns and dynamics in particular episodes, situations, or contexts. The interpretive task. Drawing on theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring. The normative task. Using theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from 'good practice'. The pragmatic task. Determining strategies of action that will influence situations in ways that are desirable."[27]

In that the descriptive-empirical task catalyzes the reflective process the field research is brought to the front of the work, and would generally be chapter 2 of the thesis, immediately following the introduction.

In contrast, the social sciences generally approach investigation in a totally different way with a consequently different strategy and structure. The norm within the social sciences is to view the field research as emerging from the existing body of literature and research. For most social sciences, to bring the field research to the beginning is premature and tends to reflect confidence about knowing the subject under consideration in advance. Basically, it is only by reflecting on what is already known that we know what questions need to be brought to the field research. It is through our study of literature and the types

[27] Osmer, *Practical Theology*, Kindle Locations 92-96.

of research that have gone before that we are in a position to design and engage with the field research. Consequently, for most theses and dissertations in the social sciences, the project begins with a broad reading of the literature moving towards the field research, which is seen as the capstone original material that is adding to the existing literature in the field of study.

Early in my discussions with my two supervisors, it became clear that the desired outcome of my research was to develop a grounded theory of best practice in curriculum for the vernacular Bible schools in Ethiopia, building on previous work in curriculum, and in this way extending knowledge in the field of contextual education. As such my research leaned far more towards the field of social sciences than classic practical theology. Consequently, we agreed that the governing methodological approach should be in tune with social science research, beginning with a substantial review of the literature, leading to the field research, which would be analyzed and finally triangulated with relevant elements of the literature as reflected in chapter 6 and 7.

Consequently, in this chapter I have already positioned my research in the history and current situation of the EKHC. From here, the overall methodological strategy in my thesis is to begin by investigating existing literature on curriculum in the wider Ethiopian context, bringing broader curricular theories to bear on the existing situation. I will then narrow in to the vernacular Bible schools, their history and current curricular practices. With this background I believe I have built a strong basis for investigating possible pathways into the future. The grounded theory that emerges gives clear guidelines for curricular practice in the vernacular Bible schools in the EKHC, but also widens understanding of the theory of contextual curricular development in the African context.

1.7 Flow of thoughts throughout this research

Having stated the general background, I want to introduce how the rest of my chapters are organized. As mentioned earlier, these chapters are natural extraction from the main question of this research.

The first chapter highlights my own background, brief history of the KHC and its Bible schools. Major research conducted in the area of Bible schools and where this research fits in the debate for theological education and its intended contribution will be briefly stated.

In the second chapter, I will highlight the development of education in Ethiopia. Particular attention will be given to the curricular practices in various periods. Special consideration will be given to the influence the curricula of this nation may have in the curriculum of EKHC's Bible schools.

In the third chapter, the history of curriculum theories will be assessed. Major emphasis will be given to three contesting theories. These will be compared and contrasted to see if it is possible to come up with a binding theory that serves as a model in this research.

The fourth chapter will examine the historical development of Bible schools. Its origin, philosophy behind Bible school movement and major debates on theological education will be assessed. Lessons this observation might suggest will be identified.

In the fifth chapter, the curricular practices of the EKHC Bible schools will be examined. Overriding theories that governed the formation, development and implementation of the standard national curriculum will be assessed in light of what Chapter 3 and 4 inform.

The sixth chapter will elucidate the methodology utilised in conducting the field research. Assumptions behind selection of the kind of methodology and its role as a tool to facilitate this investigation will be discussed.

In the seventh chapter, I will discuss how the process of data analysis and interpretation is managed. Emphasis will be given to thematic analysis, draw meaning out of the themes and cross-examine themes in light of what is observed through literature review.

In the eighth chapter, I will introduce a modified model for curriculum development as an outcome of the whole investigation throughout this research. An attempt will be made to compare significant thoughts that inform the approach being proposed.

The ninth chapter intends to provide a brief summary of the whole thesis, highlights recommendations drawn from the thesis and suggests areas that require further investigation.

CHAPTER 2 OVERVIEW OF EDUCATION AND THE CURRICULUM IN ETHIOPIA

2.1 Introduction

This chapter deals with the historical development of the concept of education and the curriculum in Ethiopia. It is assumed that this is the appropriate way to understand the context to my whole research. It is given attention due to its connection to the research question I am working on: *'What does a curriculum for the EKHC Bible Schools require to serve the needs of the church in 21st century Ethiopia and why?* There are three sub-chapters that can be derived from this question: curriculum and education in Ethiopia, Curriculum and Bible schools, and curriculum and the needs of the church in Ethiopia. The present chapter highlights how education has been undertaken by various generations of Ethiopians and the kind of questions they encountered in relation to curriculum formation and implementation. Key contributors to the formation and development of curriculum and education will be highlighted by way of looking for implications to the formation and development of the curriculum for theological education.

2.2 Historical survey of education in Ethiopia

The history of education in Ethiopia can be discussed under three main categories: traditional, religious and secular/modern schools. Next, the meaning, roles and contributions of these schools will be discussed briefly.

2.2.1 Traditional schools

Traditional education can be best understood as an education system through which adults provide training to a younger generation. Magnus O. Bassey asserts, the 'system of education practised in Africa in pre-colonial times is known as traditional education' (1999, 15). The purpose of this system is to transmit the values of a given community. To Bassey, what is being transmitted is the tradition of a given people group. In his opinion, tradition stands for 'the beliefs, opinions, customs, cultural patterns and other ways of life that a society passes from generation to generation' (ibid.). This system of education functioned as a channel to inculcate knowledge, character and skills in the lives of the young. Bassey underscores that this system was effective because the schooling responsibility is taken by the community integrally (1999, 16). In this context, parents, members of immediate and extended family and the whole society partake in the process of passing on their culture to the younger generation. Basically, non-formal training is a

common means of education in this system. The content and method of training is very much attached to the daily lives of the pupils.

Ethiopia has been an independent country compared to some African nations that passed through colonialism. When it comes to traditional education just highlighted, it shares similar trends. Some sources claim that Ethiopia had people who reached the level of 'indigenised literacy' (Ferede 2015, 39) even before the coming of Christianity or Islam. However, the traditional education system that Bassey mentions is a common means to transmit 'human values, skills, ideas, and facts, an integral aspect of a society's reproduction of itself' (ibid.). In this system, education is a process that begins in childhood and goes all the way to old age. According to Tedla (1992, 7-8), this is an indigenous training system that embraces spiritual, social, psychological and practical aspects integrally. Hence, it is known as 'education for life in fullness' and deeply embedded in the religious education systems that followed.

2.2.2 Religious education

This type of education is characterised by an adult tutor training a young man in a disciple-making style provided within church and Qur'anic schools (Fukui 1997, 401). Religious schools were mainly located:

> In the highland Christian community and as well as Mosques in the peripheral areas and in few central communities such as Wollo were the responsible institutions providing education until they were eventually overwhelmed by western education in the early 1900s (Ferede 2015, 39 see also Teshome Gebrewold Wagaw 1979:10-11).

Wagaw notes that religious education started in Ethiopia with the emergence of various religious groups: Orthodox, Muslims and missionaries.[28] However, he argues that the Ethiopian Orthodox Tewahedo Church (hereafter EOTC[29]) contributed a lot to the inauguration and development of traditional education in Ethiopia since the fourth century.

[28] This research recognizes that in the Ethiopian context, Judaic education started parallel with Solomon's Kingdom of Israel. There is a common assumption among the scholars of the EOTC about Queen of Sheba having a son from Solomon named Menlik I. This is claimed to have been the beginning of Judaic influence (Phiri and Werner 2013, 282-283).

[29] Phiri and Werner (2013, 281-284) assert that the EOTC is an indigenous, non-Chalcedonian church that holds the Monophysite position on the nature of Christ. Its first bishop, St. Frumentius was appointed in 330 CE by the Alexandrian Bishop Athanasius and this tradition (connection with the Coptic Orthodox Church) lasted until 1959.

2.2.2.1 Contribution of the EOTC

Richard Pankhurst (1969, 2) Solomon Areaya (2008, 35), and Tilahun Worqineh (2011, 3-4) elucidate that the EOTC took a lead in influencing Ethiopia's history of education. Pankhurst asserts that the EOTC:

> Has constituted the custodian of the nation's culture …it provided elementary and intermediate schools and monastic universities with branches devoted to theology, history, poetry, music… to this day forming one of the oldest continuous systems of education (cited in Fukui 1997, 401).

This demonstrates that there are three levels of schools listed in this context: Elementary, Medium, and Higher Level, all attached to local churches and monasteries. Though their primary purpose was to train people for service in the church, it is mentioned that religious schools made significant contribution in raising educated human resource for the country. Ferede (2015, 39) asserts:

> The emphasis on serving the church did not entail the confinement of the traditional system to the formation of priests rather it extended to producing civil servants such as judges, governors, scribes, treasurers and administrators.

It is noted that the curriculum of the EOTC schools included a good range of disciplines along with courses designed for religious instruction. This training includes imparting basic skills in reading, writing, and recitation. Phiri and Werner (2013, 284) further elucidate that the EOTC was able to influence the royal family of the Axumite Kingdom by its Christian teaching to the extent that, 'almost all the Kingdom of Axum was converted to Christianity'. At this juncture, it should be mentioned that the closer bond between the EOTC and the Ethiopian government continued through successive dynasties until 1974. Along with that the Patriarch of the EOTC was appointed by the Coptic Orthodox Church until recently.[30] It is subject to diverse opinion whether this closer bond contributed towards undertaking the mission of the church appropriately.

The coming of the nine saints from Asia Minor is another essential event in the development of this system of education. These clerics are linked with the EOTC. Phiri and Werner (2013, 284) underscore that 'the nine Saints are well known because of their contribution to religious monastic life and schools in Ethiopia'. These clerics translated the Bible and other religious books, built churches and monasteries thereby facilitating

[30] Kostas Loukeris (Fukui 1997, 213) states that the first Ethiopian Patriarch was elected in 1950.

'the infrastructure …for religious and intellectual reflection' (Bahiru Zewde 2002, 20). Wagaw (1979, 11) observes that these schools functioned as sources of training church ministers and civil servants. These schools were characterized by the following features.

Firstly, these schools used *Ge'ez* (what Pankhurst calls 'the Latin of Ethiopia') as a means of instruction. Zewde (2002, 21) underscores that at the initial stage of religious education students recite some books of the Bible using Ge'ez. However, they struggle to understand the content of the texts. This language remained a means of instruction until the early quarters of the twentieth century. It seems getting training in a language that is not well understood by the students raise some pedagogical questions. To what extent does this system equip students for ministry, particularly, those who leave the system at the early stage and join the ministry field? What would be the impact of ill-prepared teachers, priests, and leaders upon the wider society? These are questions reserved to test after primary resources are consulted.

Secondly, the schools have different levels or structures. At each level students are expected to spend 4-7 years to fulfil schools' requirements. Pankhurst (1969, 5), Zewde (2002, 20-21), Dagne (2007, 16-52) and Ayalkibet (in Phiri and Werner 2013, 287-288) observe that there are five levels of training:

a. House of Reading (*nebab bet*) – this is where students become familiarized with basic letters, syllables, and develop basic skill of 'reading, writing, and oral learning' (Fukui 1997, 401). Graduates from this level can serve as ordinary deacons in the EOTC.
b. House of riddles (Qine *bet*) – at this stage, students learn basic Ge'ez grammar and poetry. They are expected to acquire skills to identify 'a double meaning of poems or verses' (Tikuye 2014, 35) often known as the 'gold' and 'wax' of a poem in the Ethiopian context.
c. House of chanting (*zema bet*) – this is where students become acquainted with church liturgy and music. It is a stage where priests learn basic and advanced singing to serve in the EOTC. Ferede (2015, 39) posits that this is a stage where students learn philosophy by examining works of Plato, Aristotle and others.
d. House of books (*metsihaf bet*) – at this level, students are exposed to fundamental principles and practices of interpretation. Students are exposed to different commentaries to acquire deeper understanding of the Scriptures.

e. House of civil and canonical law (*Fitiha Negest*) – this is a stage where key subjects in the history of Ethiopia and legal codes would be taught (see Ferede 2015, 40).

In all these steps the teaching–learning setting requires the active engagement of students and teachers. There are only small number of students who are capable of pressing on to the end (Fukui 1997, 402) due to a lack of support and a demand to endure for many years. Most pupils are compelled to quit after going through some of these stages.[31] In this system, the teacher–student relationship is predominantly paternalistic. In most cases, people assigned as teachers were/are of a high level of qualification as scholars in their respective fields. Hence, the schools in this system are renowned for providing a good quality of education[32]. Speaking of the quality of training received, Pankhurst asserts that it was 'more real knowledge than the most learned professors in our European schools' (1969, 5). Zewde observes that there is some 'correspondence with the modern system of education, with its successive tiers of elementary, secondary, and higher education' (2002, 20). These schools remain the centre of attraction to many students and contribute to the country by producing civil workers and church ministers (2002, 21). Graduates from these schools played a vital role as church ministers and higher officials of the government of Ethiopia until the present.

Thirdly, EOTC owned schools suffer from a shortage of resources. Most of these schools are wrestling with a scarcity of facilities, finance, and teachers. At the same time, schools are hardly available in a closer proximity. Hence, students are expected to make hard decisions to leave their parents and warm living environment to look for a tutor/priest who in most cases lives far away from where the students come from (Tikuye 2014, 48). Tutors are supported by the church but lead a subsistence life and cannot afford to support their students. In most cases, students beg[33] for their daily needs when their small

[31] Ingidayehu (in Fukui 1997, 402) notes that the full curriculum includes the following courses: 'the Geez and Amharic languages and literature; poetry; church music, world history, mathematics; philosophy; biblical exegesis and history; doctrine; history of the church; liturgies; civil and canon law; Christian ethics; pastoral theology; handcraft, writing (manuscripts), parchment – making; book – binding, and drawing'.

[32] Ferede (2015, 39) identifies an interesting feature of this system: activities included in this curriculum such as, 'the content and the philosophical orientation of the traditional system of education as Ethio-centric, not ethno-centric…However, it is not exclusively national for it deals with the history and culture of multitude of peoples of the world.'

[33] Girma (2013, 83, see also Tikuye 2014, 49) asserts that students 'are encouraged to beg, rather than work, not necessarily because they are needy, but as a part of spiritual discipline and a means of 'disowning' their souls from 'this world'. In this context ascetic life is a common practice based on the Greek Platonic dualistic teaching that categorizes things as 'sacred' and 'material'.

reservoir of food runs out. Speaking of the condition of traditional schools Pankhurst notes:

> The average teaching priest is earnest and painstaking. The buildings are small and dark, and for most part ramshackle, with no attempt at uniformity of design. The hours are long, writing materials, books and furniture scantly. Lessons, therefore, are largely oral and the degree of memorization is high (1969, 5-6).

This demonstrates that the teaching–learning setting requires determined students who are interested in education and are willing to endure hardship foreseeing what they will achieve after all these challenges. Consequently, most students cannot go beyond the first two levels (learning how to read and write). The few who persevere and complete the whole package would turn out to be very much needed by the church and government. Zewde (2002, 22) notes that there were a good number of 'distinguished teachers' who graduated from various schools of this type and were able 'to rise to prominent positions in the bureaucracy and intellectual life of the twentieth century Ethiopia.' In a context where there is no access for schools, this seems a great achievement. However, observing the nature of these schools where only few students complete training, using rote learning/memorization method and surviving a rather narrow curriculum that requires long years to complete, it seems plausible to infer that the system falls short of addressing the needs of its society.

Fourthly, the teaching–learning process in this system hardly embraces women. Sadly, almost all of the students in these schools were/are men. The reason for this can be traditional as well as cultural. Traditionally, it is suggested that the EOTC follows the administrative models of the Levitical system of the Old Testament where leadership positions are occupied by men. Alem Habtu (1998, 17) does a good historical survey of the training system of the EOTC and posits that 'It is clear from everyday observation of social practice even now that the church does not assume the possibility or desirability of the education of women.' He elucidates that the education system in this context favoured training priests, their male off-spring, and sons of the nobility. Maaza Bekele (1966, 21) observes that Church schools were 'only open to boys until less than a century ago when girls gradually began to be admitted. Today both boys and girls attend'. Culturally, the Ethiopian culture encourages women to learn skills from their parents (mostly from mothers) and discourages living apart from their parents before marriage (for a positive reason of women's safety). Tikuye (2014, 55) posits that 'due to the culture and tradition

of the society, female students were not that much encouraged.' Perhaps, either of these affected the selection of students in traditional schools

2.2.2.2 Contribution of Islamic schools

Islamic education was introduced to Ethiopia via two major channels. The first route is the strong network of trade between the Arabs and Ethiopians that opened a wide door for the spread of the new faith and its teaching (Zewde 2002, 22). Using this close business relationship, the Islamic school system was introduced to the then historical cities of Harar (Eastern Ethiopia), Wollo (North Eastern Ethiopia), and later to Jimma (Western Ethiopia). Habtu (1998, 22) notes that, 'Islam had been unusually ineffective in spreading its system of education. Until the nineteenth century, Islamic education was confined to the coastal towns and the city of Harar'.

The second route is the coming of persecuted followers of the Prophet Mohammed to the Axumite kingdom in the early 7th century. Various sources confirm that the fugitives were given protection from their persecutors but opinion varies as to whether this group of people left lasting impact behind. Pankhurst (1969, 10) agrees with Zewde and mentions that Islamic schools were active among the Somalis, Danikalis, and Hararis. The school system was 'very well developed' among these regions by teaching people to read and write in Arabic. In this context, 'children learnt to read and write during the day, while adults studied Muslim law with *qadis*, or religious teachers, in the evenings' (1968, 11). After making intensive visits, observation, and discussion with Islamic teachers in selected urban and rural centres the teaching spread in the aforementioned regions. Dagne (2007, 258) observes that most traditional Islamic schools, 'are one-teacher schools located in a compound of a village or near the mosque where this is available.' Speaking of the structure of the training system Dagne elucidates:

> There are two major divisions: (1) the *tehaji*, for teaching the Arabic letters and reading the Qur'an (similar to the *nebab bet* of the Christian church) and (2) the higher schools, known in the Badiya as Ilm, where Islamic cannon law (*fiqh*), Arabic grammar (*nahew*) and the commentaries (*tafsir*) are taught and studied (ibid.).

Expounding why Arabic language is emphasized under this system of education, Dagne identifies two reasons: religious and commercial. The religious aspect in his opinion deals with the high regard Ethiopian Muslims have for Arabic, considering it a 'holy' and 'eternal' language, in which, 'before the creation of the world the Quran was written and

preserved in heaven.' This document was later delivered to the Prophet Mohammed in Arabic. Consequently, this language is 'considered to be holy and inseparable from the study of the Quran and Islamic literature'; hence, studying Arabic is an 'imperative for all Muslims who want to have access to Qur'anic and other Islamic literature (ibid. 258-259).

Likewise, Arabic is studied just like any other language in some parts of Ethiopia. In this context, Arabic is learned because of its significance as 'language of commerce' that serves as 'a means of communication, at least for bookkeeping, writing contracts, etc.' (ibid.). Islamic schools continue to exist until the present day and the purpose of learning Arabic tends to reflect more religious ends due to the presence of other international languages for business communications.

Having mentioned the purpose of learning Arabic, Dagne does not hide the fact that studying Arabic is quite difficult for Ethiopians. Using this language as a sole means of instruction raises concerns such as: does it help students to understand the subject matter adequately? Is there a possibility of contextualizing the message using other languages? To what extent does this seeming elitist approach to training benefit the common people? If the Qur'an is a message from Allah, how do the common people in the non–Arabic world benefit from this treasure if the language of instruction is limited? Addressing these concerns in detail is beyond the scope of this chapter. We are mentioning them only to demonstrate that Islamic schools are subject to similar criticism as Christian religious schools in selecting means of instruction. Zewde observes:

> Islamic education shared with its Christian counterpart the same reliance on a classical language far removed from the daily medium of communication generally used by the students, in other words, Arabic was to Islamic education as Ge'ez was to the Christian (2002, 22).

This raises a crucial issue that needs to be addressed in curriculum formation, development and implementation. It seems the role of medium of instruction should be defined in this context. In both systems of education highlighted above, Geez and Arabic seem to be 'understood' by the teachers. Whereas, students appear to have struggled to understand the message. They are trying to memorize by repetition. If that is true, the intended message remains at the level of a few elites who understand these languages. Moreover, common people who do not have exposure to these systems of training, but claim to have affinity with the faith/teaching (that of Islam or Christian) would find it

difficult to understand messages delivered by these languages. Therefore, it creates a gap in communication and distances them from learning. That means, the very purpose of education is missed in this context. The question then is, what is the role of language of instruction upon the effectiveness of a teaching–learning process? To what extent does use of given languages promote or prohibit comprehensive communication of the message?

At this juncture it seems appropriate to ask if the religious school system has contributed to the coming of the modern school system in the history of education in Ethiopia. The few sources consulted earlier suggest the affirmative response to this question. For instance, Pankhurst envisages that the traditional education system provided training that is 'more real knowledge than the most learned professors in our European schools' (1969, 5). Along with that, Zewde observes some similarity between the structures of the two systems and presents some graduates of these schools who took various roles as civil servants.

On the other hand, Areaya (2008, 36, see also Shishigu 2015, 4) concludes that 'Ethiopian traditional education did not lend itself to the emergence of modern or secular education'. In his opinion, this stems from the purpose of education, source of knowledge and means of acquiring it in the religious schools. According to Areaya the purpose of education in religious schools:

> Was not to extend man's understanding of the world, but rather to lead people to accept the existing order of nature as it is, to preserve whatever has been handed down through the years, and in turn pass it on unchanged from generation to generation (ibid.).

In this context, knowledge is something imparted by someone (a teacher) and it should be preserved. Students are expected to memorize materials provided, and obey whatever required without questioning.[34] Areaya summarizes that religious schooling system hardly encourages knowledge formation via reflection, creativity and dialogue. Along with that he notes that the curriculum of religious schools puts on heavy emphasis on religious subjects. Hence, he observes that not giving sufficient attention to other fields

[34] Desta Heliso notes that 'the student is not allowed to have a critical opinion about any text to be commented upon, since it is believed that God revealed the content to the Fathers through the Holy Spirit. Therefore, Patristic writings are not to be considered critically, but simply learnt by heart' (cited in Phiri and Werner 2013, 165).

of knowledge the religious school system has created a gap that necessitated the emergence of modern schools.

It seems both sides made significant observations on the nature of religious education and what it has contributed in the history of education in Ethiopia. What seems an issue here is how the two sides of argument is flowing. For instance, Pankhurst and Zewde are highlighting the contribution of church based schools to the nation in the days where there was no access for schooling. Neither of these writers seem suggesting that religious schooling system is similar with the modern type of schools. Whereas Areaya is comparing features of both types of schools in terms of their purpose and substance, and concludes that this created a gap that needs to be bridged. Therefore, it seems essential to see not only the product, but also the process of education. Areaya's concern about the substance and purpose of education in this context seems pivotal to the debate. Nevertheless, this argument should consider the long standing impact of religious education system upon the Ethiopian culture and what that implies for the formation, and development of Bible schools' curriculum which requires further investigation.

2.2.2.3 Missionary schools

Schools that are founded by various Christian organizations are identified as Missionary schools. These are other contributors in the history of education in Ethiopia. The dominant role of the EOTC and relative development of Muslims limited the coming of other religious organizations to Ethiopia. Roman Catholic and Protestant mission organizations made frequent attempts to enter Ethiopia. However, it was the Roman Catholic missionaries who took the lead in reaching Ethiopia and starting education in the mid-sixteenth century (Foku 1997, 404). According to Pankhurst (1969, 11), the first Jesuit missionaries established a seminary and a school in Northern Ethiopia. These institutes gave an opportunity to many children to read and write in Portuguese and Amharic. Zewde (2002, 22) adds that the Lazarist and Capuchin missionaries took part in this initiative. However, their endeavour was brought to a halt by religious and political oppositions (Fukui 1997, 4004) stirred up by the EOTC.

After a closed door for nearly two centuries, Protestant missionaries from the Church Missionary Society (CMS) managed to enter into Ethiopia in the first half of the nineteenth century (Werner 2013, 35-36, Pankhurst 1969, 13 and Zewde 2002, 22-23). These initiatives aimed at providing religious education (evangelism and discipleship).

Zewde observes that missionaries envisaged 'the provision of educational facilities as the most effective way of winning over new converts' (ibid.). In most cases, they were compelled to start schools due to strong opposition from the EOTC. Reflecting on the perspectives of key Ethiopian leaders on the boundaries of what missionaries could do in the early 20th century Zewde (2002, 140) notes:

> They should be free to propagate their faith…If they wish to open schools, however, the state should determine the syllabus, the text books and the medium of instruction (which should be Amharic), time should also be allotted to for teaching the state religion, i.e. Orthodox Christianity.

This highlights the extent to which the EOTC identified itself with the government and how that influenced curriculum development and implementation process of missionary schools. At times, the EOTC clerics used the general feeling of Africans (attaching missionaries with colonial powers) as a means to impose their interests. Julius Gathogo observes that the EOTC priests deterred Johannes Ludwig Krapf, a CMS missionary, from visiting some cities of Ethiopia on his way back from Egypt to East Africa. Gathogo elucidates why this happened:

> Orthodox priests had worked on King Sahela Silassie to make him forbid entry to the Protestant missionaries, because their pupils, basing themselves on the Bible, were criticizing the priests too sharply (Phiri and Werner 2013, 43).

It was only in the second quarter of the twentieth century that the missionaries were able to secure work permits under conditions to focus on social services.[35] Enduring all the challenges from the EOTC and the then suspicious government, missionaries managed to establish some influential schools and published textbooks.

Pankhurst observes that Lutheran missionaries came to Ethiopia at the early 19th century. Like the Coptic and Roman Catholic missionaries, they targeted members of the palace and taught Greek and Hebrew as their strategy for missions. Pankhurst notes that one of these missionaries, Peter Heyling, won the favour of being a great teacher as he taught sons of the nobility. Protestant missionaries chose similar strategy by starting their work with the nobility, teaching languages, and translating books. Pankhurst (1969, 13) elucidates that missionaries were able to publish textbooks on grammar, geography and world history. These books were published in Ge'ez and Amharic. Interestingly, there

[35] Foku (1997, 405) and Cotterell (1973, 33-36) observe that both Catholic and Protestant missionaries faced opposition from the EOTC and that delayed work permission and limited their work to providing social services: literacy training, health care, and starting schools.

was a conflict of interest as to which language should be used in teaching: Emperor Tewodoros preferred Amharic, whereas, the Patriarch chose the liturgical language – Ge'ez. As mentioned earlier, the top clerics were appointed by the Coptic Church (Egyptians by birth) whose mother tongue was neither of these two. It seems the clergy had more influence in this regard due to their power as educated leaders compared to the Emperor. This conflict of interest develops further in the days of Emperor Menlik II in the teachers' selection process which we will explore in the next section. At this stage, it should be mentioned that the missionaries not only provided opportunities for training in Ethiopia, but also opened access to Asian, European, and American schools, facilitating scholarship schemes for a number of students (Fukui 1997, 405). Graduates from these programmes 'returned to assume important positions as interpreters, advisers, and envoys (Zewde 2002, 23). In conclusion, the debate on medium of instruction has its own effect upon the system of education under development. This will be re-visited in the section that treats 'Issues that require further investigation' below.

2.2.3 Modern schools

The concept 'modern' denotes an education system that 'constitutes a major facet of the influence that the West has come to exert on the non-Western world' (Zewde 2002, 20). According to Zewde, this impact is not limited to the system of education; rather, it extends to broader areas such as 'culture, ideology, and world outlook' (ibid.). In his opinion, people responded to that influence with diverse feeling: 'fascination, adoption, rejection, and re-adjustment' (ibid.). Discussing each stage in detail is beyond the scope of this section. However, it should suffice to note that Ethiopia has felt Western influence in the late nineteenth century and it continues to affect the socio-economic life of the nation. With this backdrop, modern education focuses on providing secular education, loosely categorized as such in that there are schools run by the government directly, as opposed to traditional schools which are cared for by the church, or primary schools looked after by the missionaries.

Modern education was initiated by Emperor Menlik II (1889-1913).[36] His purpose tended to be political as his words inform us that 'our young men must be educated…to ensure our peace, to reconstruct our country and enable it to exist as a great nation in face of the

[36] Wondim Asres Degu (1991, 20; Foku 1997, 406-407; Areaya 2008, 37-38) assert that Menlik II introduced modern education to Ethiopia with a need for educated workforce, national development and compete with the global political context of his days. He used to send envoys and students to the European countries that they would do research and come back to begin schools.

European powers' (Pankhurst 1969, 20 and Areaya 2008, 38). It appears that Menlik II had a feeling that introducing modern education to his nation contributes a lot to his ambition to build a strong country and sustain its independence. Alemayehu Bishaw asserts, 'the aims of education were to contribute to maintaining Ethiopia's sovereignty' (2012, 54). To reach this goal Menlik II initiated public as well as private schools. Consequently, the first modern school called – 'Ecole Imperial Menlik II' was established in 1908, in Addis Ababa and successive schools were opened in cities of political and economic significance (such as Ankobar, Harar, and Dessie). Bishaw notes that 'the government, foreign communities and missionaries' were encouraged 'to establish modern schools across the country' (ibid). According to Fukui (1997, 406), Teferra (2005, 20), and Bishaw (2012, 55) most of these schools were at primary level, and the curricular focus was on language training; French was used as medium of instruction, textbooks were imported and almost all of the teachers were expatriates from 1908–1935.

The challenge for this emerging system was a shortage of teachers, textbooks and public response to the influence of such modern schools. Menlik II attempted to solve these problems by importing teachers and textbooks at the initial stage. However, his attempt to bring teachers from France and England faced opposition from the then Patriarch of the EOTC. One might ask why such a reaction occurred. Teferra (2005, 20) pinpoints that 'the clergy and the aristocracy were against change and because they also felt modern education posed a threat to the Orthodox faith they professed, they were strongly opposed to the idea of it all'.

Likewise, the Patriarch of the EOTC 'was appointed, until relatively recently' (1959) by the Coptic Church in Alexandria (Fukui v. II, 1997, 210). Also, Zewde (2002, 24) notes that '…for many years, both teachers and headmaster were entirely Copt.' According to Zewde, there is a tension between preserving tradition and embracing innovation. In other words, the EOTC (its Patriarch) considers itself the custodian of the traditional education system and satisfied with what that system could afford. Menlik II seems appreciative of what the existing education system is contributing, but not convinced it was providing the kind of people his government was looking for. Therefore, he was open to adopt European models for training systems.

The tension was exacerbated by religious as well as political interests. Pankhurst states that Menlik II decided to bring peace by importing Egyptian teachers as a short-term solution. Later, he started sending envoys abroad for training and observation that aims

at bringing expertise home. Along with that, he sent number of students abroad for long-term training to prepare future teachers and administrators. Regardless of this attempt to develop human as well as material resources, a scarcity of teachers and textbooks was a common problem at this stage. Therefore, it was difficult to curb the influence of the West. Instead, there was competition between those who favour French and those who adhere to using English as a medium of instruction.[37] This developed suspicion among the stakeholders being uncertain as to how far these schools can travel with their Western ideologies.

Menlik II developed a schooling system that 'was open to anyone who could read and write Amharic' (Pankhurst 1969, 21), and had free access to boarding facilities that accommodated students of various ages. Moreover, the schooling system was designed in a way that treats concerns of parents, priests (of the EOTC) and government sensitively. Zewde (2002, 25) notes that expatriate teachers were 'strictly prohibited from teaching and influencing the scholars of the school in any way as regards religion and politics adverse to the interest of Ethiopia'. This demonstrates that the church (EOTC) had the potential to influence government policy on education. According to Pankhurst, Menlik II's policy of education encouraged the government, religious organizations, and individuals to take part in providing a free and just access for education to all citizens. One may wonder about issues of academic freedom and conflict between religious and social responsibilities of leaders in this context. An emerging challenge is that of competing interests in the selection of medium of instruction to which we will turn to later.

His successor, Emperor Haile Selassie I (1923-1974), adopted a similar commitment and spirit of nationalism. Both Emperors are similar in their passion to modernize Ethiopia using education as a primary strategy. However, various sources allude that it was during Haile Selassie's leadership that the modern education system deepened its roots. In his speech at the inaugural service of Teferi Mekonnen School (TMS in 1925), Haile Selassie asserts:

[37] Zewde explains that there was a sense of competition between the proponents of French and English languages as medium of instruction. He observes that Menlik II's school 'became exclusively English – oriented' functioning as a prototype for number of successive schools, whereas; Teferi Mekonnen (named after Haile Selassie's family name) 'became a model for the French – oriented schools' (2002, 26, 31).

> The time had passed for mere lip service to their country, and that the crying need of the people was for education, without which they could not maintain their independence. The proof of real patriotism …was therefore founding schools (Pankhurst 1969, 25).

Haile Sellasie I's major contribution can be summed up as solidifying educational services by forming the Ministry of Education and Fine Arts (MoEFA), allocating a 2% budget for the education sector, and developing a system of education (6-6-4[38]) with a particular emphasis on teachers' training and agricultural development. Moreover, he is known for promoting Amharic language as a medium of instruction, and encouraging textbook development in Amharic for primary schools (Fukui 1997, 406, Areaya 2008, 38 -39). Furthermore, it was at the same time that a school for girls' training was opened in Addis Ababa (named after his wife - Empress Menen). Before the Italian invasion (1935-1940), the development of educational services focussed on starting primary schools in major cities of Ethiopia. With this effort, students of diverse background had access to schools and there was a growing understanding among the community about the role of education in nation building. However, this was not free of challenges, such as a dependence upon foreign teachers and textbooks. Ingidayehu (in Fukui 1997, 406) notes that these primary schools used expatriates as teachers, French was the medium of instruction, and textbooks for teaching were brought from Western countries, such as France and England (see Areaya 2008, 39).

During the Italian invasion (1935-1940) Ethiopia's effort to upgrade its primary education system was interrupted. Zewde regretfully observes that all of the schools run by the government were closed during the war. Some of these schools were 'converted for the schooling of Italian children' (Fukui 1997, 47). The Italians allowed a few primary schools to continue with a condition: that its level should be limited to grade four, and governed by a language policy. As Bishaw (2012, 57) asserts the motive behind the Italians' language policy:

> Not based on the pedagogical principle that instruction in one's mother tongue can help children understand and learn faster and relate what is taught in schools with their immediate environment, but rather, with the intention to create disunity among the various ethnic groups in the country.

[38] Areaya observes that there was a research based recommendation in the early years of Haile Selassie's leadership. This includes using Amharic language 'as a medium of instruction, local textbooks be produced in local languages (Amharic), and that the foundations for higher education or a university should be laid. As a result, a system of six years of elementary education, six years of secondary education and four years of higher education was adopted' (2008, 39).

Besides this, the few higher level schools were closed between 1935 and 1941. Zewde observes that most of the educated were '…rounded up in the wake of the Graziani incident of February 1937 and ruthlessly executed' (2002, 210) due to the fact that the Italians considered the educated few as threats to their colonial agenda. The few who managed to escape this catastrophic incident went into exile. Consequently, this 'created a generation gap of the young intellectual and political history of the country' (2002, 2011). Areaya notes, 'when the Italians left Ethiopia in 1941, the government began to lay down educational foundations virtually from the scratch' (2008, 40).

The post-war history of education in Ethiopia can be discussed under three categories: Monarchical era (1941 – 1974), Communist era (1974 – 1990), and Present era (1991 – to date).

2.2.3.1 Monarchical era

This period is known for a system of leadership where one supreme leader exercises government authority. The days of Emperor Haile Sillasie are considered to reflect this feature in Ethiopian history. According to Teferra (2005, 21-24) this period began with a real sense of understanding why Ethiopia was overtaken by the Italians at least for a while. That provided passion and zeal to work on the education system. After those catastrophic years under the Italians, rebuilding the education system required learning such a lesson. Emperor Haile Sillasie inherited a system that was suffering from shortage of teachers and facilities. However, he was able to mobilize aristocrats, missionaries and allies to revive the education sector. Negash (2006, 12) views this period as 'the Golden age of modern education in Ethiopia' mainly because it was a time when the sector was given significant attention in terms of providing human resources, finance and a strong system of leadership.

Mention needs to be made of the British government that not only helped Ethiopia during its battle with the Italians, but also extended its support to strengthen the education sector after the war. In this way, the dominance of French language as medium of instruction was replaced by English. Bishaw notes that there was an English advisor to the Ministry of Education and Fine Arts (MOEFA). With the involvement of the English advisors and teachers in the sector development, the 4-4-4 system of English language education was adopted and effective between 1942 and 1954. Areaya (2008, 40-52) pinpoints that this was a period when a standard centralized curriculum was devised; primary, secondary

and higher level of training were formulated and a distinct body assigned to oversee the educational affairs of the whole country.

Teferra (2005, 22) observes that the American system of education had a role in influencing Ethiopia's history of education. This happened in the mid-1960s with the coming of American volunteer teachers ('Peace Corps'). According to Alemayehu Mekonnen (2013, 67), and Bishaw (2012, 59-61) the American government and its 'Peace Corps'[39] contributed a lot in the development of infrastructure, teachers, textbooks and curriculum.[40] Once again, the influence was reflected in the curriculum and textbooks in general; and the revised education system that uses a 6-2-4 yearly system of teaching in particular. According to Areaya, there were three attempts to revise the curriculum (discussed in some depth in the next section). Overall, this period exhibits significant growth in number of schools spread in most towns of Ethiopia. Nevertheless, Bishaw (2005, 22) points out that the system/curriculum had its own shortcomings such as:

1. Inability to be accessible by the majority
2. Failure to serve people of different background fairly
3. Focus of curriculum merely on the academic aspect of education
4. Inability to curb dropout rates
5. Failure to locate itself on need based curriculum
6. Being subject to the extreme control of the ruling class

Pitfalls in the curriculum created a gap that called for serious attention. On the one hand, the number of schools was increasing and significant numbers of students were graduating, but, could not get employment opportunities. On the other hand, there was still demand for access to education from the illiterate majority. This necessitated conducting what is known as 'the Educational Sector Review'[41] of 1971-1972 (carried by 51 nationals and 31 expatriate experts). Hence, a committee was formed, undertook exhaustive research and came up with recommendations to solve the aforementioned

[39] Negash (2006, 18) observes that there were 400 American teachers in Ethiopia through this scheme.

[40] Alemayehu (2013, 67) asserts that, 'Haile Selassie's modern educational programme benefitted immensely from USAID…The teacher training schools…and the nursing school at Asmera was largely funded by the USAID.' He also mentions that 'With the help of a U.S. grant of $12,220,000 Haile Selassie I University was formally founded in Addis Ababa on December 18, 1961' and with a grant of '4,710,800.00 Birr for the construction of the Central University Library' the present John F. Kennedy library was built.

[41] Bishaw (2012, 62) calls this initiative as the 'boldest attempt at educational reform' by the monarchical regime. Its primary objectives were, 'to analyse the education and training system of Ethiopia and its capability of promoting economic, social and cultural development. It also aimed to make education relevant to the society, national integration and development, and to prioritize studies and investments in education and training'.

problems (see Bishaw 2012, 62-63, Teferra 2005: 23 and Areaya 2008: 49-52). Unfortunately, the government could not implement its findings due to recurring pressure from within and outside the country that led to the demise of the regime itself in 1974.

2.2.3.2 Communist era

The Communist period was known for the dominance of Marxist–Leninist ideologies that governed the 'political, economic and social life' (Areaya, 2008, 52) of people in Ethiopia. The new government shared similar vision with its predecessor by considering education as a key to instil its ideology and bring change to the country. Concurrently, it inherited an education system that had its own weakness and needed serious attention to improve. However, it seems they did not give attention to that except for criticizing the older system as 'the educational policy of the Imperial Regime was elitist and undemocratic (favouring some regions and urban areas) and that the curriculum did not take in to account the actual condition of the country (Areaya 2008, 53)'.

Then they carried out a quick curriculum revision and added seven new courses in the curriculum of secondary schools. Negash (2006, 18) underscores that this change was not initiated with a prior preparation to make the required teachers and textbooks available. Along with that with the emergence of a Communist ideology, the long standing partnership with the Americans was brought to a halt. Instead, the new government turned its face to advisors from Russia, Eastern Europe and Cuba. With this new direction, the hegemony of English as a medium of instruction declined and 'the progressive withdrawal of English-speaking teachers and the overcrowding of classes led to the decline of language proficiency among teachers and students' (Negash 2006, 21).

Teferra (2005, 24) observes that with the Communists' emphasis on the 'education for all' principle, the number of primary schools and rate of enrolment was increasing. Another factor contributing to this was the literacy campaign led by the Communists. Teferra (2005, 25) observes that when the literacy campaign was on its '11th round in 1990, it was declared that the rate of illiteracy had gone down to 24% from a staggering 93% in 1974.' With this commendable result enrolment increased and the demand for teachers became higher. To address the need for teachers the Communists recruited about 550 untrained teachers and engaged them into the system right after their secondary school completion. Though this was done with the intention to address the needs of schools, it could not change the deteriorating quality of education (Areaya 2008, 54). The

regime faced recurring opposition (both from within and outside the country) mainly from people who were dissatisfied by the way the government treated the education sector and responded to the severe famine that happened in the country. This compelled the government to make significant budget reductions from the education sector.[42] Also, many scholars who were dissatisfied with the government fled to Western countries in search for better life. Consequently, the education system suffered with shortage of teachers, textbooks and other infrastructure that seriously affected the quality of education.

To silence recurring pressures from stakeholders, the government decided to conduct what they called, 'Evaluative Research of the General Education System'. Once again, a committee was formed, a three years (1983-86) research project was undertaken and findings were presented to the government. Unfortunately, the recommendations were ignored and shelved by the government – which was overly occupied with what was known as a 'Ten Year National Plan'. It seems Areaya is right when he underscores that 'there has been a culture of introducing or proposing reforms whenever problems are encountered and, in the meantime, shifting to other solutions before even testing the proposed reform ideas (2008, 55)'.

My own observation as a member of this generation is that there was a relative improvement in access for education – of particular significance is its literacy eradication initiative. However, I hardly see difference in the quality of education, stakeholders' participation in curriculum development, and administering the whole educational activities compared to that of the Monarchical era. It seems the system was highly centralized, politicized and everything was 'selected and organized by some experts in the MOE and were presented to all Ethiopian students, without any methodological orientations to teachers' (Areaya 2008, 53). The Communist system failed to address these issues in balance which led to its downfall in 1991.

2.2.3.3 Present era (1991-to date)

This period is marked by a federal system of government that claimed power in 1991. Like its predecessors this government inherited long lasting problems in the area of education. Mainly accessibility, equity, quality and relevance of education were areas of

[42] Teferra observes that there were 3000 primary schools in 1973/74 all over the country, and this number grew up to 8000 in the 1980s. Within a similar period, the budget allocated to the sector was 17% in 1973/74 and decreased to 9% in the 1980s (2005, 24).

concern. Opinions vary as to what has been achieved by this government to make difference in the aforementioned areas. Some have contended that this regime has learned a lesson from the recurring pitfalls of education over the years. In its education and training policy (1994, 2) the current Ethiopian government begins by mentioning what the context looks like:

> It's known that our country's education is entangled with complex problems of relevance, quality, accessibility and equity. The objectives of education do not take cognizance of society's needs and do not adequately indicate future direction.

Some writers suggest (Areaya 2008, 57-58) that this insight is gleaned from assessing historical documents and findings of ESR (ignored by the imperial regime) and ERGESE (ignored by the Communist regime) to understand issues entangling the education sector.

Others note that the Education and Training Policy of this government was made official in 1994 after three years of frequent discussion with stakeholders. A document presented by the Ministry of Education (2002, 5ff, Teferra 2005, 27) confirms that a task force was assigned to do ground surveys followed by seminars and workshops. According to this document, students, professionals, and leaders of various capacities attended these conferences. After this, the education and training policy was enacted which stipulated that primary education should be provided using the mother tongues.[43] Along with that, focus on infrastructure development (particularly for higher level institutions), increasing the number of schools (all levels), mobilizing regional administrations[44] and the private sector to take part in educational activities are initiatives to reform the education sector. Ever since the enactment of the new policy, significant improvement has been exhibited in enrolment of students, women's participation in schools and creating conducive environment for private colleges and universities to grow. The following chart provides statistical information that supports what has been contended.

[43] Mekonnen (2013, 137) observes that use of 'Mother tongue' can be motivated by various reasons: 'pedagogical, psychological, and political' and serves as a means through which 'the pupil best expresses himself/herself and best understands a given subject, it follows that it is the language in which learning can best take place'.

[44] Some have seen this initiative positively as a means to decentralize educational management, promote participation of stakeholders and best use of resources particularly finance.

Table 2: Comparison of students' enrolment during the three regimes

Academic Year	Primary (Grades 1-8)	Secondary (Grades 9-12)	Higher (Post-secondary)
1956/7	135,467	4845	466
1974/5	1,042900	81,000	6474 (1973/4)
1990/1	3,926,700	454,000	18,000
2002/3	8,743,265	627,000	147,954

Source: Negash 2006, 19, World Bank 2004

Contrary to what has been discussed, some have questioned the contribution of the present education and training policy (Teferra 2005: 27-32, Telila 2010: 61-68 and Negash 2006: 25-31). Basically, these sources admit that there is significant improvement in the education sector particularly in areas of access and enrolment. However, there is contention that is grounded on the deteriorating quality of education due to lack of stakeholders' participation in policy formulation, disproportionate ratio between teacher–students (students – sections ratios) and unfair distribution of educational opportunities (among genders, regions, etc.). Along with that a shortage of educational materials, the heavy politicization of the sector[45], and the growing migration of trained scholars due to lack of academic freedom are only a few (Negash 2006:24).

At this juncture, it must be asked what defines 'quality of education'? Discussing this concept in detail is beyond the scope of this chapter. Just because the subject has been raised again and again, it seems appropriate to give a brief explanation. Derebssa Duferra Serbssa (2006, 128) notes that what marks quality of education is 'the quality of human and material resources available for teaching (inputs), the quality of teaching practices (process) and the quality of results (outputs and outcomes). This means that the issue of quality education goes beyond the conventional assumption of increase in the quantity of students, teachers, facilities, covering content and passing examinations per se. Rather it

[45] Telila (2010, 63) observes that one has to comply with the political agendas of the present regime without question to work in institutions of various level 'if high school students want to go to university they are told that the ruling party membership card is essential'.

is related to the richness and capacity of the whole educational system to transform the psychological, social, spiritual and economic aspects of one's life. Along with that quality means different thing to various people. Within the context of education Sawamura and Sifuna (2010, 15-17) observe four traditions: *humanistic, behavioural, critical and indigenous*. In this context, humanistic tradition envisages mankind as a good creature and each has distinct character that needs separate treatment in educational milieu. This approach requires developing a learner-centred method of teaching to facilitate discovery learning as opposed to telling students what to do.

Unlike the humanistic approach, the behavioural tradition assumes that students' behaviour can be influenced, controlled and directed by external motivating factors. Therefore, the quality of education is understood by its ability to show what is to be done, and directing students to the intended behavioural change. The critical approach is initiated by the concept that a given society has its long established values and the role of education is to pass on those values to the next generation. However, this position has been questioned by sociologists who envisage a possibility of passing on interests of certain groups such as that of politicians. This led proponents of the critical approach to assert that quality education in this context is a teaching-learning method that gives freedom and builds up the capacities of students to learn from their experiences and contribute in the social transformation via discovered knowledge. Adherents of an indigenous approach envisage quality as providing a relevant, context–sensitive and co-operative and equitable education.

Observing this short analysis of the four approaches one has to overcome the temptation of considering a single approach as a remedy for curricular problems discussed so far. So, what is quality education? Sawamura and Sifuna (2010, 25) assert that a quality education is an activity that 'facilitates the acquisition of knowledge, skills, and attitudes that have an intrinsic value' In other words, the educational input, process and outcome should reflect that a person is equipped comprehensively in these areas.

Comparing issues of quality of education with the approaches just highlighted, one would be tempted to conclude that the way quality issues are perceived within the Ethiopian education system seems not comprehensive. It appears the government is ambitious to develop problem solving capacity of a student[46] with a centrally decided, standard

[46] Tirusew Teferra, et.al (2009, 413) notes that the main objective of Ethiopia's 1994 policy is 'strengthening the individual's and society's problem solving capacity at all levels'.

curriculum that appears not fully endorsed by all stakeholders. What seems extant on the ground based upon the contentions reflected above is something different from what was intended (Teferra 2009:443-444). Hence, incongruence between the intention and outcome poses a question that needs further investigation: what is the root cause for this divergence? Where does it lie? How can it be resolved?

2.3 Curriculum formation and implementation

In Chapter 3 a working definition of curriculum is proposed that describes curriculum as all learning experiences that schools design (intentionally) to make the teaching–learning process effective using various methods of delivery that takes place within the schools and among the communities they serve. This implies that curriculum is 'socially and historically located, physically situated and culturally determined' (Otunga 2011, 11)[47]. In other words, curricular initiatives should address contextual realities. Based on this reality, curriculum designers are expected to 'clearly inform the teacher what should be taught, why it should be taught, how it will be taught, who it will be taught, and when it will be taught' (ibid.). These are highly intertwined aspects of curriculum that needs handling in balance. Perhaps, the 'why' question requires further discussion because when the purpose of education is clearly identified, it would allow a unified flow of curricular activities according to Otunga.

In light of this, the Ethiopian policies of education and related curricula contain recurring shortcomings. As highlighted earlier, one of this is foreign influence upon the emerging education system. Wittingly or unwittingly, the leaders of the country considered western education as a weapon to make Ethiopia a great nation. This introduced five distinct periods Ethiopia's curriculum has been influenced by ideas from the French (1906–1935), Italian (1936 - 1941), British (1941 - 1952), American (1952 - 1974) and Socialist Countries (1974 - 91). During each of these periods, a particular language functioned as the medium of instruction, and advisors, teachers, textbooks and curricular experiences were infused into the Ethiopian education system. There is no doubt that each of these countries had or still has a rich curriculum and education system that the rest of the world can learn from. What is contested in the present context is examining if the imported resources are relevant to the local realities and to what extent it could be applied in the

[47] Shishigu (2015, 2) posits that curriculum designers must identify 'the goals of the curriculum, what content to include, how it should be organized, how it should be taught and how to determine effectiveness of the curriculum'.

Ethiopian milieu. Recurring foreign influence upon the education system and curriculum for such a long period is considered by some scholars as deterring factor to the long aspired reform. Ernes F. Work, an American education advisor during Monarchical period, elucidates this clearly:

> European countries are extremely active and zealous in efforts to fix upon the Ethiopians the trade and culture of their respective countries. In my work there I found this influence the greatest hindrance to my effort in getting any real progress underway (cited from Telila 201, 58).

Perhaps, this might have been an opportunity for those in leadership to think of a mechanism that helps to sustain local values and benefit from the outside experiences. This may raise a question as to what local stakeholders can do to limit foreign influence in curriculum formation and implementation.

The recent education and training policy of Ethiopia has its own shortfalls. This policy began aiming at 'strengthening the individual's and society's problem solving capacity at all levels' (Teferra, 2009, 413). Findings of an extensive research conducted by Amare Asgedom (Teferra, 2009, 411-444) alludes to the fact that curricular initiatives appear less sensitive to the contextual factors from the very beginning. Asgedom underscores that the goals of education set by UNESCO assumes curricular initiatives to touch aspects of 'learning to know, learning to be, learning to do, and learning to live together' (Teferra, 2009, 411). He notes that though Ethiopia's curriculum was formulated with similar assumptions, the findings are 'contrary to the dreams and visions of planners and designers of education'. Asgedom notes a number of reasons for this: considering covering courses, saturating students with activities, passing on exams, and transferring information as indicators of effective means of training. In his opinion, this has resulted in boredom, 'dependency, incompetence and delinquency' (Teferra, 2009, 419) in students and graduates.

The brief analysis made so far, informs us that there is an ongoing contention as to why curricular shortcomings recur for so long in the Ethiopian education system. Perhaps, further investigation needs to be done in areas such as influence from various interest groups, inadequate participation of stakeholders and examining why a single method of delivery ('acquisition of knowledge') has become dominant over time. Part of the shortcoming in the quality of education is related to the kind of curriculum formulated and implemented over the years. From the brief observation above, one can conclude that

the curriculum in the three periods was elitist, less participatory, prescriptive, subject to vested interests of various regimes and alien to the local realities.

This research endeavors to examine the way education and curriculum is perceived in the traditional and modern education systems in the Ethiopian and the wider global setting (chapter 2 and 3), it seems essential to highlight whether or not the approach to education/curriculum development is benefitting from indigenous repository of knowledge. In 2.4., it is contended that the connection among traditional and modern education systems is quite loose. Likewise, under 3.2.3.3, it is argued that curriculum formation should be sensitive to the resources available with careful consideration to its ability to comply with the nature and philosophy/theory of education and curriculum development, relevant to the context, responding to the needs of stakeholders and free from mere duplication of available resources uncritically.

This subject is widely discussed by a number of Ethiopian scholars who contend that the connection between indigenous knowledge formation and approach to modern education is very loose. Tekeste (2006:17) observes that 'the quality of teaching was far better during the imperial system of government than what came to prevail in the succeeding years'. He notes that using native speakers of English language as teachers of English and low ratio of teacher-students and students-classrooms as indicators of the quality of education (2006, 25-26). However, he questions the quality of subjects being taught to respond '…to the history and culture of Ethiopia, which they were not'. Tekeste observes the deterring factor as '…the long term negative impact of an educational system that ignores the inculcation of values that keep a nation/polity/society cohesive and forward looking' (2006, 22). In short, though Tekeste criticizes three regimes of Ethiopia for the ongoing deterioration of the education system, he does not directly mention whether this crisis is related to ignoring to benefit from the indigenous knowledge formation system that exists for many years. His proposal of making '…the transition from English into Amharic and Afan-Oromo by about 2025' (Milkias and Kebede 2010, 23) does not consider learning from indigenous knowledge as part of the solution for the crisis of education in Ethiopia (see also Tekeste 1996, 29).

Messay Kebede, Maimire Menasemay[48], Girma Mohammed (2013, 82) and Yirga Gelaw Woldeyes (2017, 61) thoroughly examined the historical development of Ethiopian

[48] In Milkias and Kebede 2010:26-28 and 79-86, Kebede and Maimire strongly contend that traditional education in Ethiopia has rich heritage of indigenous knowledge that could have been integrated with the modern philosophies of education.

traditional education system and concede that it has rich heritage of indigenous knowledge and yet, initiatives to introduce modern education failed to integrate the two approaches. In a paper contributed to *Education, Politics and Social Change in Ethiopia*, Kebede notes that Ethiopia passed through recurring political crisis and observed poor economic development consequently. He contends that the key players for the ongoing crisis are Ethiopian intellectuals who adopted western education system as the best means to promote social development and chose to take a radical and revolutionary stand against three consecutive regimes. In his opinion, the root cause for this continual crisis is adopting western educational theories/philosophies without giving equal weight to learn from the heritage of the traditional education system that exists over fifteen centuries. Kebede examines the strength and alleged shortcomings of the traditional education system. He contends that the traditional approach to education reflects qualities that are genuinely Ethiopian, and functions as '…a powerful means to unite the spiritual existence with the secular mode of life' and free '…from political influence and vicissitudes' (Milkias and Kebede 2010, 28). Against this observation, Kebede highlights that there are Ethiopian elites who believe that the traditional approach to education suffers with failure to cultivate creative thinking, expose students to science and technology, use rote learning method, and archaic language that is strange to the students. With this background, they consider that,

> …the best way to get out of the disabilities of the traditional system and catch up with the economic and social advances of western countries was through the resolute sidelining of traditional schools and the rapid spread of modern education (ibid.).

To Kebede, this is like embracing a new approach by completely neglecting to benefit from even the strength of the traditional approach to education. This breach between the traditional and modern education system hindered benefitting from the repository of indigenous knowledge system. According to Kebede, the '…path taken by Ethiopia was not to update and modernize the traditional system; it was to erase past practices so as to implement a new system (Milkias and Kebede 2010, 29). In his opinion, this conclusion does not take into consideration the positive contribution of the traditional education system and the responsibilities of decision makers to think ways that integrate the two approaches to education so as to cultivate a comprehensive approach to education. Consequently, the education system of Ethiopia failed to cause change that connects tradition with modernity as a natural continuation of one another and produce generations

of intellectuals who '…would have conceived of modernization as an upgrading of the traditional culture (Milkias and Kebede 2010, 36).

Likewise, Menasemay does a critical assessment of Ethiopia's tradition of education and notes that there was an initiative in the early 20th century that attempted to introduce western education system alongside the traditional one. It aimed at avoiding '…the risk of alienation' as well as desire to developing a country that is '…self-sufficient in all fields of education' (Milkias and Kebede 2010, 68). However, he contends that this initiative has not been sustained and the dream could not become a reality due to the '…thoughtless embrace of western education' that has '…left Ethiopians with knowledge that in most cases is alien to and often counters their aspirations for freedom, prosperity and justice' (ibid.). Menasemay notes that this uncritical adoption of western education exposed Ethiopians to a system that lacks the potential to '…enable the student to absorb the culture and to be absorbed in it' (Milkias and Kebede 2010, 71). In the contrary, he argues that traditional education system has the capacity to facilitate learning from one's culture and modern education system has not benefitted from this heritage by carefully articulating ways to continue learning from the indigenous repository of knowledge. In the remaining part of his paper, he discusses in detail how people can learn from the two education systems, and each approach enriches the other thereby fulfilling the aspirations of Ethiopians to see '…a free, just, and prosperous society' (Milkias and Kebede 2010, 91). He notes that both approaches to education are significant within their own contexts and using them within the current Ethiopian milieu requires critical reflection. In his opinion, here is where the heart of the problem lies:

> …both are in fact abstract educational systems, detached from our defeated hopes and emancipatory interests, and isolated from each other: we have confined the first to the past and prevented it to catch up with the present; and the second is rooted in the west and is not yet inseminated with our educated *tezeta* (ibid.).

Menasemay proposes *tezeta* (meaning *nostalgic memory*) - a motif from the traditional styles of Ethiopian music as a conceptual tool to bridge the gap when used by reinterpreting its connotations within the Ethiopian culture. He argues that *tezeta* serves as a tool to reflect on the emotions of a singer (and that of her/his audience) about what was there in the past, missing at present and desired to be regained in the future. In his opinion, *tezeta* embraces meaning that goes beyond mere nostalgia, because it facilitates a critical reflection on the reality of the past, with intention to gain energy to overcome the challenges of the present and work towards a better future. It is this rootedness in historical reality and conceptual capacity to see the 'objectively possible future' that

compelled Menasemay to see the process as 'educated *tezeta*' (Milkias and Kebede 2010, 86-87). Thus, its capacity to connect the past, present and future; and potential to facilitate learning from historical experience makes the motif *tezeta* a suitable tool to use as an Ethiopian educational theory/philosophy according to Menasemay.

Mohammed examines the historical background of education in Ethiopia and notes its purpose as '… providing students with interpretive tools to understand the reality around them' (2013, 88). He contends that the education system hardly facilitates accomplishing this purpose because of the impact of contesting legends espoused by church (the EOTC) and consecutive regimes of Ethiopia.

After a comparative analysis of the philosophical basis of the traditional and modern systems of education systems, Mohammed notes that the former is influenced by the Platonic philosophy of education that elevates ascetic life and gives lesser attention to discovery learning. Whereas, the latter introduces uncritically adopted western approaches to education that overemphasizes on secularizing the system abandoning the heritage of religious education. Thus, the Ethiopian education system developed over the years reflects '…failure to negotiate with indigenous metaphysics' (ibid.) and unable to contribute towards reaching the long aspired goal – 'modernizing the nation' after the image of the west.

Mohammed summarizes the problem of the Ethiopian education system as uncritical adoption of different philosophies that led to perceiving the traditional approach as exclusivist and dogmatic, secularization of modern education as full expression of civilized nation, and temptation to use education as an instrument for '…cultural and ethnic politics' (2013:85). He contends that the solution to fill this gap is identifying an interpretive tool that facilitates looking at the indigenous reality comprehensively. Mohammed basis his observation on Menasemay's proposal - '*tezeta*' as an effective conceptual tool to fill the gap.[49] After a careful assessment of the strength and limitations of this motif, he proposes a new conceptual tool named '*qal-kidan'* (covenant) that he believes is imbedded in the Ethiopian tradition and effective tool to facilitate learning from the past, improve the present and gives an ideological ground to work towards creating a bright future. In his opinion, the concept of '*qal-kidan'* '…is a culturally embedded interpretation of reality that glues together nature, individuals and society'

[49] See Mohammed 2017: 89-92 for detailed analysis

(2013, 95). Thus, it serves as a better interpretative tool to facilitate learning from the indigenous repository of knowledge and elements of modern education.

Furthermore, Woldeyes asserts that '…Ethiopia has indigenous sources of knowledge that could have been used for making state education relevant to the lives of its people' (2017, 7). He believes that this local treasury of knowledge has the potential to function as an interpretative tool or paradigm. He views the EOTC's education system serves as a social and cultural hub to draw examples of contextually relevant channel to generate, pass on and sustain knowledge from generation to generation. Woldeyes contends that he does not hold a position that modern education system should be replaced by the traditional one. Rather, he argues that, '… relevant education must consider the intellectual legacy of the country if it is to be relevant to the people' (2017, 93). Similar to the scholars noted above Woldeyes cautions that 'uncritical nostalgia of the past' does not solve problems related to the years' long disconnection between indigenous knowledge and western educational thinking that suppressed Ethiopian education system. In his opinion, the solution remains in recognizing the '…traditional experiences' of citizens '…because their experiences embody the most important resources for their education' (ibid.). Except for making this essential point, Woldeyes does not suggest a specific conceptual tool like that of Menasemay and Mohammed.

In summary, the aforementioned sources strongly assert that Ethiopia has a rich resources of indigenous knowledge that could have enriched its effort to provide modern education. Interestingly, all of these intellectuals overemphasize on the tradition of the EOTC as a single source of indigenous source of knowledge except for Mennasemay who considers,

> '…the church, village, mosque, Geda and other systems as alternative sources of indigenous knowledge that Ethiopians have not properly utilized when adopting western education system uncritically (Milkias and Kebede 2010, 72).

Thus, it is essential to give equal attention to these sources to suggest more comprehensive ways of learning from the treasury of indigenous knowledge. I contend that this is the best way to provide a contextually relevant education system that responds to the long aspired desire to see well advanced Ethiopia. As will be discussed in chapter eight, this is a gap the integral theory of education is hoped to fill if its implications are thoughtfully utilized.

This is the context in which the teachers and students of EKHC's Bible schools come from. At this stage, it is tempting to ask to what extent does this curriculum and the aforementioned education system influenced the formation, development and implementation of Bible schools' curricula. This leads to the next section where key issues that have connection to this question are briefly discussed.

2.4 Issues that require further investigation

After looking at the historical development of curriculum and education in Ethiopia, it seems crucial to pinpoint some of the issues that have significance for this research and need further assessment.

First, as has been noted, the connection between the traditional/religious and modern education system has been loose. It appears that the two systems exist in parallel, but have not learned from one another. Consequently, the emerging education system in the early 20th century was ambitious to learn from western models of education without taking a closer look at a model extant within the country for over 1900 years. It remains a subject for further examination whether religious institutions themselves (at least the EOTC and missionary schools) have learned from one another.

Secondly, it is highlighted that the formation and implementation of curriculum has been influenced by various interest groups. This raises a question as to whether this trend has had any impact upon the formation, development and implementation of Bible schools.

Thirdly, it is argued that a number of initiatives have taken place to reform curriculum but that their findings were hardly implemented. It appears a paradox that after significant investment and hard work, findings were ignored by respective governments. This poses a question whether there is a mechanism that helps to benefit from findings of the past in order to avoid making same mistakes and improve the present curricular initiatives. The reflective practitioner method and the extent to which it facilitates learning from the past and present need to be tested in subsequent studies.

CHAPTER 3 EXPLORING CONCEPTS OF EDUCATION AND CURRICULUM

3.1 Introduction

This chapter attempts to examine overriding assumptions of the formation and development of the curriculum. In general, the curriculum is designed with multiple purposes: to reduce barriers of learning, and enhance efficiency and standards of education. H. W. Byrne asserts that the purpose of the curriculum is 'to perpetuate the cultural heritage and prepare for the present and future' (1961, 151). This implies that the educational curriculum preserves and utilizes tradition in order to prepare existing generations to face the present and future realities. This feature of the curriculum necessitates inquiring how its formation and development takes place. This chapter attempts to examine some theories that have significant role in the debate on curriculum formation and development. It endeavours to answer the following questions: how do we define curriculum and education? Should curricula be developed from resources available or outcomes desired?

3.2 Defining concepts

3.2.1 Concept of education

Defining the concept of curriculum heavily depends on how one envisages the concept of education. Hence, it seems essential to elucidate the concept of education before attempting to define the concept of curriculum. The following definitions are not comprehensive, but, utilized to analyse perceptions of various authorities and come up with a workable suggestion later on. Emile Durkheim defines education:

> The influence exercised by adult generations on those that are not yet ready for social life. Its object is to arouse and to develop in the child a certain number of physical, intellectual, and moral states which are demanded of him by both the political society as a whole and the special milieu for which he is specifically destined (cited Lauder et al. 2006, 80).

In this definition, Durkheim assumes that education focuses on social integration. He underscores that the determining factor in the educational process is the expectation of a given society. Societies have their own set of qualities that a member of that community should exhibit. Durkheim observes that adults in a given society try to influence the younger generation. This influence assumes multidimensional experience that makes a student competent physically, psychologically, morally and socially. To Durkheim, the purpose of education is, 'far from having as it is unique or principal object the individual

and his interests, is above all the means by which society perpetually recreates the conditions of its very existence' (cited in Walford 1998, 20).

According to Walford, individuals have a significant place in Durkheim's theory of education. What is unique in his view is that the individual is defined within the context of her/his society. When an individual undertakes training, Durkheim envisages that something essential happens which is, 'far from being simply to develop man as he is fashioned by nature' but, it is 'to graft onto him an entirely new man' that he considers as 'the social being' (Pickering 1979, 127). The focal point of his argument is that education plays an instrumental role in preparing an individual towards social integration. Durkheim elucidates the purpose of training an individual as follows:

> It is not a matter of training workers for the factory or accountants for the warehouse, but citizens for society. The teaching should therefore be essentially edifying [*moralisateur*]; it should detach minds from egoistic views and material interests (cited in Walford 1998, 20).

This brief observation demonstrates that Durkheim's perception of education is shaped by his ambition to see a unified society in his day (1858-1917) when social unity is endangered by recurring wars and moral laxity. Durkheim envisages children as key beneficiaries from the influence adults' exercise. Interestingly, he does not see them as social beings but as somebody who becomes a member of a society when adults educate them. Also, this definition does not elucidate whether adults learn from children, need further training or they are in a position of full competence that does not require education of any sort. Hence, his definition seems less comprehensive. It seems more voices should be consulted to come up with a comprehensive definition of education.

In a chapter that examines the meaning, aims and process of education, Satish Kumar and Sajjad Ahmad[50] discuss two overriding perceptions on the concept of education. In a constricted sense, it is limited to activities systematically designed by formal institutes to impart knowledge, develop skills and form certain attitudes. They contend that one's personal needs and expectation of her/his social environment necessitate passing through this process. In a wider perspective, Kumar and Ahmed contend that the definition of education goes beyond what students acquire from their school days. They assert that education is a lifelong process that takes place through various experiences a person is exposed to and continues to grow so as to satisfy personal needs and social expectations

[50] Sol.du.ac.in/solsite/Course/UG/Study Material/16/part 1/ED/English/SM-1.pdf, pp. 4-5

in a mature way. Kumar and Ahmed assert that integrating school experience with social interaction solves this problem by providing a milieu that promotes personal and social development concurrently.

John Dewey[51] states the concept of education quite deeply. He envisages that there are 'capacities' of individuals that require development. One has to pass through various experiences in order to grow mature, have mastery over challenges of social milieu and maximize her/his potential to satisfy expectations of life. Dewey's assumption implies that people need to make education part of their life because every experience they pass through requires re-adjusting their knowledge and skill to respond to conditions of life. Unlike Durkheim who envisages 'adults' as teachers and 'children' as students, Dewey views that everyone is a student continuously because education is a process.

An attempt to define curriculum should consider all these aspects of education and requires identifying a comprehensive meaning that embraces the whole facets of the teaching-learning process. J. C. Aggarwal elucidates the teaching-learning process as 'a means whereby society trains its young ones in a selected environment (usually the school) as quickly as possible to adjust themselves to the world in which they live' (1996, 54). He notes that adjustment has often been envisaged as conforming to perceptions of the society or questioning what is out there with a deliberate intention to improve it. This definition implies that there is a teacher, student, time, physical environment and a wider community as significant variables in the teaching-learning process. In the process of training 'its young' these factors seem to have significant role to play. Like Durkheim, Aggarwal envisages young generation as a target of the training designed by its society. It seems their view inclines to the depositing style of teaching. Pratt examines the Socratic and Sophistic approach to education and contends that "education should lead the people to moral discipline, spiritual perfection, virtue and truth" (1980, 17)). He enunciates that education is a process of leading out a person. However, the assumptions examined earlier allow us to deduce that both adults and younger generation need to be educated (though there is variation on the intensity and methodology of teaching), so as to continue to grow and satisfy the expectations of life.

[51] Education is not a preparation for life, rather, it is the living. Education is the process of living through a continuous reconstruction of experiences. It is the development of all those capacities in the individual which will enable him to control his environment and fulfil his possibilities (cited in https://sol.du.ac.in/solsite p.2).

In this essay, the definition proposed by Kumar and Ahmed is preferred because it embraces the individual and social aspect of education in balance, reckons education as a life-long process, suggests integrating the formal and non-formal setting as means of training, and considers empowering learners holistically (physical, psychological, social, and moral/spiritual capacities). Perhaps, they are not explicit in portraying education as mutual learning, and something to be undertaken because it is 'life in itself.' This perspective will be examined further later.

3.2.2 Concept of curriculum

The concept of curriculum appears simple and enjoyable to pronounce but it is an intricate idea to elucidate. Its intricacy lies upon the temptation to perceive smaller segments of the teaching–learning process as the curriculum and failing to explain the whole aspect of the educational process. In a chapter contributed to a book entitled *The Routledge Companion to Education*, (edited by Arthur and Peterson 2012) Michael Connelly and Shijing Xu summarized what makes the concept of curriculum so intricate. Firstly, they argue that curriculum means various things to many people. To some, it can be the subject to be taught; to others, it can be the particular programme; also, to others, it can be something that flows from top to down. Consequently, they observe that there is no consensus among those striving to define the concept of curriculum globally and curricular theories are not dealing with practical issues. Connelly and Xu note:

> But critical curriculum theory has become an abstract textual exercise disconnected from practice. Criticism is based on imagined practice and proposal for action are mostly abstract suggestions found in books and journals with little practitioner readership. (Arthur and Peterson 2012, 116)

Secondly, Connelly and Xu introduced two essential ideas contributed by a curriculum theoretician named Schwab that need consideration in defining curriculum. Schwab describes these ideas as 'common places' and 'language of the practical' (Arthur and Peterson 2012, 117). He elucidates 'common places' as needs to be addressed via curricular endeavour. Areas of needs include: 'subject matter, learner, teacher, and milieu' (ibid.). Schwab argues that making anyone of these a starting point leads to a diverse emphasis in curriculum implementation. It also affects how one defines curriculum. Along with that he explains 'language of the practical' as identifying the core assumptions and practices required within the teaching-learning process:

> Curriculum is a practical field concerned with *making curriculum* – for example, making policies, courses, learning activities, and workshops – and with *doing curriculum* – for example, teaching, implementing curriculum, evaluating curriculum. (ibid.)

Schwab's observation makes clear that there is a temptation to focus either on the *'making'* or on the *'doing'* aspect in the curriculum development process. This divergence in perception of what the curriculum is and meant for makes defining the concept of curriculum intricate and leads towards developing different definitions. Having given this background, we will examine some definitions next.

In a research conducted by the Theological Education Fund (1973, 142) the term curriculum is defined as 'a running race chariot, a light, two-wheeled, open carriage drawn by two horses abreast. The word suggests a set course and a prescribed structure'. This definition implies that there are certain elements a given curriculum embraces: content, structure, direction and inventing suitable methodology. In other words, curriculum must elucidate the 'what', 'who' and 'when' questions. However, it is subject to scrutiny because of its symbolic language that leaves readers on less certain-subjective ground about what is intended and who makes the selection of the decision. Victor Babajide Cole (2001, 25) mentions that Ted Ward emphasizes on answering similar questions when he defines curriculum as, '…a decision making process of what is to be taught and why, to whom, and under what conditions'. Ward views curricular activities as part of '…a decision making process' which will be discussed more under 3.2.3. A. V. Kelly (2009, 13) defines curriculum as 'the totality of the experiences the pupil has as a result of the provision made'. His concept of 'totality' in this context embraces all the activities and experiences that are essential for a comprehensive education to take place. It includes anything intentional and explicit as well as those implicit activities or experiences that take place within school setting and outside of it. This definition considers the entire facets of curriculum and envisages education as something to be experienced. However, it appears quite general and does not specify who makes 'the provision' except for highlighting the role of a teacher briefly. Glatthorn, Allan A. et.al (2009, 3) define curriculum as:

> The plans made for guiding learning in the schools, usually represented in retrievable documents of several levels of generality, and the actualization of those plans in the classroom, as experienced by the learners and as recorded by an observer; those experiences take place in a learning environment that also influences what is learned.

As the authors rightly suggested, this definition embraces the planning, execution and evaluation process where the students' progress in the school and wider learning environment is closely monitored. This can be envisaged as its strength. However, it does not explain what 'a learning environment' includes except for mentioning the conventional school setting as a sole agent for learning. Aggarwal (1996, 45) elucidates what 'a learning environment' embraces as follows: 'Learning takes place in the class room, on the play field, in the workshop, on the farm, and in the neighbourhood etc. It may be stressed that school, though an important place of learning is not the only place.'

This indicates that education takes place wherever the student resides and interacts. The role of an educator in such a context is to redeem and utilize various experiences and opportunities as channels for learning. Since education is enabling a learner to acquire knowledge, skills and attitude, it should not be limited to a school setting. It involves understanding how what is taught at school relates to the real context where a learner lives. Most essential to the curricular thought is facilitating learning. Rogers observes:

> We are …faced with an entirely new situation where the goal of education, if we are to survive, is the facilitation of change and learning. The only man who is educated is the man who has learned how to learn; the man who has learned to adapt and change; the man who has realised that no knowledge is secure, that only the process of seeking knowledge gives a base for security. Changingness, reliance on process rather than upon static knowledge, is the only thing that makes sense as a goal for education in the modern world (cited in Kelly 1986, 55).

Rogers envisages schools as catalysts in the teaching-learning process. They facilitate activities within and outside schools in order to provide practical learning experience that aims at achieving a well stated goal. This implies that students should be taught how to do theology within the context of theological education. Also, it requires having a mechanism to test whether this objective is achieved or not. Rogers' emphasis on dynamic knowledge alludes that this is a process which motivates reflective learning as opposed to depositing claims passively. However, active learning, adapting to change and understanding that 'no knowledge is secure' does not seem ruling out having a predetermined ethics. Rather, it opposes a mere depositing sense of education, and encourages exercising a disciplined inquiry to reach into a reasonable conclusion.

Thus, curriculum has a deep meaning and purpose in the teaching-learning process. Attempts to develop one requires carefully identifying the multiple elements that make the teaching-learning process productive. This might necessitate having a formal

institution that provides legitimacy to the whole process, design materials and experiences that make learning effective. Johann Friedrich Herbert's perspective on curriculum elucidates this quite well, 'the curriculum should be wide and balanced, catering for the many-sided development of the individual; the curriculum should also be integrated in the sense of being carefully planned as a whole' (cited in Gordon 1978, 65). Based on the brief observation of the concept of curriculum here is my working definition. Curriculum stands for all experiences that schools design to make the teaching – learning process effective using various methods of delivery. This includes facilitating the interaction of school, home and community to play an active part in the teaching-learning process.

There is an ongoing debate among educationists related to the question - who is involved in this process? Some have suggested that teachers and students are key elements of any curriculum. In an article entitled *The problem of curriculum* Nuenez C. observes that students, teachers and methodology of training are essential elements (cited in Padilla 1988, 75-76). Others envisage that curriculum development requires active participation of all who have the potential to influence the teaching-learning process. Colin J. Marsh (1997, 133) elucidates them using three terms: 'decision makers, stakeholders, and influences'. He notes that decision makers are those qualified to take part in the decision making process and identify the content, time, method, learners and other essentials. Marsh envisages stakeholders as individuals or group of people 'who have a right to comment on, and have an input into, school programmes'. Along with that he perceives 'Influences' as those who are interested in challenging 'authorities that certain changes should occur'. He summarizes that curriculum formation and development include, 'school-based personnel such as teachers, principals, and parents, students and university-based specialists, industry and community groups and government agencies and politicians' (1997, 81).

From this discussion it can be posited that all stakeholders should be involved in a curriculum development process and play active role in the teaching-learning process. A well-defined curriculum clearly states essential stakeholders, materials, time and assessment mechanisms that make the teaching-learning process effective.

3.2.3 Overriding models in curriculum development

In the first section, it is contended that defining curriculum is an intricate task. Likewise, it is noted that if the different features of curriculum are properly treated, having a good

curriculum is possible. Treating this multifaceted feature of curriculum necessitates having an overriding theory that serves as its foundation. The next section focuses on examining some models that have played significant role in the history of the curriculum debate and have particular influence upon the way the curriculum of the Ethiopian Kale Heywet Church Bible schools.

These models are selected because they have a closer connection with my initial question: what does a curriculum for EKHC's Bible Schools require to serve the needs of the church? Also, it is assumed that discussion on models under consideration may suggest possible answer(s) to the question raised earlier: should curricula be developed from resources available or outcomes desired? The definitions of education and curriculum forwarded earlier suggest that educating is influencing one's whole personality. In such milieu, having a well-grounded and carefully developed theory is very essential to create a curriculum that comprehensively addresses the educational needs of a given institution/society. It is noted that different people envisage curriculum development with diverse lenses. These perceptions have the potential to influence the purpose and direction of educational institutes: selection of subjects, methodologies and materials. It is underscored that this process requires caution to see the whole aspects of the nature of curriculum in this context. Part of this caution is acquiring deeper understanding of the overriding models in developing curricula to which we now turn.

Judy Mckimm who works as a Head of Curriculum Development for clinical teachers discusses (2007, 10-13) that there are two schools of thought that play significant role in curriculum development: *objectives* and *process* model. Likewise, Geraldine O'Neill (2010, 2) uses two slightly different phrases to discuss two models of curriculum designing: 'the product model' and 'process model'. Though both scholars use various words/phrases, they agree that these terms/phrases carry similar meaning.

3.2.3.1.Objectives model

Mckimm elucidates the central thought of objectives model as 'the idea that all learning should be defined in terms of what students should be able to do after studying the programme, in terms of learning outcomes or learning objectives' (2007, 10). This definition suggests that the curriculum should be based on a predetermined outcome that an educational institute or entity expects to observe in the life of its students. In other

words, in training an individual or people one has to identify what the trainee is going to achieve or able to accomplish by the training received.

John Sheehan (1986, 672), a lecturer in nursing and expert in curriculum theories states predetermined outcomes as, 'knowledge of certain facts, mastery of specific skills and competencies, and acquisition of certain 'appropriate' attitudes and values'. So, what seems essential to this view is the change anticipated to be exhibited in the life of a student. Selection of content, methodologies, and related variables is governed by the kind of trainee in view. Briefly, the objectives/product model underscores identifying the purpose of having systematically developed experiences that contribute towards producing certain capacities in a student. Derek Rowntree posits that, 'Curriculum can refer to the total structure of ideas and activities developed by educational institutions to meet the learning needs of students and to achieve *desired educational aims*' (Aggarwal 1996, 306 – italics mine). This indicates that whatever schools plan as part of their curriculum is governed by the intention of its developers to achieve a certain objective (outcome). Working from this perspective, curriculum designers consider examining current level of students' understanding and what is hoped for as a result of the teaching-learning process.

This model underlines the fact that educational activities should be purposefully designed and contributes towards anticipated change to be manifested in the life of a learner. It presupposes that training a novice should embrace equipping her/him to face the future or satisfy the expectations of her/his society. Curriculum developers should be astute in identifying appropriate resources (human and material) and design an effective system that allows growth to take place. In this manner, the product model is driven by an assumption that encourages working seriously towards achieving predetermined goal/objectives.

Most of the definitions assessed in section I, indicate that the formation of curriculum is purpose driven. It is contended that clear objectives and goals are set in a curriculum to inform what to accomplish and why. The goal-oriented nature of curriculum implies that most curricula tend to lean towards following the objectives model. This perception shapes the selection of courses, materials, teachers, and related variables in order to ensure that the lives of students are influenced or the aspired outcomes have been attained.

Kelly (2009, 67-70) reviews 'the earliest' advocates of objectives model (thoughts of Franklin Bobbitt, Werrett Chatters, Ralph Tyler and Benjamin Bloom are assessed briefly). He highlights that these educationists are dissatisfied with the lack of clarity and focus in identifying the purpose of teaching. Consequently, they proposed developing a 'kind of precise, scientific methods that had begun to yield dividends in other spheres of human activity and especially in industry' (Kelly 2009, 68). Basically, these educationists underscore the fact that the best way to evaluate educational accomplishments is identifying intended areas of change in advance and assessing students' behaviour in light of that. This motivated Tyler to develop a very popular principle in the history of curriculum development by identifying 'objectives, content or subject matter, methods or procedures and evaluation' (Kelly 2009, 20). In other words, his theories underlined the need for having an accurate, specific and clear objective that defines intended outcomes in terms of students' behaviour. Latter, Bloom proposed classifying educational objectives into three categories: 'the cognitive, the affective, and the psychomotor' (Kelly 2009, 69), all emphasize observing behavioural change in one way or the other. Whether this division is plausible or not is questioned by some authorities which will be discussed later on this thesis. At this juncture it would suffice to stress that all these theorists argue for the continual influence of the objectives model in curricular thinking.

As Kelly observes (2009, 95-96, cf. Sheehan 1986, 676 and Mckimm 2007, 13), the objectives model is not free from criticism. Mckimm notes that this model helps to focus on contents to be covered and assess what has been accomplished against the objectives and whether appropriate methods have been used and the desired outcome has been achieved. However, she admits that this approach confines teachers to specific objectives developed by curriculum designers. Kelly notes that it tends to be too much dogmatic focussing on a single path to reach the goal and limits freedom of teachers' and students' to respond to something unintended. He observes that this approach was adopted from a systematic approach conducive to an industrial setting and being used as essential tool in evaluating the behavioural change intended. He argues that the objectives model fails to address unintended effects of learning by being over-confident in predetermined outcomes.

Also, it assumes that 'it is legitimate to mould human beings, to modify their behaviour, according to certain clear-cut intentions without making any allowance for their own wishes, desires, or interests' (2009, 71). He asserts that this perception contradicts with

the notion of learners' personal freedom and the need to take part in the teaching-learning process if change is required. In other words, change is not something to be imposed but results from ones' own conviction. For Kelly, a curriculum designed with intended outcome and crafted by a technical person or group falls short of encouraging free interaction between teachers and learners since change occurs through persuasion.

3.2.3.2. Process model

The process model emphasizes on continual learning that takes place at each step of a learner's life. Unlike the objective model that determines learning outcomes in advance and attempts to direct everything towards achieving those results, the process model envisages that learning is a process that requires flexibility to allow students learn from activities provided at each step. Sheehan (1986, 674) describes the difference between product and process model in this manner: while in the product model 'learners may acquire knowledge as a product, that is, the results of thinking of others', whereas, in view of the process model, 'knowing is a process which involves them in developing their own useful strategies'. This discussion elucidates that in the former model learning requires recalling/memorizing information or imitating skills taught, whereas; in case of the latter, it requires students' participation, reflection and creative deduction.

Stenhouse (1975, 80-81) reflects similar perception in his categories of the process of education in four steps:

a) Training (skills acquisition)
b) Instruction (information acquisition)
c) Initiation (socialization and familiarization with social norms and values)
d) Induction (thinking and problem solving)

He argues that in the first two stages of learning students can acquire some skills or information and demonstrate their ability of recalling them by repeating what has been received. In his opinion, it is not difficult to evaluate learners' behaviour at this stage because they are only expected to demonstrate their progress by repeating skills or information. Conversely, in the last two stages students are expected to take part in the thinking process (analysis, synthesis, and deduction) and creating their own mechanisms to apply their lessons in a broader context of life. Stenhouse concludes that the product model of thinking applies to the first two stages because it is convenient to observe predetermined outcomes easily (as students master skills demonstrated and information

given). Whereas; the last two stages incline towards the process model of learning which does not rule out having outcomes necessarily. In this approach, students are expected to reflect, make choices, decide, and apply insights as they see fitting to their social environment and experiences. In other words, in the product model the teacher directs students towards the desired outcome. This model tends to be more teacher-centred in its approach to education. It depends too much on the creativity of teachers to help their students move along with the intended objectives. In the process model, a student 'is helped to develop skills to go out and explore the world. The learner has more control over, and responsibility for his/her own learning' (Sheehan 1986, 676). This implies that the student is not restricted to comply with a predetermined outcome. Rather, she/he takes active part in the educational process. The outcome in view in the process model is a result of participatory learning and knowledge formation according to Stenhouse. In fact, purposeless attempts contradict with our preferred definition of education mentioned earlier. Whether this approach recognises or prevents the process model will be discussed later.

Mckimm explains the process model as a system where learners are given opportunity to take part in the teaching-learning process. This coincides with what the Hadow Report, Board of Education (1931:75) contends, 'The curriculum is to be thought of in terms of activity and experience rather than of knowledge to be acquired and facts stored' (cited in Kelly 2009, 89). This report underlines that the process model as a whole does not underestimate having lucid objectives in educational process because the very nature of education demands being purposeful. The issue is identifying whether objectives should be treated as mere statements of outcomes, thus, are separate from the process; or have any connection with the progress.

Kelly envisages that the outcome and process are interdependent and inseparable. In his opinion, any attempt to develop educational curriculum must consider objectives as essential ingredient in a teaching-learning process. Therefore, it is untenable to demarcate between the process and the product in education. Along with that, the process model allows one 'to focus attention on developing the understanding of the pupil rather than on the 'delivery' of predetermined content' (Kelly 2009, 96). In other words, intended outcomes are not contradictory with activities undertaken at each step of education. Rather, they play complementary role in facilitating experiences that enhance students' learning. Furthermore, education is a lifelong process that requires active, transparent

and accountable interaction of both teachers and learners, in order to promote personal development. Thus, the outcomes should not be decided by an outsider in advance and inquire a student to comply with; rather, it should focus on empowering learners to understand a content critically and create knowledge logically. This model underlines that teachers need to be well equipped and sensitive to the needs, interests and learning styles of students in order to provide appropriate experience.

3.2.3.3. Reflection on models observed

From the brief analysis made so far, it can be deduced that education should be purpose driven. In other words, it should be managed with clear objectives that promote personal development and compatible with educational process. As mentioned earlier, these two models are examined due to their significance to this thesis. It is noted that they have their own strengths and weaknesses. For instance, the focus of product model on a meticulously defined, succinctly stated objectives and working hard to observe behavioural change can be viewed as its strength. As Rowntree observes (cited in Sheehan 1986, 673) having behavioural objectives 'facilitates communication of what is intended and therefore leads to more purposeful learning…helps with selection of structure and content of teaching…leads to more accurate methods of testing and evaluation'. Perhaps, the assumption that all outcomes can be specified beforehand, lack of flexibility to address issues that arise in the process, tendency to limit students' freedom and contribution to the educational process make this model subject to criticism.

Similarly, the process model is commendable in recognizing education as a lifelong process and learner as an individual capable to grow and respond to educational experiences. Also, its emphasis on students' participation and flexibility to promote learning from every step and means of education makes this view attractive. However, it seems uneasy to evaluate the progress of learners under process model because it does not rely on predetermined sets of objectives. Mckimm asserts (2007, 11):

> The process model depends a lot on the quality of the teacher and it can be more difficult to set standardized, valid and reliable assessments because performance is not being measured against stated objectives but against ideas and course content.

According to Mckimm, assessment mechanism in a process model is not similar with that of product model. Her discussion indicates that if teachers are creative they can facilitate methods that help to measure students' progress. Unlike the product model where

objectives are identified in advance and serve as tools to evaluate if intended outcomes are achieved, learners' development in the process model is evaluated by the extent they reflect, synthesize and create new ideas. As discussed earlier, this model does not underestimate developing and utilizing educational objectives. What is criticized by the proponents of the process model is relying upon objectives as an end by themselves. Areaya (2008, 8) asserts:

> The basic difference between the objectives and process model, therefore, is that the former centres on the 'end' (objectives) regardless of the process of implementation, whereas the later centres on the 'process' (the learner) to be decisive for whatever the end could be. Put it differently, the objective model of curriculum claims that the end can always be predetermined with certainty while the process model asserts that the end is always tentative and cannot be pre-determined with certainty in the forms of behavioural objectives.

Areaya notes that when carrying out an evaluation the product model tends to lean towards the conventional behavioural objectives. As mentioned above though this approach has its own strength in assisting to measure changes in acquiring knowledge and skills (remember and emulate), it seems less comprehensive to assess what lasting impact a given training has inculcated in the life of learners. Sheehan argues that in view of the process model Bloom's division of education fails to envisage the nature of learners. He discusses that though the humankind has diverse capacities, these features 'are closely intertwined at all times (1986, 676). That means that growth in one aspect affects the whole personality of a student. Hence, the approach to education should be selected in view of this integral nature of learners.

Having examined the strength and weaknesses of these models it seems essential to highlight a few implications. To begin with, using either of these models as a single approach to education fails short of meeting the complex educational needs. Some educational psychologists discuss that education flows from simple to complex (Aggarwal 1996). This complex nature of education requires providing strategies/models to enhance students' learning. Mckimm (2007, 12) argues that 'the best approach to curriculum design is to combine the best of both approaches according to student need, teacher experience and organizational structure and resources'.

Kelly recognizes the debate on the models assessed briefly. He suggests a slightly different position, perhaps a third option in curricular thinking that he calls the 'developmental model' (2009, 112). He proposes that the means as well as the end are

equally significant in the process of education. Hence, curriculum development should consider avoiding the extreme perceptions of leaning towards either of these poles. Instead, Kelly contends that whoever partakes in curriculum design and implementation should identify governing principles that enhance holistic development of students.

Kelly states the distinction between the product model and his developmental approach. While in the objectives model emphasis lies on the predetermined-behavioural outcome. The developmental model underscores identifying the 'underlying principles' and 'process of development' as a crucial emphasis of curriculum. He consolidates his point by making a contrast between animals' behaviour and that of man's. He argues that animals can demonstrate a behavioural change according to predetermined goal. Whereas, man does not change just because certain objectives are crafted there. Instead, humankind learns through principles that clearly state the kind of action required to make a certain progress. Kelly notes that defining everything in line with predetermined goal, the product model tends to be more dogmatic and might not have room for unintended learning. Conversely, the developmental model is open to the issues in the process and provides room for necessary adjustments.

Along with that the objectives model emphasizes on the behavioural change of students; whereas, the developmental model envisages development from a holistic perspective. Kelly sees development 'on all fronts' (2009, 103) as if one cannot exist without the other. He contends that this model goes beyond the objective model because it envisages human development in the right manner. Furthermore, he underlines that this model complies with the concept of personal freedom in a democratic society (which is a debatable subject within the Ethiopian context). To Kelly, the teaching-learning process is governed by the concept of 'ensuring the emancipation and empowerment of every individual' (2009, 104) that recognizes the right to grow, and take part in socio-educational processes.

Compared to the process model that is said to have struggled with a clear standard to assess students' progress and heavily dependent upon teachers' creativity (Mckimm 2007, 11), Kelly contends that the developmental approach does not rule out having a clearly stated objective. Rather, it perceives objectives as workable principles that facilitate developmental needs of learning. Hence, they serve as a standard to assess students' progress. He argues:

> In both the planning and the execution of an educational curriculum the major emphasis should be on its underlying principle and on the process of development it is setting out to promote, so that if it can be said to be concerned with products or outcomes, these will be defined in terms of intellectual development and cognitive functioning rather than in terms of quantities of knowledge absorbed or changes of behavioural performance (2009, 98).

Kelly views that this model attempts to create a milieu where students and teachers freely interact, partake in the teaching-learning process equally, and contribute mutually to the development of learners.

At this juncture, it seems appropriate to answer our initial question: should curricula be developed from resources available or outcomes desired? This question is directly related to the subject just discussed. From the way this question is structured it seems clear that the subject in view is the approach to curriculum development. Two alternatives are suggested in this question: developing curricula from resources available or outcomes desired. The former denotes using what is available to design a given curriculum. It can be argued that it is natural to use what is presently accessible in developing curricula. For instance, Areaya (2008, 39) observes that at the outset of twentieth century schools, 'had neither their own curriculum nor used Ethiopian languages as medium of instruction. French or English were used as medium of instruction as well as imported textbooks at all levels'.

Areaya admits that this approach is 'unsound and inimical to development', however, he elucidates that this approach was accepted because 'there were no other alternatives to try… even though there was an honest intention to Ethiopianize education' (2008, 41). In such a context where critical choices should be made one might be compelled to use resources available.

However, the issue is not using resources available; it is using the resources as a base for curriculum development. In this case, it can be contended even if there are compelling contextual issues like the one cited, the resources should be examined and utilized in light of the nature and definition of education, and consider the realities of curriculum formation and development discussed above. In other words, available resources should be tested if they are relevant to the community in view. If the subject in view is that of utilizing curriculum that one has access to and familiar with regardless of the context, time, nature of students and related issues; such approach is incompatible with what has been discussed. For instance, Wagaw (1979, 71) argues:

> Anyone who is acquainted with modern developments in secondary education cannot avoid being critical of the curriculum and materials of institutions in the academic secondary schools of Ethiopia…It is obvious that a secondary school curriculum which duplicates the curriculum of conservative academic secondary schools in English-speaking countries is not appropriate for us in Ethiopia.

Wagaw uses the habitual present tense form 'duplicates' to underline that imported curriculum was utilized for a significant period of time. This implies that there is a lack of sensitivity to the concept of curriculum and the needs of its stakeholders. In such a context, it can be posited that curriculum development should not merely rely upon resources available; but, work towards formulating a curriculum that addresses contextual realities.

In the case of the later ('desired outcome'), this approach has been examined under the product model above. It is argued that though this approach has a lot to commend, it has its own shortcomings that need to be improved. As Kelly has rightly contended this model emphasizes behavioural change without giving equal attention to educational needs in the process. This problem needs to be solved before using this model as a systematic foundation for curriculum formation and development. As has been discussed, an alternate position ('developmental model') is recommended because it treats the foundation, process and product aspects of curriculum in a more plausible way. Kelly admits that this model has been criticized by some (2009, 106-112). However, he maintains that it is still a more comprehensive approach than the ones highlighted earlier. Having said that, it should be emphasized that though the developmental model is considered as a better approach in curriculum formation and development, it is still subject to further examination in relation to the curriculum of Bible schools of the EKHC.

3.2.3.4. Issues from this research

There are few issues that need some consideration before making conclusions. To begin with, the focus of education should be clearly elucidated. Comparing Durkheim's and Dewey's perceptions, two approaches are examined above: focus on the individual's development and social integration (Areaya 2008, 1-2, Pring 2007, 27-28). Durkheim's perception of education as a social action has interesting element of truth. However, at times, Durkheim completely ignores the individual development aspect of education to solidify his stand for social aspect of education. Fox argues that Durkheim envisages 'Education as a social matter' and its purpose is not to mould the individual personally.

Rather, ‘it is to graft onto him an entirely new man’ that is ‘the social being’ (1956, 127). At times, it seems Durkheim’s over emphasis on the idea of society led him towards idolizing it. This has been a point of criticism and quite incompatible thinking with a Christian point of education that will be discussed later.

Contrary to Durkheim’s position, existentialists argue that ‘the individual will be the centre of all educational endeavours’ (Knight 1989, 83). Knight summarizes that existentialists are concerned with helping individuals to understand themselves: that she/he has the right to make choices, the freedom to make decisions and is responsible for the choices one makes. In this context, the teacher plays a ‘facilitator’s’ role to help his students explore their own answers for questions. Consequently, this demands a flexible curriculum that serves the ever expanding understanding of reality of an existentialist. As Knight well observes the fact that existentialists claim about ‘the uniqueness of each individual person, and the responsibility of each individual for making personal choices’ (1989, 87) appears a closer perception to what the Bible teaches about individuals. However, some essentials of existentialist thinking contradict the Christian philosophy of education that envisages, ‘reality is God-centred rather than human-centred, revelation is authoritative rather than experiential and relative, and values have been given by God rather than chosen by people’ (ibid.) Hence, the existentialist approach to education falls short of embracing core elements of Christian education and cannot be taken as a sole focus of education. In fact, there are some overlaps and it should be underscored that there are other schools that emphasize on individual as a focus of education. Existentialists are only mentioned by way of comparison.

Education should not merely focus on either of these two (the individual or the society). Rather, it is argued that education should make both its focus. In other words, education must recognize individuals and contribute towards their holistic development (Kelly 2009, 109) in order to prepare them for social responsibility. The developmental approach to education is considered plausible in this process because it embraces both the individual and societal development aspects in balance. As Kelly (2009, 104) rightly notes the developmental model envisages empowering individuals within the value system of ‘a democratic society’. He envisages a democratic society as a milieu where the identity, rights, and responsibilities are recognized by both individuals and the society.

Along with that, the developmental model aims at a holistic approach as opposed to a mere focus on ‘behavioural change’ as discussed in section two. Also, it underscores that

all stakeholders must take active part in the formation, development and implementation process of curriculum in order to identify the content, method and outcome jointly. Wagaw (1979, 69) and C. J. Marsh (1997, 8) note that the content and objectives of curriculum should emerge from the very community that is intended to get the service, and all stakeholders must take an active part in the whole process. Likewise, Cole observes that 'There are different responsible agents – some indirectly and others directly. The underlying principle being suggested is a need for dialogue among all concerned parties (2001, 36). Hence, selecting the outcome is a joint venture of all stakeholders that develops a sense of ownership. Dewey's summary of the purpose of education is not far from the point just made:

> The purpose of school education is to insure the continuance of education by organizing the powers that insure growth. The inclination to learn from life itself and to make the conditions of life such that all will learn in the process of living is the finest product of schooling (cited in Pring 2007, 49).

The idea of the participatory developmental concept of education is also reflected by Paulo Fereire (1993). In his book entitled *Pedagogy of the Oppressed,* Freire strongly argues against what he calls 'banking education' (1993, 54). He elucidates this concept as a system that considers teachers as all-knowing and givers of educational contents; whereas, students are considered as mere receiving objects. Fereire (1993, 53) contends that this system does not contribute to learning because in his opinion: 'Knowledge emerges only through invention and reinvention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other'.

To Freire, education is knowledge creation that can be undertaken individually as well as corporately. To make this possible, Freire proposes a 'dialogue' which he elucidates as an 'encounter between men, mediated by the world, in order to name the world' (1993, 69). This dialogue must be engaged with sense of equality, self-evaluation and mutual respect/trust. When this attitude is maintained teachers and students partake in problem-solving method of thinking that promotes mutual learning. Freire believes that this is the only approach to education that liberates both the oppressors and the oppressed. To Freire, the purpose of education is to set free both the oppressors and the oppressed. The former must be liberated from a selfish, materialistic, and oppressive ideology, whereas, the latter must be liberated from low self-image, fear of freedom, and imitating the oppressors when she/he gets the freedom. Freire views education as participatory and developmental which

is akin to what Kelly proposes as pinpointed above. However, both Kelly and Freire emphasize human development but give hardly enough consideration for the spiritual aspect of development which will be discussed later.

In addition to that, the concept of stakeholders' full participation alludes to another essential element in curriculum development – the entity that sets the standard. Both Kelly and Durkheim share a common perspective that the family, state, and society take equal part in training an individual. Kelly even posits that, 'education is a political activity' that serves as a 'device by which advanced society prepares its young for adult life in the society' (2009, 187). So, he seems supportive of the government taking part in overseeing the educational process.

Likewise, Durkheim envisages the state as a mobilizing power and 'guardian of individual development and individual interests' and argues for its intervention '…to ensure the equal distribution of this crucial social good, education, and prevent it from falling under the domination of any particular group or class' (Walford 1998, 28). This demonstrates that the wider stakeholders in general and the government in particular are responsible to the task of standardization. However, it should be noted that the notion of stakeholders' participation rules out an imposing type of authority from any entity including the state. This standard equally serves the needs of both the individual and the society as has been contended.

The participation of the family, state and society (including the church) in the educational process demonstrates that they are intentional, purpose-driven and working to achieve a certain outcome. As has been discussed, their expectation is not that of passively looking for a product. Rather, it is owning the whole process and taking active part in the process of education. Durkheim, Kelly and Freire echo this conclusion though they see this idea from different perspectives. To Durkheim, the outcome in view is social order; to Freire, the outcome is a liberated humankind and to Kelly, it is a holistically developed person within a democratic society. What they share in common is that the aforementioned stakeholders are investing in the whole process of education.

Furthermore, in light of what has been discussed how does that relate to the expectation of the church? Earlier, it is noted that this research underscores the need to have a theory that is participatory, and developmental. Also, it is observed that the developmental model with its emphasis on a holistic approach to education is more comprehensive theory than

the ones treated above. Now, the church expects any educational endeavour to be holistic and developmental. However, the idea of holistic development goes beyond what has been contended.

Knight notes that 'The nature, condition, and needs of the student provide the focal point for Christian educational philosophy' (1989, 191). He elucidates that a Christian philosophy of education envisages humankind as created by God and as the bearer of his image. This makes her/him a unique, rational, growing and responsible being. Knight also observes that the humankind 'rejected God and chose …to separate itself from the source of life; and, as a result, it became subject to death' (1989, 189). This resulted in separation from God, affected social life, and situated the human race in a hopeless condition that it is impossible to get out of, by mere human effort. Knight notes that once again God took the initiative to restore the lost humankind and provided a way that is culminated through the work of Christ. For Knight, the whole purpose of Christian education is restoring this lost relationship. This restoration includes the spiritual, social, physical and psychological aspects of man's life. The church envisages that such kind of restoration requires partnership of the family, the state and the whole society to take active part in the educational process. Knight summarizes that curriculum development and implementation should be sensitive to the redemptive, relational, and rational essence of Christian Education. So, the outcome, the church expects from its educational endeavour appears conceptually similar with the developmental model Kelly suggests. However, it is far beyond that in its essence because the redemptive aspect is not included in Kelly's work. In this context, the church values 'the individuality, uniqueness, and personal worth of each person' (Knight 1989, 193). However, it underscores that individuality should be exercised within the context of respect and responsibility to the society. This is where Knight is quite distant from the existentialists.

As discussed in Chapter 2, Wagaw and Areaya highlighted the role that the EOTC, Catholic and Protestant churches played in making education accessible to Ethiopians. They observe that the church has been engaged in education (traditional as well as modern) and played a vital role in producing working force to the nation besides raising ministers to Church services (Wagaw 1979, 11 and Areaya 2008, 35). In terms of expectation, the Ethiopian church shares the view Knight reflects about the nature of Christian education. This subject will be treated with further detail later in the body of this research.

In this section it is noted that education stands for a life-long process of imparting knowledge, character and skills intending to facilitate holistic development. Two philosophical roots are highlighted in this section: perennial and existentialist theory of education. Perennial theory underscores that students should be '…grounded in the classics and the traditions of the community, and charged with passing this on to a new generation of learners' (Tan 2006: 31). This theory emphasizes on transmitting the long standing truth/knowledge/tradition of a given society. It intends to facilitate conditions for students '…to know and internalize ideas and values which are universal and lasting' aiming at '…cultivating the students' reason and developing their intellectual powers' (Tan 2006:36). As discussed above, the social integration theory Durkheim and others adhere to reflects elements of perennial theory of education.

On the other hand, the existentialist approach to education that emphasizes on personal development of students falls under the progressivist philosophy of education. This theory contends that '…there are no universal and unchanging knowledge and values to be passed down through the generations, since knowledge and values are dependent on human experiences which are contingent' (Tan 2006:33). Thus, progressivists (including John Dewey) believe in developing student-centered curriculum that facilitates exposure to various disciplines of learning that empowers students with skills to solve multi-faceted problems that arise from their environment.

Along with that, there are elements of critical theory that reflects the influence of Marxist and postmodernist thinking in the field of education. As mentioned in chapter two, the curriculum during the monarchical period reflects western ideologies that served the interests of the elites who oppressed the poor and marginalized. Thus, successive regimes (the Communist and EPRDF governments) devised curriculum that tends to '…surface exploitative power relationships, and introduce reforms that will produce equality, fairness and justice' (ibid.). In the post-communist era (during the period of EPRDF government and after) curricular reform initiatives inclined towards responding to the questions of minority groups and '…the need to elevate the status of marginalized groups…'(ibid) that is one of the features of postmodernist philosophy of education.

As discussed in 3.2.3.4., these approaches are discussed in some details in relation to curriculum theories. Propositions of three theoreticians (Durkheim, Freire and Kelly) are reflected: social integration, participatory development and developmental theories of curriculum development are compared and contrasted. As will be discussed in chapter eight, the integral development theory of curriculum development is another approach

that facilitates providing education that is sensitive to the needs of individuals, as well as community integrally. In summary, this chapter contends that sound education aims at instilling intellectual, vocational and relational development in lives of students. Also, it attempts to define the concepts of education and curriculum and highlighted a few models of curriculum development. It is underscored that education is a lifelong process that focuses on the development of the individual within a context of society. Hence, curricular attempts must consider this aspect of education in balance. The models treated have not addressed the issue of development from a Christian view of education. Therefore, this thesis poses the following question for further investigation: What does a curriculum that is developmental entail to empower EKHC's Bible schools and the church? My next chapter attempts to explore this subject further.

CHAPTER 4 HISTORY OF THE BIBLE SCHOOL MOVEMENT

4.1 Introduction

In the previous chapter, the concept of education and curriculum development is discussed. In this chapter, this concept will be examined in light of the history of Bible schools. Most of the sources consulted in this section are from Europe and North America. The purpose of this assessment is to understand the impact of Western ideologies in the development and implementation of curricula for EKHC's Bible schools. This necessitates observing the roots and development of Bible schools.

The history of Bible schools traces its roots from the Evangelical Movement that took place in the 18th and 19th century. Providing an exhaustive background of this movement is beyond the scope of this chapter. A good treatment of the subject can be found in Brereton (1990, 39-54); McKinney (1977, 118-132), Turaki (1999, 11-15); Anthony and Benson (2003, 315-326); Ringenberg 2006, 145-182; Singh and Farr (2011, 49-52); Werner et al. (2010, 697-708); and Ott (2016, 118-122). However, essential elements of this movement are highlighted in the next section.

4.2 Historical background

Anthony and Benson assert that the 'Bible school movement that swept across North America in the nineteenth century had its impetus in Great Britain' (2003, 320). This period exhibits church revival movement that led to the emergence of *the modern missionary movement.* This movement initially started in England and Europe and later crossed over to North America. Turaki (1993, 3-5, see also McKinney 1997, 62-64[52]) notes that this movement is characterized by observing the Scripture as the final authority, holding interdenominational perception that focuses on reaching the world for God, active engagement in proclaiming the Gospel and social services. Bible schools were required to address the need for pastors, teachers, and cross-cultural missionaries. Next, I will examine two sources to show how the Evangelical Missionary Movement contributed to the development of Bible schools' movement.

Firstly, in his book entitled *Transforming Mission: Paradigm Shifts in Theology of Mission***,** David Bosch (1991, 262-291) observes three events that influenced history of

[52] McKinney observes that revivalists of the period identified four methods to curb the threats of growing liberal movements: 'emphasis on oral communication, the Bible conference, polemical literature, and the Bible colleges' (1997, 62).

missions: the Great Awakenings in America, the emergence of Methodism in England, and the Evangelical revival movement in the Anglican Church. Discussing the details of these events is beyond the scope of this section. My purpose is to highlight how these events (in general) and the Evangelical revival movement (in particular) contributed to the emergence and development of the Bible institutes' movement in the late 18th and early 19th century. Bosch summarizes distinct features of the Evangelical Revival Movement as follows.

4.2.1 Emphasis upon teaching and obeying the Scripture

Bosch notes that Jonathan Edward observed the gap between the objective and subjective poles of understanding believers reflected in the Christian life:

> Orthodoxy emphasized the objective criterion of what God had done and what the Bible taught; Pietist and separatist groups stressed the subjective criterion of personal spiritual experience. Edwards and the Awakening, however, combined the two principles; they knew that Scripture without experience was empty, and experience without Scripture blind (1991, 277).

This tension between judgements based on personal feelings and depending on Scriptural truth continues to divide generations to come. However, for now, it would suffice to stress that it stirred up the church to develop its own theology in the context of our discussion. It also served as a motivating factor for the church to engage itself in teaching the Scripture.

4.2.2 Emphasis upon the imminent return of Jesus Christ

Bosch comments that the basis for this conviction was Edward's eschatology that endorses postmillennialism as the best interpretation of texts that deal with last things. Proponents of this view call for self-examination, a renewal of spiritual life and an absolute commitment to preach the Gospel racing against time to bring salvation to as many people as possible. Those who were influenced by this teaching were known for, 'a burning seriousness with regard to the ultimate issues of life' that was motivated by 'a consuming passion for God's glory and the salvation of the lost, but also with an over-powering self-analysis (1991, 278). According to Bosch, the motivating factor either for personal sanctity, or corporate edification or passion to the lost stems from the conviction that this age is coming to an end and Christ will return soon.

4.2.3 Focus on the whole world as a mission field

This is a view that Methodists held and motivated them to travel from England to North America and later to the rest of the world to spread the Gospel. To John Wesley there is no difference between 'home' and 'foreign' mission because he believed that, 'The whole world' is his parish. Along with that, Wesleyans focussed on the 'salvation of souls' assuming that 'social change' follows this automatically. It is not a concurrent event in their perspective according to Bosch. Hence, urgency for global missions necessitated producing as many missionaries as possible that led to the establishment of Bible schools.

4.2.4 Touching and connecting people from various denominational boundaries

Bosch notes that this movement broke various boundaries and connected people around missions and theological education. Consequently, people from the Anglicans, Presbyterians, Lutherans and even from emerging churches were influenced by this movement (1991, 278-279). The writer focuses on the effects of the Enlightenment: elevating knowing everything through reason, demanding faith to justify itself through reason, and elevating individual freedom to choose whatever she/he likes, etc. was racing in parallel with the Evangelical Revival Movement that underscores faith in God, freedom under God's rule and reasoning under the authority of revelation. Bosch observes that 'Christianity did not disappear after the Enlightenment; on the contrary, it has since spread across the entire globe' (1991, 268). Ringenberg (2006, 155) observes that the Bible school movement emerged in response 'to the growth of liberal thought in American Protestantism in general and its colleges in particular'.

4.2.5 Resurgence of passion to be engaged in mission

Bosch explains that the Evangelical Revival Movement revitalized Christians' understanding and sense of responsibility for mission. This conviction resulted in the birth of mission societies. These societies were characterized by mobilizing and sending voluntary missionaries to various fields. According to Bosch:

> Those touched by the awakening were no longer willing to sit back and wait for the official churches to take the initiative. Rather, individual Christians, frequently belonging to different churches, banded together for the sake of world mission (1991, 280).

Their passion was motivated by the desire to see God glorified, people understood Christ's love and saved. This movement had significant influence in shaping the way theological education was undertaken to which we will turn later.

4.2.6 Focus on rethinking theology

Bosch argues that the Enlightenment emphasis upon reason as a means to solve every problem compelled Christianity to consider rethinking its theology. It is essential to identify where it is located in the whole discourse of rationality and how it integrates and even guides other disciplines of life. Bosch stresses the bond between missions and theology:

> Just as the church ceases to be church if it is not missionary, theology ceases to be theology if it loses its missionary character. The crucial question, then, is not simply or only or largely what church is or what mission is, it is also what theology is and is about …for theology, rightly understood, has no reason to exist other than critically to accompany the *mission Dei* (1991, 494).

In summary, Bosch contends that the Evangelical Missions Movement with its emphasis on the urgency of preaching the Gospel to the people of the world caused the emergence and development of Bible schools' movement.

Secondly, Ott describes that the 'spirit of the missionary movement of the nineteenth century was the driving force in the early days of the Bible school movement' (contributed to Singh & Farr 2011, 50). Continuing his discussion, he lists four distinct characteristics of Bible schools.

a) Raising ministers of the Gospel in an environment free from direct influence of secularism.

Ott argues that in the educational context that was dominated by seminaries and liberal institutes students were prone to be defiled by the liberal impact of the institutes. Hence, it is essential to have Christian institutes that prepare ministers with 'a conservative response to the forfeiture of main-line seminaries to theological liberalism between 1890 and 1930' (2011, 50).

b) Producing 'non-ordained' task force for missions.

Ott notes that originally Bible schools were established to prepare missionaries. This was a priority because of the new perspective the Evangelical Mission Movement instilled

and the demand for home as well as foreign missionaries. Sharing similar understanding Anthony and Benson observe that 'Many of these schools had the word missionary in their name' (2003, 321) and elucidate that this was a marker for their emphasis on training people for mission.

c) Equipping lay people for missions.

Ott observes that the training accessible via seminaries and universities was favourable for the privileged few students academically and economically. This is congruent with what McKinney observes that 'The faith mission movement inevitably involved the establishment of specific schools where workers could be trained' because 'the existing colleges and seminaries were inadequate in that requirements financially and academically were such as to prevent many from getting the needed training' (1997, 125-6). Those who had a lower educational opportunity and the poor needed the opportunity to upgrade their training. The Bible schools emerged in such context to 'provide missionary training for those who had no chance of receiving any theological training in the existing institutions, because they were not qualified and/or not wealthy enough to be accepted in them' (2011, 50). Likewise, Anthony and Benson (2003, 320) emphasize that these schools were intended to 'provide a biblical education for lay workers'.

d) Inculcating 'spiritual development' as an essential preparation for ministry.

Ott assumes that the context in which Bible schools emerged was dominated by the influence of the Enlightenment that promotes rationality at the expense of spirituality. In such a context, Bible schools were expected to provide a 'warm spiritual environment' where students learn from practical opportunities 'created by scheduling numerous prayer meetings and worship services through the week' (2011, 50).

Anthony and Benson identified an interesting feature that Bosch and Ott have not mentioned explicitly. This is making theological education accessible to every believer. This facilitated a way to women, those who were married with passion to serve as missionaries, and the poor. They assert that Bible schools were:

> Designed to afford the same specific preparation for direct missionary work, and to meet the wants of that large class, both men and women, who do not wish formal ministerial preparation, but an immediate equipment for usefulness as lay workers (2003, 321).

This demonstrates that though the primary focus of Bible schools was preparing women and men for missions, equipping the majority of church members for lay ministry was not neglected.

According to Bosch, Ott, Anthony and Benson, the Bible school movement emerged in a context where theological education was accessible to the elite who most often had the privilege to claim roles among the clergy. Along with that the ecclesial and educational context paid less attention to the laity, the poor and women were essential contributors to the growth and mission of the church if opportunities had been facilitated. Furthermore, there were a number of advanced initiatives that laid the foundation for the Bible school movement to prosper. Consequently, the Bible schools emerged at a very strategic time of church history to strengthen initiatives of the revival by addressing the need for equipping the laity and preparing missionaries for the home and foreign mission.

4.3 Emergence and development of Bible schools

Some sources claim that the Bible schools' movement initially started in Europe. Ott notes two countries of special significance in the history of Bible institutes. He observes that 'St. Chrischona in Basel, Switzerland, established in 1840 sometimes considered the first Bible school of this movement worldwide' (Singh & Farr 2011, 49). Along with that 'the East London Institute for Home and Foreign Missions, established in 1872' and 'the Pastors College, founded in London in the 1850s by Haddon Spurgeon'[53] epitomize Bible institutes' ministry in England. This movement reached North America in the late 19th century. According to Ott (in Singh & Farr 2011, 49-50), the early fruits of this movement include the New York Mission Training College (1883), Moody Bible Institute (1889), and Prairie Bible Institute in Canada (1888). This movement flourished in the United States and Canada. S. A. Witmer (Hakes 1964, 379 and Ott 1999, 70) asserts that it has grown from 'a single school in 1882 to 250 in 1963'. There is a consensus among writers on the sequential emergence of Bible schools. However, opinion varies when it comes to explaining the exact date(s) when a particular Bible school started its ministry. The following table lists diverse dates used by writers that exemplify this truth.

[53] Anthony and Benson 2003, 320, McKinney 1997, 66-67.

Table 3: Growth of Bible Schools

Institute	Benson & Anthony	Bernhard Ott	Witmer	History websites
East London Institute of Home and Foreign Missions	1872	1873	-	-
Pastors College of Spurgeon	1850s	1856	-	-
St. Chrischona Seminary for Preachers and Missionaries	-	1840	-	-
Moody Bible Institute	1873	1889	1886 also Enlow	1889 Encyclopaedia of Chicago
New York Missionary Training Institute	1882	1883	1882	1882 in Ringenberg 2006, 158
Prairie Bible Institute	-	1888	-	

Source: Singh & Far 2011, 49-50 and Benson & Anthony 2003, 320-321

The expansion of the Bible school movement was quite fast mainly due to two factors. Firstly, they were initiated with a definite purpose and passion. As stated earlier, Bible schools were the products of the revival movements, shaped by the sense of urgency of reaching the world with the Gospel. Secondly, the fact that they aim at serving the majority, the marginalized and the poor made them centres of attraction. Consequently, they exhibited rapid expansion all over the United States and Canada. Anthony and Benson note that it marked a wider acceptance and growth to the extent that, 'one hundred years later, five hundred Bible colleges were functioning' and had 'a profound impact on the face of' (2003, 321) the aforementioned states. Ralph Enlow notes that, 'Although many perceive that the movement has waned, conservative estimates suggest that as many as 1,000 Bible colleges and Bible institutes currently operate in North America, enrolling upwards of 100,000 students' (2015, 1).

Bruce L. Guenther devoted a chapter where he examined the contributions of the Mennonite churches to the emergence and development Bible schools in Western Canada. He notes that more than 140 Bible schools were established in Canada and they were able to train 'at least 200,000 people' (1993, 135). This demonstrates that the Bible school movement exhibited similar progress in Canada, in comparison to what was taking place in the United States. Guenther notes that this movement not only played a vital role in raising ministers to the churches, but also provided good access for Christian educational opportunities to the young generation whose parents were concerned by the ever-growing liberal influence of secular schools. The perspectives of two Bible schools' principals illustrate why the Bible schools became centres of attraction. Guenther observes that, 'Bible School training is a MUST for All Christian young people' within the context of Western Canada where the Mennonite Church strives to preserve its tradition and nurture its younger generation with Christian values. Also, Guenther (1993, 154) asserts, 'Where our public and high schools fail to offer any Christian training, a period of Bible instruction is indispensable. No young person who has such an opportunity can afford to miss out on this training'.

While the Bible schools were expanding and influencing the church 'as the most influential types of Christian school of the twentieth century' (Anthony and Benson 2003, 320), contextual factors exposed them to change. Ott observes that 'the Bible school model has become increasingly inadequate for the training for Christian ministry' (Singh & Farr 2011, 51). There are multiple factors that writers raise for the need to change. Firstly, the growth of high school education all over North America provided wider access to more qualified students who were high school graduates as opposed to admitting 'semiliterate' (Anthony and Benson 2003, 320) students at the initial stage of the movement. Secondly, with the growing quality of secular education students' desire to get further education increased and that necessitated acquiring recognized certificates/diplomas. This challenged Bible schools either to:

> Retain their distinctive and become a unique but respectable addition in the pattern of American education, or they must fit into one of the conventional categories and thus lose their identity and uniqueness (Hakes 1964, 381).

According to Ott, what made Bible schools unique was their focus on 'spiritual formation and community life' (Farr and Singh 2011, 51). Moreover, training single adults in a residential context for few years (one to three years) and offering certificates characterize

them at the initial stage. Later, this feature is changed by the idea of admitting students of diverse age and status. Furthermore, students' desire to acquire more qualifications (e.g. degrees) necessitated working on the quality and standard of Bible schools' education. Witmer notes:

> Leaders of the movement decided that the distinctive elements in Bible college education must be preserved at all costs and that academic recognition must be sought within the framework of specialized institutions (Hakes 1964, 381).

This raises a critical question: could the balance between the ministerial and academic aspect of Bible schools be sustained? How did the Bible schools demonstrate and manage this balance in their curriculum for theological education? This leads us to the subject that raises issues related to curricular matters.

4.4 Discussion on curriculum for theological education

Earlier it was mentioned that the Bible schools opened a new arena of theological education. After having the brief introduction one cannot stop asking: how do Bible schools view theological education? What did their curricula include to achieve this objective? Why did they choose the kind of approach for theological education in which they were engaged? In this section, we will reflect on the major debates on theological education in order to draw some implications to the curriculum of Bible schools of the EKHC.

4.4.1 Theological education – overriding debates and Bible schools

As mentioned earlier, Bible schools did not emerge in a vacuum. Hence, it seems essential to examine the overriding debates on theological education. I believe that a brief observation of the background helps to understand some of the paradigms/models that have a significant impact upon the subject in discussion.

Ott (2016, 33-83) highlights major contributors in the debate to reform theological education and gives significant attention to the works of H. Richard Niebuhr, Edward Farley, Max L. Stackhouse, David Kelsey, Robert Banks and Malcolm L. Warford. Next, Ott's discussion on their contribution is assessed briefly.

Firstly, Ott argues that Niebuhr's main contribution is his response to the question why theological schools exist. According to Niebuhr, theological institutes exist to serve the

purpose of the church with their specific emphasis on 'the entire mission of the church in society' (2016, 36). Niebuhr envisions that theological schools are more interested in preparing ministers for the complex tasks of pastoral office without paying significant attention to the equipping of all believers for the ministry. Hence, he urges theological schools to focus on the purpose, 'growth and the mission of the church' (Ott 2016, 36). In his opinion, this happens when theological institutes aim at 'bringing reflection, and criticism to bear on worship, preaching, teaching, and the care of souls' (2016, 38). He hopes that this approach solves the problem of providing disintegrated curricular materials and creates a unified opportunity for theological education.

Secondly, Ott notes that Farley reflects similar concern with that of Niebuhr when he envisages the disintegrated features of theological education. This is reflected in Farley's extensive examination of the history of theological education that led him to identifying four paradigms over the period: *monastic, scholastic, academic and professional* (Ott 2016, 38-39). According to Farley, genuine theological education takes place when an institute makes growth in understanding of God the central issue in the teaching learning process. He calls this central concept *theologia* that stands for a 'conscious reflection of belief that springs from and existential experience of faith and that leads to the knowledge of God' (Ott 2016, 39, and Banks 1999, 19). Farley observes that this central thought was properly handled during the monastic model where theological education was done within the context of a community setting of the early church. However, the focus changed with the emergence of the scholastic paradigm where universities demanded a scientific approach that requires 'comprehending, understanding, knowledge and a structured discipline of research and study' (Ott 2016, 41) from every student. Consequently, theology as reflection upon the revelation of God is replaced by the perception of theology as a philosophical subject to teach. With this diversion the centre of theological thinking shifted from God to man. Ott summarizes seven problems Farley envisages due to the shift in the centre of theological education (Ott 2016, 43-48).[54] Ott rightly observes that Farley's work tends to focus on the academic issues in western context paying no

[54] Ott states these as fragmentation of theology where 'the study of theology and the knowledge of God' (p. 44) is separated, the context of study and life is distanced, the authoritative Word of God is envisaged as mere document subject to historical criticism, curriculum for theological education which used to be viewed as a comprehensive whole is now compartmentalized to comply with the requirements of scientific inquiry, more emphasis is given to the theoretical aspect of theology thereby producing graduates who are poor in addressing practical issues, and focusing on professional development as opposed to helping the whole Christian community to live a 'life of faith in God more intensively and comprehensively' (p. 47). Consequently, this created two categories of believers: the clergy and laity in the church.

attention to the global context and concerns around theological education. Perhaps, one has to make light criticism at this point by observing Farley's work on the monastic paradigm (whose roots are the Middle East and North Africa). Besides this minor comment, Farley's observation on the concept of *theologia* and fragmentation of theological education has significant impact upon the current debate on theological education.

Thirdly, Ott notes that Stackhouse's contribution is related to the attempt to restore the place of religious reality to the right position (that was given secondary place ever since the Enlightenment). According to Ott, Stackhouse believes 'that religion makes a fundamental, objective difference in the real world' (Ott 2016, 50). Therefore, he calls for working on apologetics to restore its position. In his opinion, 'the primary challenge for theology and theological education is to contend and defend' this reality by providing strong evidence of religious truth, 'on the intellectual plane, regain ground that was lost in the Enlightenment: Religion is a first order reality' (ibid.). Similarly, Banks comments on Stackhouse's assessment on Farley and asserts:

> Church leaders should be able to articulate belief in God's truth and justice in a way that can be contextualized in every culture...Equipping ministers to undertake this is the primary goal and unifying feature of theological education (1999, 41).

Stackhouse's strong conviction in the authority of God's Word and persuasion for Christian apologetics in theological education is essential to face the challenges of what Ott mentions as the 'fragmentation of theology'.

Fourthly, Ott observes David Kelsey's two thought-provoking models of theological education (using the metaphors *'Athens and Berlin'*). Kelsey uses two essential terms (one from a Greek background – *paideia* and the other from a German background – *Wissenschaft*) to elucidate the two models (Kelsey 1993, 3-5). He defines the term *paideia* as 'a process of "culturing" the soul, schooling as "character formation" (Kelsey, 1993, 3).' According to Kelsey, the emphasis of theological education in this model is 'character formation.' Ott highlights that the term undergone through various usages over the years but preserved its main meaning (2016, 51). In the secular Greek setting it was used to elucidate the excellent quality, 'virtue', that good citizens are expected to reflect. Kelsey observes that this quality can be acquired by shaping the bodies through physical disciplines and souls of the young generation by 'the traditions and customs of ancient

Greece as conveyed by literature, they would emerge deeply shaped by those dispositions or habits, that is, virtue that make the good citizen' (Ott 2016, 51-52). This concept was adopted by the Christians of the early church and stands for the formation of a Christian character. Character formation or transformation of life is the goal of theological education. This requires a disciplined reflection upon 'revealed wisdom' of God and its relation to life as a Christian institute endeavours to build up 'the faith' of its students and their ministerial capacity (Ott 2016, 53). Ott underlines that learning takes place as both the teachers and students reflect upon the revealed wisdom in this context. In other words, it is an individual as well as a community effort that leads to the 'understanding of God' (Ott 2016, 54). In this context, teachers are expected to exhibit excellence in understanding 'the relevant texts and practices' and 'personal gift' to play the role of a facilitator in order to help the student that she/he 'may come to that combined self-knowledge and God-knowledge that is a "personal appropriation" of revealed wisdom' (Ott 2016, 53-54). Kelsey cautions that these two qualities of a teacher need to be managed in balance. Attempt to emphasize on either of them might lead towards providing mere information as education or 'slip into manipulation or therapy, technique tends to become dominant, and the substance by which the student was indirectly to be 'formed' gets lost' (Kelsey 1993, 9).

Kelsey's second term - *Wissenschaft* stands for the 'orderly, disciplined critical research' (1993, 5 and Ott 2016, 55) that characterizes the Berlin model of theological education. The goal of this method is enhancing the capacity of a student 'to do research…that aims to master the truth about whatever subject is studied…teaching not just the results of critical inquiry but also how to engage in critical inquiry so as to advance genuine knowledge' (Kelsey 1993, 6). Kelsey underscores that critical inquiry was an integral part of the classical paradigm ('Athens') with emphasis to 'testing what was studied for clarity, logical validity, and coherence' (ibid.). In the 'Athens' model, this testing 'begins with the assumption of the authority of certain texts...whose authoritative status could not itself be examined in an orderly, disciplined and critical way' (ibid.). In this context, the purpose of teaching is building up the capacity of learners to know God.

On the contrary, the Berlin paradigm introduces a radical change in understanding the concept of research that demands 'requiring justification of all alleged authorities or bases of truth' (Kelsey 1993, 6). Ott observes a serious challenge this perception caused on how theology was perceived. It affected the traditional assumption 'that theology has a

revealed and therefore normative text' (2016, 55). Consequently, theology's position, which once was considered as 'the queen of sciences' due to 'its base in divine revelation' (Kelsey 1993, 6) is now under question because of the demand the research university came up with – 'the freedom to judge even the Scriptures critically' (Ott 2016, 55). Kelsey (1993, 7 see Ott 2016, 55) notes that Schleiermacher emerges in such context with a critical proposal to relocate theology into the curriculum of the university. This required redefining theology as a subject that deals with historical development of some traditions and practices. Schleiermacher asserts that in theological education these traditions and practices are tested using the critical research methods. Therefore, theological education in the university setting targets on raising professionals who are competent in doing critical research by carefully collecting the necessary data, identifying theories and applying them 'to solve practical problems' (Edgar 2005, 3) in diverse fields of life. Edgar posits that in the 'Berlin' model:

> Theology was indeed an area of theoretical study rather than of personal development and that its practical function was the building up of the church, primarily through …ministerial training rather than spiritual formation (ibid.).

For Ott, preparing qualified ministers for the church has social significance in 'nurturing the health of the society as a whole' (2016, 57). In this context theological education is governed by the 'interest to discover as directly as possible the truth about the origin, effects, and essential nature of "Christian" phenomena' (Ott 2016, 57). The teacher and student(s) are co-researchers with mutual commitment to raise their 'ability to cultivate capacities for scholarly research' (Ott 2016, 58).

In summary, Ott pinpoints that Kelsey does not put forward a conclusion that 'the Athens' paradigm is better than 'the Berlin' model. Instead, he is proposing that these models are equally important and have played vital role in the history of Western theological education. He envisages that 'the church in every generation has strived for excellence in the given context of that day' (Ott 2016, 58) and believes that actual learning takes place 'where the Berlin road and the Athens road cross, that's where theological education happens' (ibid.). Likewise, Kelsey cautions that it is essential to keep the balance between raising people with the ability to do rigorous research and enhancing their professional skills in theological education. Emphasis on either of them might lead towards producing theoreticians who do not know how to put them into practice and vice-versa.

Fifthly, Ott (2016, 59-60) devotes a two-page summary of the intensive work Robert Banks undertook by assessing the major paradigms of theological education proposed by various writers[55]. As Ott rightly observes, Banks envisages that the models in view tend to give more emphasis on 'the cognitive' dimension of theological education. Banks puts forward an alternate approach that he calls 'missional' model. He defines this paradigm as, 'theological education that is wholly or partly field based, and that involves some measure of doing what is being studied' (1999, 142). Like the other models that have a historical background to develop and influence the way theological education is practised, this model traces its roots from the Bible and the practice of the early church. Banks assumes that the distinct feature of this model is that it:

> Places the main emphasis on theological *mission*, on hands-on *partnership* in ministry based on interpreting the tradition and reflecting on practice with a strong spiritual and communal dimensions (1999, 144).

In this approach, training takes place as teachers and students reflect upon the realities of the field with an intended purpose of 'acquiring cognitive, spiritual-moral, and practical obedience' (ibid.). Banks envisages that this approach addresses the issues of fragmentation of theological education properly and maintains the balance between theory and practice in theological education. Making a significant observation of the Bible (Jesus and Paul in particular) Banks' deduces that theological education targets on 'training in ministry not a preparation for ministry' (Ott 2016, 60). Ott appreciates Banks' effort to draw a model for theological education that is based on the Bible. However, he raises a crucial question: 'To what extent can a model for theological education be derived from the Bible?' (ibid.). Ott notes that Banks' focus on the 'explicit' texts of the Scripture left him with limited information. Along with looking for evidences from the explicit texts, Ott encourages looking for the implications of 'texts, terms, and topics' (2016, 143) in order to learn deeper lessons as to how to understand theological education.

Sixthly, Ott briefly mentions Brian Edgar's proposal: 'the Geneva' model. Edgar elucidates that this approach stands for:

[55] Banks summarizes the major debates under four main categories: the classical, vocational, dialectical and confessional models (1999, 143).

> A confessional approach to theological education the goal is to know God through the use of creeds and confessions, the means of grace and the general traditions that are utilized by a particular faith community (2005, 4).

Ott admits that Edgar's proposal is appealing. However, he questions whether or not this paradigm precisely offers 'a meaningful tool' (2016, 101) that helps to address the real issue on how to undertake theological education. Hence, he suggests that theological education should 'always have to answer the question of which ecclesiological or theological traditions it is shaped by, and in what ways it will serve these traditions' (2016, 102).

Finally, brief mention has to be made about two more paradigms that Darren Cronshaw proposes: 'the Auburn' and 'the New Delhi' models (2013, 11-13). With these models Cronshaw suggests doing theological education within one's own context and engaging with other worldviews. In his opinion, this approach helps to practise 'reflection in the midst of the action of ministry' (Cronshaw 2012, 5) and to develop spirituality that integrates reflection and action in balance (2012, 11).

As Ott rightly notes, the models highlighted so far shade significant light on how theological education has been understood and undertaken. However, they are not exhaustive by themselves.[56] In his article entitled *Holistic and Transformative: Beyond a Typological Approach to Theological Education,* Perry Shaw (2016) shares the concern Edgar and Ott raised and forwards the following areas of caution.

a) Do not focus on a single typology – such approach may result in more fragmentation.

Shaw notes that the very purpose of using various paradigms 'is not to create discrete categories, but to correct undue focus on one element and to emphasize the essential necessity of all facets in dialogue with one another' (Shaw 2016, 206-207). The interaction of the models is essential because the elements these models attempt to elucidate are deeply intertwined and need to be instilled in a person or community at the same time. Mere emphasis on a single one not only fails to recognize the complex nature

[56] Brian Edgar (2005, 5-6) identifies five limitations of these models: lacking accuracy, comprehensiveness, being geographically bound, targeting on western context, and failure to embrace elements of other models alongside.

of a learner, but also undermines the fact that genuine theological education by its very nature has to address the whole person.

b) Avoid assuming a Western based model to be applicable universally without consulting voices exhaustively.

Shaw posits that both Kelsey and Edgar consulted a Western, white, Protestant and male dominated sources (with an exception of the 'Jerusalem' model) and assume that 'the rest of the world should follow the West and be measured according to Western standards' (2016, 206). He contends that this approach that was developed in a context where the church had 'a level of power and influence in society' (ibid.) cannot be practical unless it interacts with the current realities of the West, East and South. Likewise, Linda Cannell (2006, 306) elucidates this concern quite sharply:

> A structure formalized in the medieval period, modified to suit the theological shifts of the Reformation, influenced by the scientific methodology of the Enlightenment, shaped by the German research university, deeply affected by modernity, and assumed to define true theological education today is likely not adequate for the challenges of contemporary culture and the education of Christians who have been shaped by that culture.

Consequently, Shaw encourages his readers to keep away from using what he calls 'descriptive models' as 'prescriptive norms'. To him, typologies that are used to elucidate a particular way of doing things should not be considered as norms to be practised everywhere and all the time.

c) Identify the purpose of theological education clearly and work accordingly.

After noting problems related to the usage of typologies, Shaw turns to an essential aspect of thinking about theological education. He asserts that any attempt to elucidate theological education should consider defining its purpose properly. Shaw appreciates Kelsey for his final analysis that underscores the prior goal of theological education is not producing ministers for the church 'or individual formation, but rather the development of an approach that allows theology to shape the faith community and engage meaningfully with society' (2016, 209). Shaw notes that this perception resembles with the 'missional' approach Robert Banks proposes and the logical deduction Rupen Das reaches. He restates Das' conclusion that envisages theological education:

> A process whereby we have "inputs" (the institutional elements of curriculum and administrative structures), that we hope will lead to desired "output" (graduates who have changed as a result of their studies), that in turn lead to positive "outcomes" (churches that are more faithful and effective in their missional calling), that result in "impact" on society. The goal is not so much personal formation or clerical preparation but Christian impact (ibid.).

From this observation, Shaw underscores that any attempt to do theological education should flow from one's conviction of who God is and comply with what He intends to accomplish through his church. In other words, the crucial responsibility of the church and theological institutes is to understand 'the missionary character of God' and taking part in 'the Trinitarian movement of being sent into the world' (2016:210, also in Cronshaw 2012, 6). Shaw further consolidates his argument by noting the declaration of the Lausanne Movement's Cape Town Commitment (2011, II.F.4), that asserts, "The mission of the Church on earth is to serve the mission of God, and the mission of theological education is to strengthen and accompany the mission of the Church." With this in mind, Shaw concludes that the models discussed so far should be integrated instead of attempt to use each of them separately. This is congruent with the conclusion Graham Cheesman reaches after examining paradigms of theological education: 'all five dimension should receive attention…to arrive at maturity' (cited in Ott 2016, 99).

To sum up this section, it is important to point out some observations. Banks assessment of the four models led him to the conclusion that they are 'too cognitive, too far removed from praxis. Even where character formation and preparation for ministry are the focus, it is assumed that these goals can be achieved cognitively' (Ott 2016, 60).[57] This is why he proposes 'the missional' model of theological education that underscores moving 'forward with the Bible' (Banks 1999, 81).

Ott identifies two approaches of theological education from Banks' analysis: 'to prepare students for a task without asking them to perform the task vocationally' and 'learning skills while doing, while functioning vocationally' (Ott 2016, 60). He elucidates two crucial terms ('education' and 'training') that throw significant light in understanding the two approaches of theological education just mentioned. In his opinion, education stands for rigorous academic endeavour that aims at 'the intellectual formation of the person'

[57] Shaw (2016:69) notes that 'Even courses that are reputedly "skill development", perhaps, requiring one or more practical assignments, are largely theoretical in nature.'

(2016, 88). It can take place in a location that does not require practical engagement in a certain job. Also, he defines 'training' as an initiative that aims at preparing a learner for a particular job. Then he deduces that the two aspects must be blended together in theological education. With this conclusion, Ott seems to agree with Banks who, 'argues for training in ministry not a preparation for ministry' (2016, 60). Having said that, it should be noted that Ott does not explicitly state whether or not the concept of 'education' embraces aspects of 'training' or vice-versa. Furthermore, though his attempt to describe the different connotations of the two terms is commendable, limiting the meaning of the concept of 'education' to the idea of mere 'intellectual formation' does not seem compatible with the way 'education' is defined in chapter two. John Dewey's view of the concept of education clarifies this a little more. Dewey asserts:

> Education is not a preparation for life, rather it is the living. Education is the process of living through a continuous reconstruction of experiences. It is the development of all those capacities in the individual which will enable him to control his environment and fulfil his possibilities (cited in https://sol.du.ac.in/solsite p.2).

In this context, Dewey envisages the 'capacities' as formation of knowledge, skill and attitude in a person. Dewey's view of education as 'a process' that requires 'a continuous reconstruction of experiences' is reflected in Ott's analysis of 'adult (lifelong) education' (2016, 110-114). Perhaps, Ott's observation of the limitations of the 'formal, non-formal and informal' (2016, 89-90) theories of education and call to integrate elements of all these in theological education seems addressing the question of comprehensiveness indirectly. As Cheesman (2004), Shaw (2012) and Ott (2016) explicitly posited the models of theological education should be integrated to address the nature of a learner as well as relationship between theory and practice comprehensively.

4.4.2 Impact of models of theological education in the formation and development of Bible schools' curriculum

Having examined the debates on theological education, it seems appropriate to explore the characteristics of Bible schools at the initial and subsequent stages. Witmer categorizes Bible institutes as 'nonconventional' and seminaries as 'conventional' institutes (Hakes 1964, 379-390). In his opinion, conventional seminaries tend to be more academic and focus on training limited number of students who were claiming roles as members of the clergy in churches. Consequently, they 'fell far short of preparing enough workers for the vast frontiers of human need at home and abroad' (1964, 380, and

McKinney 1997, 127). On the other hand, Bible colleges were different from seminaries because they emerged 'in response to Christian compassion for human need and for the practical purpose of implementing the Great Commission' (Hakes 1964, 380). This required training as many voluntary people as possible to address the need. This demonstrates that the number and composition of students and curricular focus under the two programmes appear to be slightly different.

Anthony and Benson describe Bible schools:

> Institutions less technical and elaborate than the ordinary theological seminary, and designed to afford the same specific preparation for direct missionary work, and to meet the wants of that large class, both men and women, who do not wish formal ministerial preparation, but an immediate equipment for usefulness as lay workers (2003, 321).

Like Witmer, Anthony and Benson observe that both institutes resemble in their attempt to prepare missionaries. However, they note clearly that there is slight divergence between the two institutes: while Bible schools are 'less technical and elaborate', the seminaries are quite technical and sophisticated in their approach to theological education.

Based on this assumption, some have contended that Bible schools provided poor quality education that does not prepare people for the task intended. According to Enlow (2015, 2), this contention does not seem plausible:

> A variety of student outcomes research has consistently disproven the perception that Bible colleges are academically inferior to the other Christian and secular higher education sectors. Bible college graduates consistently gain admission to and excel in advanced degree studies.

Enlow argues that the issue is not a matter of reflecting an inferior quality. Rather, it is of choosing a different approach. In his opinion, Bible schools deliberately focussed on spiritual formation, ministry skill development, and commitment to the Scripture and motivating believers to preach the gospel. Whereas, the seminaries as well as secular institutes adopted 'the curricular conventions' and 'were rooted in scholastic European and colonial notions of intellectual breadth and liberal education' (2015, 1).

Witmer agrees with what Enlow proposes, underlining the fact that focussing on the laity and attempting to train many volunteers does not rule out academic preparation and acquiring excellence in skill development. Witmer observes:

> It has been demonstrated in a number of institutions that spiritual life and scholastic standards are not antithetical. The best in intellectual achievement goes hand in hand with the excellence that befits all endeavour in the name of Christ and for His honour (cited in Hakes 1964, 382).

This elucidates that Bible schools intended to offer a good quality training that builds up both the academic and spiritual aspects of students' life. With this general understanding in the background, Witmer pinpoints that Bible schools:

> Were concerned primarily with equipping dedicated young people with the essential knowledge of God's Word and the practical skills necessary to become effective Christian witnesses in home visitation, city mission work, Sunday school teaching, and foreign missionary service (cited in Hakes 1964, 380-381).

Similar to Enlow, Witmer identifies distinct purposes that seminaries and Bible schools were intended to address – equipping the clergy and laity for the ministry respectively. Witmer notes that these institutes not only address different purposes, but also serve various students of different educational background. He asserts that, 'The great majority of students in the early days were admitted without high school preparation' (Hakes 1964, 381). The case of Spurgeon's college (one of the early Bible schools) epitomizes this quite clearly. Anthony and Benson observe that this institute was intended:

> For dedicated and devout young men who had been preaching for less than two years, but who had not had adequate opportunities for schooling or sufficient money to make up their educational deficiencies. He accepted even the semiliterate and the indigent (2003, 320.).

At this period of the movement, it should be noted that the purpose of Bible schools was to make theological education accessible to the majority (the poor, marginalized, and less privileged) and produce more workers for local and global service. It seems thorough and consistent curriculum was just in the process of developing. This lack of consistent standard in students' admission creates a question in the mind of a reader as to how the quality issue had been treated at that stage – which the next few paragraphs attempt to examine.

In a book entitled, *Training God's Army: The American Bible School, 1880-1940*, Virginia Lieson Brereton describes why this appearing inconsistency happened and how it was corrected. She observes three stages in the Bible school movement (1990, 82). At the initial phase ('stage one' that lasted from 1892 - 1915), Bible schools had a few teachers (mainly part-timers), students, and no strong sense of a fixed time to complete

their training. Along with that, Bible schools did not have their own properties and strong base of support. At this stage, students were expected to exhibit basic skills in grammar, holy life, giftedness and total commitment to the ministry. The reason behind this assumption is the fact that there were students who did not have the privilege to come up with high school experience. The early Bible schools' leaders observed this need and decided to admit such students with a condition to provide basic general education to fill the gap. Speaking about the quality of early Bible schools, Brereton argues that passion, piety, and practical experience were valued more than their academic achievements. However, teachers are expected to excel in all dimensions as Brereton (1990, 81) states:

> The ideal instruction is given, not mainly by beginners, however talented, nor by those retired from all active affairs, nor by men immersed in books and out of touch with life. The highest instruction is given by those who are themselves thinkers and leaders in the lines of which they teach. The true teacher…is one who is himself in active life, is doing the things which he teaches and living in the world of men and as well as of books. The teacher who develops power as well as knowledge in the pupil must be one who is a centre of power.

At the second phase (1915 - 1939), Brereton observes a significant development of the standard of Bible schools. She notes that the time to complete training was fixed (3-4 years), areas of specialization were identified (such as Bible, music, missions, and Christian education), and full-time teachers were given responsibilities, and Bible schools started acquiring properties (such as buildings, printing shops and the like).

The third phase (1940 – present), Brereton envisages as a period of establishment and 'academic stability' (ibid.). This stage is characterized by a clearly defined admission and exit policy, the emergence of degree granting Bible colleges, expanding properties (such as libraries), charging tuition from students and accrediting programmes. According to Brereton, each phase required minor adjustments to address the need within the limits of contextual factors. At the initial stage, students being admitted were believers who had no formal training but were already engaged in preaching the gospel. However, as the movement grew and matured, the standard of Bible schools became stronger and consistent under the supervision of 'the Accrediting Association of Bible colleges, which was established in 1947' (Hakes 1964, 381). This organization allowed the Bible schools to preserve their purpose and maintain good academic standard in the areas of 'admissions, faculty preparation, curriculum, and library' (ibid.). Consequently, most of the Bible schools were recognized by the Education Offices of the United States and Canada. Evidence consulted so far demonstrate that the development of Bible schools'

curriculum is influenced by the social, educational, and religious context of the 19th and 20th centuries.

In his book entitled, *Equipping for Service: A Historical Account of the Bible College Movement in North America,* Larry J. McKinney states this quite clearly. He notes that the context where the Bible school movement emerged was from the evangelical Christianity in North America. According to McKinney, the years between 1875 -1900 marks a period of change where secularization eroded various colleges and the authority of the Bible was questioned by liberal thinkers who advocated a subjective-empirical method of interpretation as opposed to the view that considers the Bible as the infallible revelation. Furthermore, the socio-economic changes of the day introduced industrialization to the then established farming community. The influx of immigrants from Europe and Africa introduced diverse cultural influences as well as several challenges such as lawlessness, a shortage of housing and an ideological conflict with the existing conservative Protestant culture. Moreover, 'the social gospel movement' introduced another challenge to the church. Its adherents envisaged that 'sin is selfishness' and the remedy is maintaining healthy social relationships and environmental change. They undermine the need for the transformation of the heart via the redemptive power of the gospel. On the other hand, conservatives believed and taught that the heart of social problem is the problem of the human heart that can only be solved through redemption. In their opinion, social transformation naturally flows if genuine work in the heart of man is done. Conservative believers and churches were compelled to respond to such challenges. According to Frank E. Gaebelein:

> The evangelical revivals of the nineteenth century created both a thirst for knowledge and a demand for trained laymen. The awakening of the church to its world-wide mission called for many more missionary recruits than seminaries were producing…Furthermore, the reaction to rationalism in denominational colleges and seminaries called for schools that were unquestionably evangelical. It is not coincidence that the Bible institute movement grew up during this period (1997, 31).

From the brief observation made so far, it can be deduced that the Bible school movement emerged as a result of three compelling factors. These can be restated as the influence from the socio-religious context, the failure of seminaries to respond to the pressing challenges the church was facing, and the sensitivity of the church to global missions. The sources consulted above confirm that the curriculum of Bible schools was shaped by these issues and accomplished a lot by addressing the need to equip the laity for ministry.

At this juncture, it seems appropriate to compare and contrast the Bible schools' approach (a model of theological education itself) with the key paradigms of theological education highlighted earlier. To begin with, it should be underscored that the primary focus of Bible schools was to equip 'people with the essential knowledge of God's Word' and 'the practical skills necessary to become effective Christian witnesses' (Hakes 1964, 380). It was the conviction of most leaders of the movement that 'intellectual knowledge should never be valued above spiritual illumination because one can never acquire the most important knowledge apart from instruction by the Spirit of God' thus, the whole curricular components were 'designed to produce holy students as well as students who were knowledgeable about holy things' (Ringenberg 2006, 161). Ringerberg's comparison between the 'intellectual knowledge' and 'spiritual illumination' should be understood with the context in view where the conventional seminaries and schools of liberal arts were criticised for becoming more liberal (elevating reason over the Word of God). As Witmer states clearly, knowledge that is essential to the leaders of Bible schools comes from God's Word, and whatever training gained from this source demands a practical response. According to F. W. Farr of the Nyack Bible Institute:

> It is best to know and to do, but it is better to do without knowing than to know without doing…In order that we may know and we must be taught and trained…Teaching imparts knowledge and fills the mind. Training imparts skill and shapes habits (Ringenberg 2006, 162).

It is within this context that the Bible schools' curriculum was formulated and developed mainly focussing on both character formation and developing ministry skills (Hakes 1964, Ott 2016, and Ringenberg 2006).

In view of the models of theological education discussed earlier, there are few observations that can be made by way of comparison. At the outset, it should be noted that the Bible school model reflects Farley's call for 'understanding God' by reflecting upon his revelation. This is exactly similar to what Witmer calls, 'knowledge' that comes from God's Word. Likewise, it resonates with Kelsey's understanding on 'Character formation'. In other words, the goal of the Bible schools' curriculum is helping the student(s) to reflect upon divine revelation and understand this God of the Bible. This understanding is not somewhat static, rather it is an active inner force that has the potential to transform one's life.

Furthermore, the Bible schools' curriculum seems clear as to why such knowledge and related life is necessary - people who claim having such progress are expected to manifest this quality as they are engaged in ministry. From the observation made above, the scope of ministry includes active engagement in Christian education and missions. At times, the emphasis seems to have been given to global mission, however, a strong argument can be made that evangelizing people at home is equally important.

In summary, being compelled to respond to the contextual pressures the Bible school movement tends to focus on character formation and ministry skills development. The focus of its whole endeavour on the formation of an individual epitomizes this fact. As Shaw (2014, 94-104) clearly observes, compartmentalizing theological education as character formation, skill development, informing or knowledge misses the nature of man and cannot embrace the whole aspect of education discussed in Chapter 3. Therefore, theological institutes need to develop an integrative approach that facilitates 'a close interaction between intellectual excellence, heart transformation and practical application' (Shaw 2013). By and large, the history of the Bible schools confirms that this integrative aspect of training was at the heart of the curriculum.

I understand the relationship between the Bible school movement in western countries and the Bible schools of Ethiopian Kale Heywet Church is somewhat complex. Discussing this subject in detail is beyond the scope of this chapter. However, it seems essential to highlight a few remarks. To begin with, the Bible school movement in various western countries emerged within the historical context of colonial relationships, advancement in industrialization, and ongoing spiritual renewal. Thus, it was a period of migration and exploration that paved a way for Christians to move from Europe to North America. These migrant Christians came from different denominational backgrounds such as Methodists, Mennonites, Presbyterians, Baptists and Lutherans. What they all share in common is that they came up with their own religious convictions and determined to preserve them wherever they settled. This in fact, introduced institutions that hold the name 'Bible school or college' but serve different purposes: sustaining the teaching of each denomination using diverse curriculum. Taking a case from the Canadian context, Guenther (1993, 153) notes that though they had 'some differences in emphasis and approach…' they had some common 'characteristics and objectives'. It is more likely, these divergences stem from the various social, political and religious impacts of the context where the Bible School Movement emerged.

When we observe the curriculum development, the founders of Bible schools developed a curriculum that aimed at facilitating the training of lay workers who serve as missionaries in the foreign fields. Evidences indicate that the curriculum was effective in addressing this need at the initial stage. This approach was adopted from the first Bible schools in Europe as mentioned above. As Ott (2016, 119) observes though the Bible school movement started in Europe initially, later American missionaries were sent back to Europe and influenced the continent 'especially in German - speaking Europe'. This makes the curricular thinking quite complex because it amalgamates cross-cultural impact of European as well as North American traditions. Ott notes that in its feature Bible schools' curriculum tended to be practice oriented by the way it cultivates family spirit among school community, facilitates internships, and missionary activities. However, its pedagogical emphasis indicates that Bible schools tend to focus on theoretical approach that is 'less critical, academic, and analytic' (Ott 2016, 121) compared to the method universities were using.

Along with that, it is noted that the founders of SIM were graduates of the initial Bible schools. When they came to Ethiopia, they faced an established curriculum of the EOC and anti-colonial mindset that required wisdom to develop a curriculum that responds to these contextual realities. It seems this is the reason why the Bible School movement struggled to sustain the vision of its founders when it comes to the nature of curriculum. The tension between sustaining the intention of its founders and succumbing to the pressures of the seminary or university models of curriculum is part of this complex nature of Bible school's curriculum. The temptation to focus on the theoretical approach or the practical aspect is another indicator of the complex nature of Bible school's curriculum. In chapter eight, this research proposes a more plausible approach to curricular thinking in response to this complexity. Next, I will explore how this movement extended to Ethiopia.

CHAPTER 5 CURRICULAR PRACTICES OF THE SIM/EKHC

5.1 Introduction

In Chapter 3, I analysed some of the key theories that govern the development of a given curriculum. At its conclusion, I proposed my working definition of curriculum in light of the literature review. In my opinion, curriculum can be defined as, *all experiences that schools design to make the teaching – learning process effective using various methods of delivery. This includes facilitating the interaction of school, home and community to play an active part in the teaching-learning process.* This working definition will be used as a lens to look at the curricular practices of SIM/EKHC.

In chapter 1.2 and 1.3, the historical development of the EKHC as a church and its Bible schools is surveyed. In this chapter I will emphasize the role SIM/EKHC played in developing the curriculum for theological education (in general) and the formation, development and implementation of EKHC's Bible schools' curriculum (in particular). An attempt will be made to investigate the role SIM missionaries played in introducing Bible schools' ministry and curriculum development with a particular reference to the assumptions or theories that shaped and sustained the development and implementation of Bible schools' curriculum. Mainly, the work undertaken between 1950 and 2017 is examined exploring the literature, proceedings and archival resources related to this period.

5.2 Historical Development

The formation and development of EKHC's Bible schools' curriculum can be discussed under two major periods: years when SIM missionaries were in charge of the curriculum development (1947–1977)[58] and years that EKHC took over this responsibility (1978–2019).

5.2.1 The role of SIM in developing Bible school's curriculum (1947–1977)

Earlier in 1.3, it is mentioned that SIM missionaries laid a good foundation by starting Bible classes for non-formal training wherever they established stations. These programmes served as opportunities for teaching basic Christian doctrines and providing

[58] According to an official letter from KHC's Head Office to Bobitcho Kale Heywet Church office written in May 1990, EKHC claimed oversight of Bible schools' curriculum since 1977 (Tekle Woldegiorgis, May 1990).

literacy classes. It functioned as a source of students when Bible schools were inaugurated in 1947. During their ministry in the pre-Italian invasion[59] (1928-1935), SIM missionaries held a council that decided on a major direction to be followed in the years to come. As Cotterell (1973, 70-71) states:

> We believe that most of the training for evangelists should come from the assembly of God's children. Afterwards, when the church is established, we believe that if a Bible Training Institute for evangelists is decided upon, that it should come from the native church itself, and not as an extraneous development…yet we do believe that a truer, more evangelical teaching can be developed in the assembly, rather than with the seminary idea, with its almost inevitable exaltation of wisdom.

According to Cotterell, it was SIM's conviction that the initiative to start any kind of programme should emerge from the church. In other words, this council ruled out that the mission should not impose any alien thinking and practice. Cotterell notes that this council based its decision comparing two assumptions (the 'evangelical teaching' and 'seminary idea') as competing models of ministerial training. As discussed in 1.3. and Chapter 4, they favoured the path adopted by the Bible school movement that also traces its roots from the Evangelical mission movement. This implies that the assumptions that this movement based its tenets overshadowed Bible schools' formation and development. For instance, SIM missionaries followed a ministry philosophy that underlines the Bible as the sole textbook, a Christo-centric understanding of the Scripture, and the conversion and separation of believers as a primary purpose of the teaching-learning endeavour (Fargher 1996, 176-177). This assumption is similar to what Bosch (1991, 262-291), Ott (in Singh & Farr 2011, 50), and Turaki (1993, 3-4) discuss as essential features of the Evangelical Mission Movement. Hence, this gives a clue whether SIM's perception of ministerial training was influenced by a certain assumption or not.

Moreover, the education policy of SIM written in 1951 and revised in 1953 states that the objectives of SIM's all training initiatives is to teach those churches to:

> Govern themselves in accordance with God's Word, give of their means for their own support and extension and multiply, i.e., to equip them to propagate their faith to all strata of society in their nation.[60]

[59] According to some sources, the Italian occupied Ethiopia for five years (1935-1942). However, they could not establish an official government due to ongoing resistance from the Ethiopian patriots.
[60] SIM Ethiopia Station Records, SIM Ethiopia Education Policy, Training Policy of the SIM in Ethiopia, ME 1#155 East Africa Council Minutes 1948 – 1960, 8-12 June 1959, p. 1.

This objective points out three essential areas of emphasis: to equip the church to become self-governing, supporting and propagating. The phrases utilized here are literally similar with what Eshete (2005, 161) notes about the assumption behind SIM's training policy:

> The principles the SIM applied to the local church, often summarized as the "The Three Self" (self-propagating, self-supporting and self-governing) helped initiate the beginning of independent congregations that basically had to rely on local leadership and resources to grow.

Unlike Fargher who doubts if SIM based its ministry on a distinct theory/model or not, Eshete affirms that SIM's ministry strategy was based on the principles of Henry Venn, and Rufus Anderson. This model encourages raising indigenous church leaders and resources to support the ministry of the church.

In this period, SIM missionaries stayed over thirty years without major pressure to leave the country. Also, the burden to explore target groups and station building is over because much had been done in the previous years. It seems SIM missionaries got a favourable time to contribute something that has a lasting value in the life of the fast growing church. Cotterell (1973, 118 – 121) and Sedoro (2010, 16-21) note that missionaries observed the desperate need of the emerging churches for elders, pastors, evangelists and other ministers. According to Sedoro (2010, 18), they began to strengthen providing non-formal training programme focussing on equipping church leaders selected from different districts. Some have contested that SIM's philosophy of raising none professional ministerial force delayed the emergence of a formal Bible school (Fargher 1996, 198). Perhaps, contextual pressures compelled them to consider addressing this pressing need. Gradually, they discussed as to how to adequately respond to the training needs of the churches.

Fargher (1996, 198-201) points out that some among SIM community inclined to the idea of beginning a centralized Bible institute. However, this idea was not favoured by the Ethiopian staff until 1944 because they were not established in their respective stations at this stage. According to a minute recorded on 20 July 1945, starting Bible schools became a strategic ministry for SIM Ethiopia leaders. Then, they decided to organize an office that provides oversight and support to the work of Bible schools (Fargher1996, 264). Followed by this decision, SIM started what they called 'Christian Training Institute' (CTI) in Addis Ababa. As highlighted in Chapter 1, CTI observed a good beginning as a

centre for preparing the young generation for ministry.[61] However, it did not last longer because of some incompatibilities later noted by SIM leaders (see chapter 1.3.2). This led to a remarkable direction that governed SIM's role for the coming several years – beginning Bible schools. Fargher (1996, 293) argues that the need for training ministers for the growing churches was 'obvious to the missionaries but not so obvious to the local people. Thus, Bible schools were often opened before the people were persuaded of their value.' This implies that at the initial stage the participation of local people was minimal (if not none) and SIM carried most of the responsibilities of developing and implementing the curriculum. It is within this backdrop that the first three Bible schools were launched in Wolaitta – Sodo (1947), Hadiya – Bobitcho (1949) and Gedeo-Dilla (1952) respectively (Cotterell 1973, 118 and Fargher 1996, 294). These schools played a pivotal role in the life of the EKHC and are pinnacles of SIM's contribution to the growth of this church as highlighted in Chapter 1. Next, curricular initiatives undertaken to strengthen the work of these Bible schools will be discussed.

5.2.2 Curriculum administration system

Records from SIM archive point out that there was a Bible School ministry coordinating office at the SIM headquarters. In a letter written on March 13, 1972, SIM's Bible schools' ministry coordinator notes, 'the Bible school work as it does appear to me to be an absolutely vital part of our ministry in Ethiopia at this time. We have more than 1200 students in our various Bible schools which are now operating at three levels'.[62] This office was in charge of curriculum development, providing oversight, financial support and materials. Archival sources confirm that there was a centralised curriculum. A request forwarded by one of the missionaries to the office of Bible school coordinator asserts, 'we realize the success of the work will mostly depend upon it [Bible school]. Will you please, send the new Bible school curriculum?' The conversation concludes informing that the requested curriculum was enclosed.[63] Altogether there were eight Bible schools using this curriculum at this particular period (Fargher 1996, 298-299). Subsequent correspondence, confirm that SIM had curricula for three kinds of programmes

[61]SIM archive: Addis Ababa CTI 195-57 SR-36 SIM Ethiopia Station Records, SIM Ethiopia Records Disc 1, Addis Ababa Christian Training Institute 1951-57 SR-36, 10 March 1952, p. 2.

[62] SIM Ethiopia Station Records, SIM Ethiopia Records Disc 1, Agaro Bible School C. 1972 SR- 36 File 28A F. Peter Cotterell to Rod Johnson, March 13, 1972, p. 9.

[63] SIM Ethiopia Station Records, SIM Ethiopia Records Disc 2, Bonga Bible School 1972-1975 SR-37, File 9, Alex Fellows to F. Peter Cotterell, August 3, 1971, p. 6.

(Foundational/basic, ordinary and advanced level Bible schools). These programmes admit students who were illiterate (with no schooling exposure), semi-literate (who attended grade 1 to 4) and literate (who are grade 4-5 and above).

Upon completion from these programmes, official certificate is granted to the students. Interestingly, SIM designed a scheme that encourages the church taking lower level programmes as a condition to upgrade the upper level ones. As Fargher (1996, 177) notes, SIM requires the church to take part in supporting students during and after training. This is suggested as the strategy of SIM to cultivate a sense of ownership in the church.

SIM's curriculum endorses the use of vernacular languages at the initial stage. However this direction was discouraged by an official edict issued by Haile Selassie's government[64] in 1950. Ever since, Amharic became the language of instruction (Sedoro 2010, 18-19). Eshete (2005, 158) suggests that there are two motivating factors that led to this edict: the first one is Haile Selassie's desire to promote his Amharization policy to promote a national unity. Secondly, it was proclaimed to subside the pressure from the established church that uses *Ge'ez* for liturgical purposes all over the country. Irrespective of what position people may hold, the use of Amharic as a medium of instruction contributed to the unity of the EKHC. What is still contested is its impact upon the development and implementation of the Bible schools' curriculum. Sedoro observes that this change in the medium of instruction affected both the teachers and students equally. Neither the missionaries nor most of the students from southern Ethiopia knew Amharic. Fargher (1996, 293) confirms that the 'missionaries who came to teach in the Bible schools were still language students themselves and almost totally ignorant of the application of their teaching to the local situation.' To fill this gap, SIM missionaries decided to include Amharic grammar as a course in the Bible schools' curriculum. So far, it has been discussed how SIM came to develop the conviction to start Bible schools, and the impact of the 'Three-self' theory of training that shaped the initial curriculum. The question remains: what was the nature of the emerging curriculum? Now, I will highlight some of their undertakings that have a direct relationship with curricular practices.

[64] Fargher observes that SIM received a warning letter in 1953 about "use of vernaculars" warning that 'any missionaries found using the vernacular would be considered to have broken the law and would be subject to deportation' (1996, 295).

5.2.3 Understanding the Concept

As stated earlier, curriculum refers to every activity that all stakeholders engage together to make the teaching learning process effective. The depth of this assumption was not clear to the early leaders of the EKHC. How much SIM missionaries understood the concept of curriculum is not explicit from the archival documents surveyed. As Fargher (1996, xi) clearly states, neither of his sources (Cotterell 1973 or Duff 1980) clearly, 'documents the theory and practice behind the movement; nor has any previous attempt been made to sketch the milieu within which the movement took place.' However, some hints can be gleaned from their ministry philosophy and models they selected to execute their roles. In general, they appear more as practitioners without paying much attention to match theory with practice. To understand their concept of curriculum, it seems important to examine their practices using the aforementioned working definition.

Archival sources from Hosanna, Soddo, and Dilla (also other stations such as Duramie, Chencha and Bonga) confirm that SIM missionaries used a similar curriculum, following the same ideology and practice. They were engaged in activities such as coordination/administration, textbook/handbook development, teaching, evaluation, designing policies and programmes. These practices reveal a lot about the theoretical framework that governed SIM's engagement in theological education. This does not imply that SIM missionaries were expected to develop a sophisticated curriculum. It only refers to the awareness level they had in the formation, and implementation of the first and successive curricula of Bible schools. Notice that the aforementioned three programmes followed the pattern developed among North American churches where the missionaries studied. Each programme had distinct requirements in terms of content, method of delivery, assessment and the role of stakeholders.

5.3 Purpose of the curriculum

Our working definition states that a curriculum should make the teaching–learning effort effective. Perhaps, this may raise a question: when is a teaching–learning process effective? In a nutshell, the effectiveness of this process is measured by the effectiveness of a given curriculum to define roles, state activities, and has the capacity to integrate and motivate stakeholders to work together towards achieving a common goal. SIM's curricular initiatives and that of EKHC should be seen from this perspective. A letter written on June 9, 1958 by Doris Lary, Secretary of SIM's Education Office, states that the primary purpose of Bible school training is to help students 'increase in the knowledge

of Christ and His Word'. Likewise, EKHC followed the same purpose when running Bible schools' ministry. In an introductory remark at one of the symposiums, EKHC's General Secretary Tefaye Yacob notes:

> The EKHC's theological and ministerial education institutions exist to glorify God by producing spiritually and academically qualified lay and fulltime ministers in diversified fields of ministry for urban and rural churches[65]

Yacob confirms that 'producing spiritually and academically qualified' ministers are the intended purposes of EKHC's theological institutions. This calls for the need to have a curriculum that is sensitive to these needs by balancing the two elements. According to Yacob, ministers are equipped with a definite purpose to serve the church ('urban and rural'). Likewise, a report presented by a national coordinator of EKHC's Amharic Bible schools states:

> The specific objectives of the schools are production of committed and knowledgeable evangelists for church planting, teachers and pastors for church edification, and church leaders with the appropriate management and administrative qualities and skills.[66]

Once again, this remark singles out that Bible schools exist for producing ministers to the church. Notice, the threefold purposes to which ministers should be equipped: church planting, edification and administration. All these activities require 'committed and knowledgeable' (Yacob uses the phrase 'spiritually and academically qualified') trainees. At the end of the aforementioned symposium, participants made a resolution that reads:

> We affirm our commitment to review our existing programmes and make them flexible to serve the emerging needs of the church and society by making the curriculum more holistic to incorporate relevant disciplines.[67]

These series of remarks make clear that the main purpose of EKHC's Bible schools is equipping ministers to the church and its curriculum should be relevant and responding to the needs of the church. Based on the findings and recommendations of this gathering, EKHC developed a strategic plan in 2003 that specifies where its theological education and church ministries should focus. This plan asserts:

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[65] Kuriftu consultation 2002:2
[66] Kuriftu consultation 2002:15
[67] Kuriftu consultation 2002: 35

> At every level of design and operation our ministries must be visibly determined by a close attentiveness to the needs and expectations of the local church. The local church is the field where most of our ministries take place. Our strong focus is to equip the local church members to do the work of ministry.[68]

This plan stipulates that what qualifies ministry (in general) is its capacity to respond to the needs of the local church. In this context, the local church is the focal point of every initiative to provide ministry. Also, training initiatives should aim at building up the capacities of believers to do the ministry. In other words, local churches are not only the platforms to undertake ministry, but also they are sources of ministers who would do the ministry. Thus, the intent of this strategic plan is that training initiatives should target on capacitating believers in the local church. From the brief examination of the historical content seems plausible to infer that the objective of EKHC's Bible schools is to raise ministers to the ministry of the church. Within this context, the curriculum of Bible schools is expected to respond to the needs of the church.

5.4 Feature of the curriculum developed

So far, we examined the historical development, and objectives of Bible schools' curriculum under the oversight of SIM missionaries. Now, we will turn to observe distinct characteristics of the curriculum emphasizing on how its content was developed and how it was implemented. The following list of courses demonstrates some of the subjects taught in two of the sample Bible schools in 1959. This list indicates textbooks used in these Bible schools to each course respectively.

[68] EKHC – Theological Education and Church Growth Ministries: Strategies and Plan of Actions (2004 - 2013), November 10, 2003.

Table 4: List of Courses Offered and Textbooks[69]

List of Courses	Textbooks utilized
Old Testament Survey	teacher's personal note
Survey of Bible Doctrine	teacher's personal note
Doctrine of Man	teacher's personal note
Church History	teacher's personal note
New Testament Survey	teacher's personal note
Amharic Grammar	Light for Wisdom Amharic Literature
English	English for Ethiopia Grades 1-4
Reading and Dictation	Pilgrim's Progress
Arithmetic	Mathematics Grades 1-4
Counselling	teacher's personal note
Evangelism	teacher's personal note
Epistle of Galatians	Commentary of Galatians (translated)
Study Skills	teacher's personal note

This list indicates courses designed at the initial stage of Bible schools and attracts a number of observations. First of all, obviously, the system suffers with shortage of textbook (s). Even the few textbooks listed were not developed locally and intended to this very purpose when they were produced. Therefore, the system was heavily dependent upon 'teachers' personal notes' and the quality of such notes varies from teacher-to-teacher. Perhaps, this raises the question of consistency when students graduate from various schools. How could the schools measure the quality of graduates unless there is a set standard?

[69] Source: SIM Archive Soddo Bible School 1947-75 SR-42 OCR and Dilla Correspondence 1945-1973 SR-38.

Secondly, these sources clearly describe roles and responsibilities. For instance, it mentions teachers by name, gender, age, marital status, level of education, ministerial responsibility outside the school and whether they are full-time workers or not. Full-time teachers are expected to teach at least 30 periods (45 minutes/period) for four days a week. The school year runs from September 1 to June 30 of a given year. This programmes run a regular full-time study. There are seven periods every day. All together there are three hours of contact hours in the morning and two and a half hours in the afternoons. This document shows meticulous work of SIM's Bible Schools' Coordinating Office. Careful record-keeping forms are distributed to each school. Using these forms, school administrators are expected to fill reports of enrolments, graduations, students' ministry involvement, support bases, and students' contribution to the school (fees) and plan after graduation. It is clearly stated that these programmes run for two years. The year is divided on a semester basis with 30 weeks of classroom training and 10 weeks of field practice. Students from these schools go to their villages to do some practice in lower level Bible schools. Moreover, there are different assignments planned for both students and teachers to undertake during summer breaks. During breaks, students are assigned to work in their own churches. Teachers were expected to provide various trainings in the church or work on translating course materials. Provided the levels of education native teachers were at, it seems translation was a joint initiative with missionary teachers.

Thirdly, the two archival sources inform that there were three levels of training: foundational, medium and higher certificate level to facilitate training opportunities to students who had a different level of educational background. In later days, these levels are raised to four: primary, secondary, higher and diploma levels. According to a report from Bible schools' ministry coordinator,[70] 'the primary level admits students who are elementary schools dropouts' and this level of training was administered by local congregations. This report elucidates that the secondary level 'admits students who have completed grade 9-11' and prepares ministers for 'the rural local churches'. This level of training was administered by sub-district churches according to the report. The third level of training (higher level) 'admits students who completed grade 12th in the old educational system and 10th grade in the new educational system of the country'. Basically, programmes at this level were administered by district churches. Graduates from these schools are assigned as church pastors, leaders and cross-cultural evangelists. Finally, the

[70] Kuriftu consultation, July 14-17, 2002, pp. 15-16.

report describes the fourth level (Amharic diploma level) as a programme that serves the need for advanced learning in vernacular language. This programme 'admits students who completed secondary schools and graduates of higher certificate level Bible school programmes'.

Looking at these lists of thoughtfully defined roles and responsibilities, SIM had done a great job by producing the curriculum for Bible schools. These sources confirm that SIM missionaries served as school directors and teachers during this period. Ethiopian teachers joined as teachers as early as 1949. It is noted that the first Ethiopian Bible school director was appointed in 1975. Having worked together for nearly 30 years, one may wonder why Ethiopian teachers could not come to leadership position until the last minute (before SIM missionaries left the country due to pressure from the Communist government).[71] Compared to SIM's principles to raise indigenous system of training (Eshete 2005, 161), this is an indicator of the failure of the exiting curriculum to define how, when and who should be assigned to provide leadership in order to make the teaching–learning process locally owned.

From the practices of these early Bible schools, we observe that financial support for students and Bible school comes from three sources. Mainly, Bible schools were receiving scholarships from SIM and that was being used to cover teachers' salaries at the initial stage. A report from Soddo Bible School in 1959 confirms that students' sending churches were covering some of the fee. Also, most of the students were self-supporting. Perhaps, this is why EKHC's Bible schools did not stop when missionaries left the country during the Communist regime. This has a significant impact upon the current students' support system as well. When Ethiopian leaders claimed the oversight of curriculum[72] administering the two lower level programmes were entrusted to local and sub-district churches. However, they did not survive longer due to churches' competitive spirit to have higher level programmes. Currently, there are two programmes (higher level certificate and diploma) that uses the Amharic language as a medium of instruction. These programmes are administered by a standard curriculum that is nationally approved. This research focusses on examining the curriculum being used for

[71] Similar event happened during the Italian occupation when SIM missionaries appointed church elders at the last moment (Cotterell 1973; Ali 2000).

[72] A letter written in May 1990 and sent to Bible schools confirm that there are three levels of Bible schools. Also, this letter confirms that KHC took over Bible schools' oversight and leadership since 1977 (1969 E.C.).

the Amharic diploma level Bible schools. According to the national standard curriculum (2013, 4), the purpose of Amharic diploma programmes is 'to prepare ministers who are competent in teaching, counselling, evangelism, church leadership, defending truth, and holistically responding to the contemporary challenges the church is facing'. This curriculum categorizes courses under four divisions: Biblical studies, theology, ministry skill development, general knowledge and electives. Altogether, students are required to cover at least 75 credit hours work before their graduation. This curriculum requires that students should complete taking these courses within two years. Interestingly, this curriculum devotes 31 credit hours (41.33% of the total) for skill development courses. However, it does not mention if there is an intentional plan to expose students to field practice to acquire them.[73]

5.5 Stakeholders participation

Ott (2016, 276) reminds the need for partnership that facilitates 'dialogue with alumni and representatives from the church, missions, and service organizations' when developing a curriculum. Also, Shaw (2016, 1-2) shares an experience from the Middle Eastern context that shows what curriculum reform should consider. What is interesting in this process is the composition of people identified to take part in the discussion. Shaw notes that representatives of the 'faculty, senior students, alumni, local pastors, and significant lay leaders from the churches' were included. A few lines later, Shaw (2016, 2) underscores that the curricular reform was 'shaped in dialogue with significant stakeholders and endorsed by the ABTS board'. This indicates (also, see discussion in chapter four) that involving stakeholders in developing and reforming schools' curriculum is very essential responsibility. We observe SIM's effort to develop Bible schools' curriculum in light of this remark.

As mentioned earlier, SIM's strategy to involve the church in sharing financial responsibility marks a good beginning in motivating stakeholders' participation. Also, its plan to motivate church participation in the training of ministers is commendable. Attempt to identify, empower and recruit teachers can be viewed as another strength of SIM. In most Bible school development initiatives, SIM starts a certain level of training and challenges the church to take over lower levels promising to start a higher level of programme. Practicality of the later depends on the condition that the church has to fulfil.

This served as an incentive for the church to stretch itself and learn to do great things. This indicates that there were attempts to groom the emerging church for the wider responsibility in the future though it is learning through the hardest way. Question arises when it comes to examining whether the needs are felt mutually between SIM missionaries and the emerging church. Along with that, it is less likely that all stakeholders (the mission, church, students, government, etc.) came together to identify their needs, proposed the kind of curriculum they wanted, and decided on the role each party should play. Consequently, it remained a subject of frequent misunderstanding, tension, and frustration between SIM missionaries and church leaders (Belete 2000, 28-30; Fellows 2014, 97). Its long-term effect remains a subject for further investigation and recommendation. Often, slow action in sharing leadership position has been raised as an area of contention. Critics raise two occasions that epitomize SIM's failure in promoting stakeholders' participation. The first one refers to the delay to appoint leaders to the emerging churches before the Italian invasion (appointing at the last minute). The second refers to the long silence in appointing Ethiopian Bible school administrators until the eve of Communist outbreak.

5.6 Call for a better Quality of Courses

In May 1945, a confidential letter (author unnamed) was sent to SIM administration explaining the situation of the emerging church. It reads as follows:

> The need for a thorough going pastor's training school is urgent, something on the lines of what we know as a Bible Training Institute, which would feature synoptical study, exegesis, church history, and last but by no means least, Homiletics (Source: Soddo Reports 1945 SR-42, p. 618).

Subsequently, this observer notes that there were 'bogus preachers' who were creating problems in the church. In his opinion, the remedy to eliminate this challenge is establishing a Bible School that offers an in-depth content in biblical backgrounds, exegesis and preaching skills. This gives a clue that the curriculum in view should be able to equip students with adequate knowledge and skill to provide pastoral care. Though this letter alludes to the fact that there is a need being exposed for necessary action, SIM's curricular initiatives and later that of the EKHC struggles to address the need for evangelism and discipleship in proper balance. Fellows (2014, 92) observes:

> The missionaries left behind a strong legacy of evangelistic outreach. However, there was not an equal legacy of discipleship, pastoral care and ongoing teaching in the local church. This tendency to emphasize outreach over discipleship has continued to influence the EKHC until the present.

Does this unbalance stem from SIM's curricular assumption or lack of giving the opportunity to the church to take part in identifying the needs and developing a curriculum? If the problem is recurring, how can the current endeavour to develop a curriculum alleviate this problem? This is an area that requires proposing working recommendations when the final analysis of this research is done. For now, it would suffice to say that initial findings from sources consulted so far, suggest that major problem in the quality of pastoral care or discipleship stems from absence of a curriculum that reflects mutual conviction and commitment.

5.7 Time since the Communist era (1977 to date)

Already, it has been noted that the church faced strong opposition from the Communist regime in its early days (1977–1987). Except for one of our sample Bible schools (Bobitcho) almost all Bible schools were closed in this period. As mentioned above SIM missionaries managed to return in the late 1980s when the Communist government loosened its anti-religious approach. However, they faced a similar situation as that of the post-Italian period. It was noted that activities such as evangelism, believers' Bible classes and baptismal classes that once were carried by the missionaries were claimed by the early believers when they left the country (during Italian invasion). Similarly, roles once missionaries played such as teaching, administration, textbook development and working on the curriculum were undertaken by local believers in the absence of missionaries in the early days of the Communist regime. What complicates the subject is that even those who returned to their former stations were carrying activities similar to what they had been doing in the 1950s (Fargher 1996, 308). This indicates either missionaries did not have confidence upon the native believers' capacity to address the contemporary needs for theological education, or, the mission was not sensitive to contextual issues and ministerial needs. In other words, missionaries were not able to adopt methods compatible to the current needs of their target groups. Perhaps, Fellows' observation can help us to sort out this dilemma. In the post-Communist Ethiopia, Fellows (2014, 101-102) notes that the church opened more new Bible schools than the previous years. It seems, there is a gap between missionaries catching up with the new vision on the one hand, and the church understanding the limitations of the missionaries on the other hand. Consequently, this loosened the partnership of the two organizations. How does this influence the development of Bible schools' curriculum under consideration? Next, native initiatives will be highlighted.

According to a report from a national coordinator of Bible schools, this period exhibits a significant increase in students' enrolment and staff recruitment. As highlighted in 1.2.5, the reason for this increase was the relative freedom for religious activities. This freedom facilitated the growth of the number of Bible schools too. However, various sources suggest that it had negative impact upon the ministry of Bible schools too. One of these effects was decline of the quality of training. The aforementioned report informs that the 'quality of training has been affected by an unwise desire for expansion and replication of schools.'[74] A research conducted by a group named *the EKHC Theological Education Review Team* has revealed that proliferation of Bible schools occurred in this period due to "Unnecessary competition between churches to start schools without adequate facilities and staff support." [75] Likewise, Turaki conducted a research among SIM planted churches to see how they coordinate theological education. After discussion with EKHC's leaders Turaki notes:

> The lack of coordination and control that leads to uneven quality and standards, everyone "doing what is right in their own eyes". Some possible results have included duplication of efforts and multiplication of institutions and programmes…there must be a concerted effort to do "balanced theological education at all levels…"[76]

Also, this review indicated that the church did not give significant attention to the need for capacity building of long serving members of staff. Likewise, this report posits that there was no scheme intentionally designed to facilitate further education for Bible school graduates. Furthermore, this report pinpointed that there was no strategy to produce and distribute textbooks. Concurrent to these, Bible schools suffered with shortage of administrative and teaching staff, very old school buildings and scarcity of facilities. According to a director's report upon the graduation ceremony in June 1987:

> The housing facilities are inadequate to accommodate students coming from far areas, what we have are too old and they are not renovated…Also, there are poorly facilitated classrooms, dorms, kitchen, toilets, libraries, and sport fields. The schools are suffering from low attention of the church leadership, and teachers have been underpaid (50-70 Birr per month) and even this is not paid to them regularly (Kuriftu Consultation 2002, 15).

This report concludes that shortcomings in the provision of facilities and proper care to the staff and students significantly affected the quality of education.

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[74] Kuriftu consultation 2002, 15.
[75] A report from EKHC's Theological Education Review Team 2011:4.
[76] Tim Jacobson, *Theological Education in Ethiopia: Defining the Need*, February 4-7/1997, p. 21.

Speaking about the relationship between educational infrastructures and programmes Gaines S. Dobbins asserts:

> The kind and quality of teaching and learning will be in large measure determined by the place in which the experience occur. Consequently, it is of importance in planning any church building to determine that the interior shall be functional in accordance with the educational aims and goals of those who will use it (Graendorf 1981:296-297).

Gains makes clear that the programme, place and related facilities have close connection to accomplish the objectives and achieve the goal of the teaching–learning process. Hence, the shape of a building or the kind of facility needed is determined by the kind of service intended to be rendered. At times, the situation of EKHC's Bible schools' facilities does not reflect this understanding as the aforementioned comments confirm.

Besides the challenges just highlighted, this period introduces significant effort made to carry curriculum revision. In a letter written in May 1990, Tekle Wolde Giorgis[77] notes that EKHC's Bible schools began running under the oversight and coordination of its central office since 1977. This implies that EKHC did not play active part in developing and overseeing the implementation of Bible schools' curriculum until 1977. Also, he points out that 'Bible schools' curriculum has been revised twice since 1977'.[78] According to Wolde Giorgis, the curriculum was revised for the third time in 1989. This letter indicates that the agenda on revising Bible schools' curriculum was presented to Bible schools' directors' seminar that was held in Dilla for three days in December 1989. Reflections of participants were collected and presented to the EKHC's spiritual ministry coordinating office. This office evaluated the findings and approved the curriculum to be implemented. This newly approved curriculum recognizes that there were three levels of Bible schools:

a) Foundational level Bible schools – admits students who completed grades 1-6 from secular schools. These students are required to study for two years at the Bible schools.
b) Medium level Bible schools – admits students who completed grades 7-10 from secular schools. These students are required to study for three years at the Bible schools.

[77] Tekle was the coordinator of church growth ministry when he wrote this letter and soon became the Head of Spiritual Ministries where he served until retirement.
[78] Tekle Wolde Giorgis, *A letter to Bobitcho Bible School*, May 1990, Addis Ababa

c) Higher level Bible schools – admits students who completed grades 11-12 from secular schools. These students are required to study for two years at the Bible schools.

After the third curriculum revision, records from EKHC's theological education department indicate that there were three essential symposiums conducted in February 4-7/ 1997, July 14-17/ 2002, and March 16-17/ 2006 respectively. At these gatherings, research papers were presented, thorough discussions taken place on issues related to theological education and resolutions had been made. Two points from these resolutions elucidate efforts being made to improve the way Bible schools admit students. At the end of a meeting in 2002, participants 'assert that EKHC theological programmes need to have carefully designed students' recruitment procedures that are heeded by all EKHC institutions and the student sending churches'.[79]

Furthermore, a resolution made at the end of a meeting in 2006 participants states:

> We affirm our commitment to admit students based on the government policy of admitting students for higher education. However, all our incoming students shall pass the entrance exam and have proven ministry experience.[80]

This implies that there was a common problem recurring in all of the institutions EKHC runs in the area of students' enrolment procedure. The new direction agreed upon requires complying with the rule of the land pertaining to education on the one hand, gives EKHC's Bible schools right to carry entrance exams to screen and admit the appropriate students, on the other hand.

Participants' profile in these meetings indicates that delegates from the national office, SIM's representatives, district church leaders (members of the national board) and colleges' directors and deans took part in these symposia. Amharic Bible schools' national coordinator attended three of these meetings and presented reports. Otherwise, other stakeholders such as representatives of students', alumni, and local churches (even regional church delegates) are not included.

[79] Kuriftu consultation 2002: 36.
[80] Kuriftu consultation 2006:22.

In 1989, leaders of one of my sample Bible schools wrote an application letter to the EKHC Head Quarters seeking permission to start a vocational training centre.[81] This letter clearly states the need for having vocational training section along with theological training. The reason behind this appeal is a concern about graduates' future. The letter continues:

> When trainees return to their respective communities, they do not go with vocational skills to support themselves and administer their families. Also, their churches are unable to provide adequate salary because of poor living condition. Hence, both graduates and their churches suffer a lot for many years.

This letter proposes having access to vocational training in order to help graduates to go back to their churches with some vocational skills. The phrase 'support themselves and administer their families' in a context of economically weak churches implies that sending students with a tent-making skill would allow them to create means of income generating that may in turn support their ministry and families. This Bible school observes that the curriculum should consider having vocational training along with theological training. In their opinion, provision of holistic training can be maintained when these aspects are considered side-by-side.

Three years later, this concern was brought as an agenda item for discussion in a symposium conducted in 2002. An article entitled 'Liberal Arts, General and Vocational Education' was presented to the meeting, and a thorough discussion was made that followed with a resolution. Participants recommended the following measure to be taken. "The proposed development education disciplines need to be incorporated to broaden the areas of the Bible school ministry as a catalyst to bring community transformation holistically".[82] These two initiatives inform that the effort made to facilitate holistic training was minimal until these requests raised. According to an evaluation report on the implementation of recommendations (presented in 2006), it is posited that 'Amharic Bible schools' curriculum is revised to produce tent-making ministers and to focus on holistic ministry training.'[83]

Archival sources do not give much information on the role the mission agency played in the life of EKHC's Bible schools' curriculum development during this period. However,

[81] Habtemariam Jeworo, Letter to the EKHC Head Office, January 1989.
[82] Kuriftu Consultation 2002: 17.
[83] EKHC Theological Education Consultation March 16-17/2006, p. 4.

it should be mentioned that SIM has been supporting EKHC's effort in facility development (libraries and construction), taking part on in-service training for teachers' capacity building and becoming a channel for scholarship opportunities (Sedoro 2010, 74). This limits the extent of SIM's involvement in curricular development and actual teaching in the Bible schools. According to Sedoro, when EKHC leaders observed the Communists loosening their ideology, they decided to strengthen existing Bible schools and start new ones in strategic places. Following the legacy of SIM, EKHC starts Bible schools to help its members to grow mature in the knowledge of God's word and prepared for the ministry. As Fellows well observes EKHC believes in the authority of the Scripture and the need to make theological education accessible to its constituencies in diverse channels (formal, informal or none-formal). It is within this context that Bible schools' curriculum has been managed since the late Communist period.

Sedoro continues to note that four national coordinators assumed leadership of EKHC's Bible schools' ministry co-ordinating office until 2015. Major roles of Bible school co-ordinators are highlighted in Chapter 1. In this chapter, their role in facilitating curricular revision is highlighted. Basically, a Bible Schools' Ministry Co-ordinator plays as a liaison role between EKHC's Theological Education Department and Bible schools. His/her role in curriculum review times include mobilizing schools to generate information, and take active participation in meetings on curricular review. Also, he/she keeps records, facilitates stakeholders' meeting platforms, writes an official curriculum when approved and disseminates it. Furthermore, this leader is in charge of evaluating the implementation of the curriculum. According to Sedoro, 'the standard curriculum is revised between 3-5 years and this activity is undertaken by delegates from national office, local Bible school owners and Bible schools' directors' (2010, 84-85). Under this curricular initiative EKHC has observed significant growth in number of Bible schools and graduates since its beginning in 1947[84] (see statistics in Chapter 1.3.3). On the surface, this initiative appears interesting because timely revising a given curriculum makes the teaching–learning process effective. What seems questionable is the level of stakeholders' participation in light of the definition given earlier. As highlighted so far, participants' composition indicates that it is limited to the elites, top-down approach and less attentive to the voices of students and the wider public.[85]

[84] Current statistics show that there are over 75,000 graduates from EKHC's Bible schools (EKHC Amharic Bible Schools' Coordinating Office 2016, 1).
[85] According to a revised curriculum in 1994, there are nine leaders (four from national office) assigned as a committee to revise this curriculum.

In conclusion, when we look back to the development of EKHC's Bible schools' ministry, SIM missionaries' contribution in the formation and development of the curriculum is commendable. As discussed in the early sections of this chapter, developing a curriculum from the scratch, facilitating classroom and field training opportunities and engagement in teaching and administration can be considered as their strength. Conversely, they are criticized for less participatory leadership style that delayed native leaders sharing leadership roles and be prepared to sustain Bible schools' ministry. Along with that, sources consulted so far, confirm that SIM missionaries did not involve native stakeholders adequately when developing Bible schools' curriculum.

Likewise, EKHC claimed Bible schools' ministry in a context that compelled SIM missionaries to leave the country. Evidence from sources examined indicate that EKHC was poorly prepared to take this responsibility. Regardless of this reality, EKHC's effort to sustain this important ministry is commendable. Particularly, its attention to curriculum revision can be considered as strength. However, EKHC's focus on using elites in curriculum development and paying less attention to the voices of students and bottom level stakeholders has been observed as its weakness. These two aspects will be re-visited when I analyse my primary data (in Chapter 7) to check whether these findings can be substantiated or not.

CHAPTER 6 RESEARCH METHODOLOGY

6.1 Introduction

In a research project such as this one, it is essential to identify the appropriate approach to conduct the investigation. Often, research methodology is selected based on the area of interest a researcher may have. It helps a researcher to define activities to carry, decide the flow of thoughts, to evaluate progress and to direct the overall journey. In other words, research methodology elucidates the fundamental reason for conducting the research and selects steps to conduct the project. This chapter discusses methods utilized to carry out this research and elucidate reasons why they are preferred. The data was gathered using the qualitative method of research. Three sources are consulted: a literature review, archival studies and personal interviews to gather information. Primary data were collected using semi-structured interviews. The overall research approach has been led by the reflective practitioner method aiming at learning from the past and present experiences. The following sections attempt to describe the theoretical basis and practical steps taken in the process of conducting research and analysing it.

6.2 Research question

My research focuses on exploring the curricular practices of the EKHC's Bible schools. To refresh my readers' memory, here is the *central question*[86] that initiated this research: *What does a curriculum for the EKHC Bible schools require to serve the needs of the church in twenty-first century Ethiopia and why?* Basically, this research endeavours to investigate whether or not the curriculum of the EKHC's Bible Schools is able 'to serve the needs of the church'. The needs of a given people ('the church' in the context of this research) are subject to change. This requires closely observing the strategies and implementation procedures of the given curriculum. As Lilian–Rita Akudolu asserts, "Curriculum development is a continuous process aimed at ensuring the continued relevance and responsiveness of the curriculum to societal needs".[87] To test whether this principle has been well attended or not within the life of EKHC's Bible schools, it is essential to observe the way the curriculum is envisaged and administered. Based on the overriding research question, there are a few associated questions that necessitate critical observation of the curriculum of Bible schools. Some of these questions include:

[86] Creswell (2009:129) notes that research questions evolve around two assumptions: 'a central question and associated questions'.
[87] http://www.lilianrita.com 2012:4.

a) What role did SIM play in the formation, development and implementation of the initial and subsequent curriculum?
b) Is there an underlying theory/philosophy behind the kind of curriculum practiced? How does the selection of theories relate to the current debate on theories of curriculum formation, development and implementation?
c) Has this curriculum been addressing the need of the church?

Therefore, an attempt has been made to examine the process in light of these questions.

6.3 Foundations for research methodology

The concept 'methodology' refers to a systematic approach that justifies the use of particular steps or methods to conduct research. In a research process, methodology stands for the reason or assumption that function as a foundation for selecting a particular method. Steve Campbell (2016: 658) defines methodology:

> The rationale and the philosophical assumptions that underlie any natural, social or human science study, whether articulated or not. Simply put, methodology refers to how each of logic, reality, values and what counts as knowledge inform research.

Whereas, Campbell describes methods as 'what the researchers actively did in their study. They are the tools and techniques used by researchers.' According to Silverman (2000:77 and 79), methodology is a 'general approach to studying research topics' whereas, methods are understood as 'specific research techniques.' Likewise, C. R. Cothari (2004:8) defines research methodology as 'a way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically.' Both Silverman and Cothari argue that research methodology describes 'how' a researcher approaches her/his research problem. They note that the selection of a methodology heavily depends upon the way a researcher intends to define research problem(s) and propose solutions. This necessitates a researcher to be clear about the logic behind her/his choice of methodology (in a broader sense) and specific methods or strategies applied (in a particular sense). As Campbell well presents the two terms are closely connected as methodology defines the philosophical ground for why a specific method is selected in a particular research setting.

John W. Creswell (2009:3) prefers using the phrase 'research design' and describes it as 'plans and the procedures for research that span the decisions from *broad assumptions* to *detailed methods* of data collection and analysis' (italics mine). Creswell explains that the overriding assumptions (worldview[88]) behind each approach plays pivotal role in deciding the specific techniques in a research process. When I compare his perception with that of Campbell, Silverman and Cothari, I think they are describing similar thoughts in different words. Next, I will highlight the assumptions that served as a foundation to the selection of a specific method in this research.

Basically, there are two overriding assumptions that function as a theoretical foundation for the particular method I selected. These are concerns pertaining to epistemological and ontological issues.[89] I am aware that these assumptions shape a researcher's selection of methodology. Discussing the development of these concepts in detail is beyond the scope of this chapter. A good analysis of these concepts can be found in Creswell (2009), Fraenkel and Wallen (2009), Tuli (2010), Bryman (2012), Al-Saadi (2014), and Kivunja (2017). At this juncture, it seems essential to provide an overview of these assumptions to show how my perception of these issues influenced selection of a particular approach to do research.

The New World Encyclopaedia defines epistemology as: 'the branch of philosophy that studies the nature, origin, and scope of knowledge and belief'. The term traces its roots from two 'Greek words, "ἐπιστήμη or episteme" (knowledge or science) and "λόγος or logos" (account/explanation)'.[90] Basically, epistemology deals with how knowledge is formed, understood, justified and shared/communicated to others. In a research setting, epistemological concerns give light for a researcher to realize the distinction between the natural and social world and how research can be conducted in both arenas.

Bryman (2012:27) notes that the 'central issue in this context is the question of whether the social world can and should be studied according to the same principles, procedures, and ethos as the natural sciences.' This shapes as to how a person perceives the world whether it is a mere physical, concrete, and understandable through scientific testing

[88] According to Creswell (2009:6) worldview stands for 'a basic set of beliefs that guide action'.
[89] Creswell (ibid.) prefers using the term 'worldview' and acknowledges that various scholars use different terms and phrases such as 'paradigms (Lincoln and Guba, 2000; Mertens 1998), epistemologies and ontologies (Crotty, 1998), or broadly conceived research methodologies (Neuman, 2000).
[90] https://www.newworldencyclopedia.org/entry/Epistemology

mechanisms; or subject to a personal observation, reflection and subjective judgement. Fekede Tuli (2010:99-100) observes two theories (positivist and interpretivist) that emerged as a result of this concern. In his opinion, positivist theory adheres that a 'reliable knowledge is based on direct observation, or manipulation of natural phenomena through empirical, often experimental means.' Tuli notes that proponents of this approach prefer using the quantitative method of research because they assume that it facilitates cross-checking facts and deducing conclusions (empirical evidence). On the contrary, an interpretivist approach envisages 'the world as constructed, interpreted, and experienced by people in their interactions with each other and with wider social systems' (ibid.). Interpretivists study the natural flow of phenomenon in a given society with emphasis on gaining thorough understanding of the situation and creating new knowledge. In this process, interpretivists choose the qualitative method because it allows the researcher's personal involvement in the process of investigating the situation.

Another essential assumption that influences how a researcher selects a particular methodology is the ontological issue. According to the Oxford English Dictionary (1995:810), ontology can be defined as 'a branch of thought concerned with the nature of existence.' Its fundamental concern is answering the question whether or not an entity or reality exists, its nature and what can be known about this entity and its relationship with other entities within a social context. Bryman (2012:32) pinpoints ontological concerns:

> The question of whether social entities can and should be considered objective entities that have a reality external to social actors, or whether they can and should be considered social constructions built up from the perceptions and actions of social actors.

Similar to Bryman, Tuli (2010:101-102), Al-Saadi (2014:1), and Kivunja (2017:27) affirm that the relationship between social reality and actors has been a debatable subject that resulted in the development of two contrasting theories: objectivism and constructionism. Objectivism stands for a perception that understands reality or truth as objective by its nature and should be approached through evidence-based observation justified by the use of scientific methods. Al-Saadi observes that 'meaning and meaningful realities already reside in objects awaiting discovery and they exist apart from any kind of people's consciousness' (2014:2-3). By this thinking, the subject under investigation and an investigator are separate in a research process. Hence, the researcher

is expected to distance herself/himself from the subject in order to avoid subjective judgements.

Conversely, constructivism propagates that reality is a relative concept subject to diverse perception within a social context. It recognizes that knowledge and meaning of objects heavily depend upon individuals' perspectives and interpretation. In a research setting, it is essential to explore people's perception and reflect upon their experiences in order to understand the meaning of reality. A researcher is required to make:

> Every effort to understand the viewpoint of the subject being observed, rather than the viewpoint of the observer. Emphasis is placed on understanding the individual and their interpretation of the world around them (Kivunji 2017: 33).

This calls for reflection upon issues within their natural context, examining the lived experiences of participants in order to generate new understanding based on their interaction. In this approach, a researcher's total objectivity is considered artificial because it is unlikely to rule out one's perspective from the subject under exploration. The constructivist/interpretivist emphasis on exploring peoples' interaction to construct reality/truth falls under the phenomenological[91] method of carrying out research. As Langdridge (cited in Kafle 2011:182) defines phenomenology as a discipline that 'aims to focus on people's perception of the world in which they live in and what it means to them; a focus on people's lived experience.' It attracts the qualitative method of conducting research in particular. This leads to the next section.

6.4 Research approaches

As highlighted above my research is located under the interpretivist/constructivist/ phenomenological approach to do research. This approach recognizes that knowledge is socially constructed as a researcher engages herself/himself to understand participants' perception of the subject under investigation. In this research, I am interested to investigate what my informants' perspective of (focussing on how they perceived and implemented) curriculum for theological education. To examine my informants'

[91] According to Allan Bryman, Edmund Husserl, and Alfred Schutz are considered as fathers of this view. Bryman (2008, 15) describes phenomenology as "a philosophy that is concerned with the question of how individuals make sense of the world around them and how in particular the philosopher should bracket out preconceptions in his or her grasp of that world". See also, Denzin and Lincoln (2005, 484-485) for a similar explanation of what phenomenology constitutes.

opinions, I believe that using the qualitative method is more conducive than the quantitative approach. Before making a few critical comments, it is appropriate to define the concept. Devetak et al. (2010: 78 see also Yount 2006:12[92]) describe qualitative research:

> An exploratory approach emphasizing words rather than quantification in gathering and analysing the data. It is a matter of the inductive, constructivist and interpretative exploratory approach with the following main stresses: to view the world with the eyes of the examinees, to describe and take into account the context, to emphasize the process and not only the final results, to be flexible and develop the concepts and theories as outcomes of the research process.

This definition is full of packed terms that describe not only the distinct features of the qualitative method, but also indicates the theoretical assumptions that influenced its development. Also, the phrase that reads, '*emphasizing words rather than quantification'* implies that this definition is developed with some consideration of the features of the quantitative method. Observing the difference between the two approaches of conducting research is helpful to avoid a misjudgement of the value of these methods.[93] Obviously, the two methods represent different ways of approaching issues under investigation. It is appropriate, therefore, to consider that these are two different tools a researcher can use when she/he finds it necessary. Making value judgements is logically untenable. Coming back to understanding the two methods in depth, Fraenkel and Wallen summarize some of the practical aspects that set apart these approaches.

[92] William R. Yount defines qualitative research as "an inquiry process of understanding a social or human problem, based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting".

[93] Silverman (2000:2-3) observes that there is a tendency among researchers and agencies to give a lower profile to the qualitative method, considering the quantitative method as 'the gold standard'.

Table 5: Distinctive Features of the Quantitative and Qualitative Methods of Research

Quantitative Versus Qualitative Research	
Quantitative Methodologies	Qualitative Methodologies
• Preference for precise hypothesis stated at the outset. • Preference for precise definitions stated at the outset. • Data reduced to numerical scores. • Much attention to assessing and improving reliability of scores obtained from instruments. • Assessment of validity through a variety of procedures with reliance on statistical indices. • Preference for random techniques for obtaining meaningful samples. • Preference for precisely describing procedures. • Preference for design or statistical control of extraneous variables. • Preference for specific design control for procedural bias. • Preference for statistical summary of results. • Preference for breaking down complex phenomena into specific parts for analysis. • Willingness to manipulate aspects, situations, or conditions in studying complex phenomena.	• Preference for hypotheses that emerge as study develops. • Preference for definitions in context or as study progresses. • Preference for narrative description. • Preference for assuming the reliability of inferences is adequate. • Assessment of validity through cross-checking sources of information (triangulation). • Preference for expert informant (purposive) samples. • Preference for narrative/literary descriptions of procedures. • Preference for logical analysis in controlling or accounting for extraneous variables. • Primary reliance on researcher to deal with procedural bias. • Preference for narrative summary of results. • Preference for holistic description of complex phenomena. • Unwillingness to tamper with naturally occurring phenomena.

Source: Fraenkel and Wallen 2009:422[94]

This list presents fundamental features of both the qualitative and quantitative methods. Once again, the difference stated in this list stems from the theoretical foundations discussed earlier. From the discussion so far, it can be inferred that the two approaches are somewhat different, but are equally important in the process of conducting research. The qualitative method focuses on exploring logical basis, motivating factors, and patterns of carrying out things[95]; whereas, the quantitative approach focuses on testing principles using measurable data in order to develop general truth (Tuli 2010:103). A logical question that needs to be answered at this stage is this: if these methods are equally

[94] See also Henderson (2016:5) and Mehrad, Hossein, and Zangeneh (2019:5) for further comparison made on quantitative and qualitative methods.

[95] Kothari observes that qualitative approach 'is concerned with subjective assessment of attitudes, opinions, and behaviour' (2004:5).

important in the process of conducting research, why did I prefer the qualitative approach over the quantitative method?

This question can be answered based on the observation made so far. As Silverman clearly asserts, 'the choice between different research methods should depend upon what you are trying to find out' (2000:1). Accordingly, what I intend to find out via this research is what my informants and wider stakeholders perceive of as a curriculum for Bible schools and exploring the overriding assumptions in the process of developing and implementing the curriculum. The brief analysis clearly indicates that the qualitative method fits with my interest to explore motivating factors, underlying theories and recurring patterns in curricular practices of the EKHC's Bible schools. I conduct this research as an insider who intends to change personally and contribute towards the improvement of curricular practices within the EKHC's Bible schools. The change in view is not necessarily a numerical one, rather, it is learning from the past in order to shape the way theological education ought to be managed in the future. As the Cuban American historian Justo L. González propounds studying the development of theological education helps to be aware of four essential aspects. In a book review, J. Daniel Salinas pinpoints these aspects as follows: 1) theological education is part of the very essence of the church, 2) it has been in crisis for the last few centuries, 3) some progress has been made nonetheless, and 4) studying its history will provide guidance for the future.[96] I assume that carrying some investigation of the curricular practices of EKHC's Bible schools may result in identifying similar findings that may in turn contribute towards the improvement of the existing curriculum.

6.5 Research Development Procedures

Hornby (1995, 922) defines a procedure as 'a serious of actions that need to be completed in order to achieve something.' A procedure deals with a process of doing a certain task in an organized manner. It elucidates how the research is done. In a setting where multiple activities are carried out to accomplish the purpose of my research, following a well-organized procedure is essential. In this section, I will briefly describe the steps followed to develop and implement some of the actions that are necessary in the process of conducting the research.

[96] Insights Journal vol. 1, #1, 2005, 44.

6.5.1 Approaching Field Research

In Chapter 1 (section 1.1), I highlighted how the desire to look at the concept of curriculum for theological education in depth was conceived in my mind. After years of reflection, the dream became true in 2012 when I joined the OCMS. After the six weeks' induction period (October 1- November 16/ 2012), I came home having been introduced to multiple approaches to do research yet recognizing that I knew very little. To fill the gap, I had no option, other than devoting myself to a literature review. At this stage, my focus was reading books and articles in the area of curriculum development and research methods. Due to my part-time commitment to study, I spent most of my residential study times to consult secondary data from OCMS library and the Education Library of the University of Oxford. This is when I became familiar with basic theories of curriculum development, and the concept of Bible schools. Concurrently, I had the privilege of presenting seminars at each residential period every year (six weeks required). OCMS seminars are strategically designed to facilitate a two-way learning – both the presenter and her/his audience interact on the subject and grasp deeper understanding. It has become a great platform to test my personal reflection on issues from the literature review, enrich them with critical observation and comments from OCMS scholars and convert materials into different chapters.

While collecting my secondary data, I was discussing with my OCMS advisor to sharpen my research question. Out of frequent discussion between 2013 and 2014, it became clear that I should reflect on the Bible school's curriculum aiming at answering the following questions:

a) What are the needs of the church?
b) What kind of ministers does the church need?
c) What kind of curriculum is necessary for the church to raise such product?
d) How does the church get the ideal minister?

Reflecting upon these questions, I rewrote my research question as follows: *What does a curriculum for the EKHC Bible schools require to serve the needs of the church in twenty-first century Ethiopia and why?* In 2014, I used most of my time to become familiar with the assumptions behind the concept of curriculum. So, I devoted this period of time to reading, taking notes and gathering materials. In early 2015, I had an eye-opening essay that aimed at responding to a very important question related to my research question. Ben Knighton (my OCMS Stage advisor) helped me to sharpen one of the questions I

proposed and developed it as follows: *Should curricula be developed from resources available or outcome desired?*' This question helped me a lot to explore the concept of education and curriculum. Furthermore, it provided a platform to look at theories of curriculum development related to this question. It was at this stage that I observed that 'the spiritual' aspect of students' development has not been given significant attention by most curricula developers. This observation was a motivating factor to delve into books and articles related to curriculum for theological education.

In September 2015, I was registered at the Master of Philosophy (M.Phil.) programme with the University of Middlesex that necessitated becoming more strategic in applying research methodology. At this stage, I was certain that my research leans towards the qualitative method in general and I decided to use the reflective practitioner approach as my particular method. However, I still felt a gap of knowledge in the area of theological education. This strengthened my conviction to press on doing a literature review focussing on exploring the history of Bible schools, and debates on theories of theological education. Along with gathering secondary data, I felt the need to begin preparation to conduct primary data. This necessitated selecting a particular method within the qualitative approach to conduct research. Based on my purpose to explore what informants' think about a Bible school curriculum, I inclined towards a semi-structured method of conducting interviews.

6.5.2 Semi-structured as against Structured Interviews

In this section, I want to elucidate why I preferred semi-structured interviews as against a structured approach. To begin with, it seems appropriate to highlight the meaning of the concept interview as a method and both modes of interview for comparison. Interview stands for an intentional process of interaction between an interviewer and interviewee that aims at investigating respondent(s) perspective on issues of interest in response to a number of questions initiated by the interviewer. It has become a popular method in the qualitative approach to conduct research since the early 20th century.[97] In this process, the interviewer 'attempts to understand the world from the subject's point of view, to unfold the meaning of peoples' experiences, to uncover their lived world before scientific explanations (Adhabi and Anozie 2017:88). Basically, there are three types of interview: structured, semi-structured and unstructured (Gill et al 2008, Ryan et al 2009, Hofisi and

[97] Adhabi and Anozie (2017:87) assert that interview as a method of qualitative inquiry trace its roots in the "anthropology and sociology of the early decades of the twentieth century".

Mago 2014). What makes each type distinct from the other is the level of an interviewer's control over the flow of interaction, the commitment it requires for beforehand preparation and the extent of freedom each style allows to be flexible in the process.

According to Gill et al. (2008, 291) structured interviews are organized in a way that 'a list of predetermined questions is asked, with little or no variation and with no scope for follow-up questions to responses that warrant further elaboration'; whereas, an unstructured interview is not organized and does not require such a rigid management of the process. In this process, the sequence of questions raised, responses expected and responsibility of the interviewer are quite flexible. Unstructured interviews are critiqued for requiring more time and becoming hard 'to manage, and to participate in' due to absence of questions prepared beforehand that 'provides little guidance on what to talk' (ibid.).

The semi-structured style, on the other hand, is a moderate approach between the two types just stated. The term 'semi-structured' does not rule out structure as is true with 'unstructured type' mentioned earlier. Rather, it implies that there is some sort of structure adequate to guide the interaction though not rigidly organised as that of the structured style. As Gill et al. (2008, 291) rightly note, semi-structured interviews may have several key questions that help to define the areas to be explored, but also allows the interviewer or interviewee to diverge in order to pursue an idea or response in more detail.

Each of these styles of interview is useful depending on the purpose of a researcher. As stated earlier, a structured approach is beneficial to generate information based on what a research intends to focus. However, it is criticized for being less flexible to explore respondents' experience and inclining towards, 'generating predominantly quantitative data' (Ryan et al 2009, 310). On the contrary, semi-structured interviews facilitate exploring respondents' perspectives, experiences and reflections on subjects under investigation. This inclines to the qualitative method of conducting research. With these features as a backdrop, I realized that using semi-structured interviews better satisfies my purpose to collect primary data.

Having decided the method, my next step was developing questionnaires to conduct the interviews. Initially, I developed 25 questionnaires in July 2015. As soon as I had them, I forwarded these questions to my supervisors for comment. Professor Habtamu (one of my supervisors) commented that I should solidify the methodology section and use short

but comprehensive questionnaires and conduct the interviews. Perry Shaw[98] (my main supervisor) looked at my correspondence with Professor Habtamu, agreed with comments made and promised to look at my questionnaires again and add some crucial questions.

6.5.3 Initial Experiment in Field Research

While waiting for Perry's advice, I had an opportunity where about 182 Bible schools' teachers met for annual training. To use this opportunity, I presented my thoughts to the congregants and they kindly allowed me to distribute my questionnaires. About 119 Bible school teachers filled in the questionnaires and submitted papers back to me. While I was excited in having such a huge resource and eager to allocate time to look through their responses, I received Perry's advice. In his comment, Perry stressed that 'the key is to make sure that your interview questions serve the research question' (email correspondence Feb. 11/2016). Thus, he encouraged me to focus on responding to the parameters set by the guiding question of this research. He asked me to read the questionnaires again, downsize their number and think of conducting semi-structured interviews with carefully selected, and small number of informants. I took this advice on board, and spent some time to critically reflect on the parameters. This led me to condensing my questionnaires to 10 accordingly (see section 6.5.4.3 below). Then, I submitted my downsized questions to my supervisors seeking more advice before launching the semi-structured interviews.

6.5.4 Developing the Semi-Structured Interview Questions

Looking through my condensed questions, my supervisors reminded me to choose the necessary tools such as audio recorders, cameras and other note-taking materials and test them ahead of time. Moreover, they encouraged me to be sensitive to the spoken as well as intended meanings of verbal information during the interviews. Furthermore, they suggested that I should be careful to back up documents to avoid any unexpected loss of information. While I was reflecting upon things to be prepared and steps I should follow, I had another opportunity to have a personal meeting with my supervisors.

[98] Perry was located in Beirut, Lebanon by then and sacrificially committed his time and resources to come over to help me. He paid two visits and I benefitted a lot from his visits in terms of discipleship, and academic enrichment. What a model to follow!

6.5.4.1. Initial Conversations on the Field Research Questions

In January 22-23, 2016, I had a two days' face-to-face meeting with my supervisors in Addis Ababa. I utilized this opportunity to discuss two items: solidifying my questionnaires and learning from the insights and experiences of my supervisors on the subject of theological education. As intended, my first question was hearing Perry's reflection on my condensed questionnaires. He appreciated my effort to reduce the number of questionnaires. Also, he encouraged me to identify the concepts imbedded in the main research question. Based on his advice, I identified concepts such as curriculum; EKHC Bible Schools; the needs of the church; twenty-first century Ethiopia (the context) as major components. He advised that my research should focus on answering questions related to these particular subjects. From this discussion, I realized that at least two of these subjects should be treated side-by-side (e.g. curriculum and Bible schools, curriculum and education in Ethiopia and curriculum and the needs of EKHC). While I was expecting to consolidate my questionnaires, this discussion led me to a more essential direction: identifying some of my proposed chapters. Through this discussion, I learned an essential lesson: that proposed chapters should naturally flow from the main research question. Likewise, the number of questionnaires that can be raised for an interview should be drawn from the main research question.

6.5.4.2. Bringing the Literature Review in Dialogue with the Field Research

Having been excited with observing how chapters of research flow from a research question, I continued reporting on my progress with a literature review focussing on what I observed about the history of theological education. Also, I kindly informed that I needed help to find materials on major debates on theological education. Once again, this took us to a productive discussion that helped me to understand the development of systematic theology (mentioning how Thomas Aquinas adopted Aristotle and developed systematic theology[99]). Moreover, we reflected on the essential difference between doing religious education (the model in the universities of the UK) and doing theological education (that aims at the formation of life based on relational knowledge of God). Furthermore, we discussed on major debates in the field of theological education and identified how I could have access to some of the essential materials and carry on my further investigation. Moreover, we discussed factors that shape the curriculum such as

[99] Clark, Johnson and Sloat (1991, 49) assert that Thomas Aquinas 'developed the systematic theology that was adopted by the Western church'. Aquinas believes that 'the end of theology is God, who surpasses the comprehension of rational powers but whose existence can be established philosophically.'

contextual challenges, integration of stakeholders, vision, mission and purpose of a given organisation. Perry advised me to be sensitive to observe how all these can integrate in curricular thinking and how vital it is to respond to the questions related to them in research. We identified some of the questions that need attention in my investigation. Why are we doing the way we do theological education? What do we opt to accomplish? How do we provide our service and assess our strength/weaknesses? What are our limitations? Who does what and why? Having these essential questions as a backdrop, I utilised the rest of 2016 and most of 2017 to explore the historical development and overriding debates on theological education.

In March 2017, I had an important meeting with Professor Habtamu. The subject of our discussion was getting his comments on a chapter sent to him in advance – curriculum and Bible schools. He told me that the material is well written though the size is quite large and can be condensed later. In the meantime, he advised that I should watch carefully technical matters such as the style of writing, and consider looking for a term that replaces the word 'appraisal' (if possible) on your research question because it implies the need for quantitative data. Also, he encouraged me to consult African voices and suggested a few writers that I should consult for the next chapter in progress (Richard Pankhurst, Hailegebriel Dagne and Haile Wolde Michael). Then, I spent about two months in the Ethiopian Studies Centre (ESC) consulting these sources. As he suggested, I learned a lot reading books written by these scholars and developed a chapter on curriculum and education in Ethiopia.

In June 29, 2017, I had another meeting with Professor Habtamu. We had two subjects for discussion: gleaning insight on a chapter sent to him and research methodology. After months of work in a chapter on 'Curriculum and Education in Ethiopia' I presented a condensed version of this material to a seminar at the OCMS. It was well received and I noted good comments. Before finalizing this chapter, I wanted input from Professor Habtamu and sent it to him two weeks before our meeting. Reading the material, he told me that the document was well written and he was satisfied with it. Having been encouraged by this comment, I explained that my next plan was to conduct a field research to gather primary data. I kindly asked him to share insights on research methodology. In response to my question, Professor Habtamu encouraged me to select my methods, design, informants and procedures carefully and explain why I preferred a particular approach over the others. Furthermore, he advised me to have a clear picture of what I

intend to investigate and encouraged me to revise my questions (suggesting a minimum of 5 questions), limit the number of interviewees and consider a thematic analysis. The following four weeks I spent working on my questions based on his invaluable advice.

6.5.4.3.Question Design

Under section 3.2.4.1, I highlighted that my proposed chapters and research question are closely connected. In this section, I elucidate how this interconnection became a reality throughout the designing process of my research question(s). Initially, I intended to assess the impacts of EKHC's Bible schools and proposed a question on that line. After some interaction with my OCMS stage advisors, I was persuaded to make changes and decided to critique the curriculum of EKHC's Bible schools. This necessitated revising my proposed research question in order to develop a research question that is linked with my research title directly on the one hand, and serves as a tool that facilitates interaction on imbedded issues, on the other hand. For comparison, here is my research title: *Curriculum for Ministerial Education: A Critical Appraisal of Amharic Bible Schools of the Ethiopian Kale Heywet Church (EKHC).* Hence, I was thinking of developing a research question that facilitates critical observation of what has been done in order to know what ought to be done. This is why I chose writing a 'what' question: *What does a curriculum for the EKHC Bible Schools require to serve the future needs of the church in twenty-first century Ethiopia and why?* Once again, I presented this question to my supervisory team and received constructive comments. Through this discussion, I was convinced that the concept 'future needs of the church' is logically untenable and should be corrected (consequently, the term 'future' is deleted).

The design of the main question and subordinate questions was influenced by some contentions that I was hearing from the stakeholders of the Amharic Bible schools upon the standard national curriculum being used to run the programme. This concern is reflected upon the twenty-five questionnaires I developed as stated under section 3.2.2. However, my supervisors encouraged me to stick to the major issues imbedded in my main research question and attempt to respond to them. Based on this essential advice, I reviewed my interview questions in light of the main question. The first step I took was to critically observe issues imbedded in my main research question. Consequently, I came up with the following issues that require further investigation:

a) Concept of curriculum
b) Curriculum and EKHC's Bible schools
c) Needs of the church in the 21st century
d) Curriculum and Education in Ethiopia

Next, I examined the twenty-five questions in light of these issues to check if a question fits under either of these categories. This evaluation helped me to identify 10 questions that have direct connection to the main question. From this observation, I was convinced that the remaining 15 questions touch broader issues that do not serve the purpose of my research. Then, I omitted them. The following ten questions are closely connected with the main question and helpful to proceed on further investigation:

a) Have you studied at one of the EKHC's Amharic Bible schools? When and how?
b) What are the strengths of EKHC's Bible schools' curricula?
c) What are some of the weaknesses of EKHC's Bible schools' curricula in your opinion?
d) What methodologies are designed to provide theoretical and practical learning opportunities in the EKHC's Bible schools?
e) Are the graduates of EKHC's Bible schools effective in analytical thinking, building relationships, and solving problems?
f) Is there a sustainable strategy that binds sending churches and students during and after schooling? Do sending churches support their students' and students' serve their sending churches?
g) How do you explain the feelings of communities in the surrounding of EKHC's Bible schools? Are they supportive of the work being done? Do they consider that the schools are significant? Why?
h) Currently, what are the two or three greatest challenges to the church as it seeks to have impact on its local community?
i) In your opinion what are two or three of the major issues that the nation of Ethiopia is facing in the next 10-20 years?
j) Currently, what are the two or three greatest challenges to the church as it seeks to have impact on the nation of Ethiopia in the twenty-first century?

When we see these questions closely, each has something connected to the subject of curriculum. The first question intends to treat a foundational issue of knowing the

informants' personal life, ministerial background, understanding of Bible schools' curriculum and current involvement in the ministry of the church. The following two questions (#2 and #3) provides room for informants to share their perspectives on the strength and weakness of EKHC's Bible schools' curriculum. Likewise, the next two questions (#4 and #5) aim at hearing informants' assumptions of what Bible schools' curriculum is contributing towards facilitating learning opportunities to students. What is equally important is knowing how informants envisage graduates' lives in ministry. The focus in both questions is on understanding what the curriculum accomplishes during studying and after graduation. Furthermore, in question #6, I intend to listen informants' perspectives on what the curriculum under investigation has done to maintain student-church (vice-versa) relationship sustainably. In question #7, my hope is to learn about what the wider community thinks about Bible schools. Foundational to this attempt is listening to what informants think about the role the curriculum of Bible schools plays to influence neighbouring communities.

The last three questions (#8, 9, and 10), deal with identifying issues, and challenges the church is facing locally and nationally. Exploring this aspect seems loosely connected with the subject of curriculum. However, it is essential to identify the needs of the church within the context it attempts to provide a service. As tools to strengthen the church in carrying its multifaceted responsibilities, Bible schools' curriculum should be sensitive to contextual issues and challenges that may have positive or negative influence in the life of the church. So, these questions are designed to learn more from informants' perspectives on the contextual factors that have the potential to influence the church.

As highlighted above, the questions are built up in a way that they contribute towards answering the key elements raised in the main research question: the church, its Bible schools and the context where both entities attempt to provide a service.

6.5.4.4.Piloting the Questions

In August 4-5, 2017, I had another opportunity to have a face-to-face meeting with my supervisor (this time my second supervisor was unable to join us). As usual, we began our meeting with revisiting my research question by way of evaluating my progress and discussing if any need for change of thought has emerged on my way. I confirmed that I still stick to it and consider it as a governing question. Then we moved on to the special subject of the day: research methodology and data analysis. This session was another

learning opportunity where we discussed on the need to conduct pilot testing before carrying on the actual interviews. I realized that pilot testing helps to check whether or not research questions are readable, understandable and easy to comment on by the informants. Moreover, we discussed on the need to limit my research questions by using numbers (e.g. what are *the two or three benefits* of having a contextualized curriculum?). This helps to guide informants to focus on essential issues during the interview. As mentioned in section 3.2.2, the nature of semi-structured interviews is helping both the interviewer and respondents to focus on the subject. Issues such as limiting the number of informants, selecting interviewees from diverse backgrounds, and managing data received were part of our discussion. Furthermore, we discussed proposed chapters of my research and where my chapters on research methodology and data analysis fitted. This provided a clear picture on where to go and a sense of satisfaction observing what has been done so far. Finally, we wrapped up the session agreeing on the action plan that I should conduct a pilot testing before my actual interview and implement the precious advice received during and after the interview.

Based on recurring advice from my supervisors, I used a week (July 30–August 4, 2017) to do pilot testing on my questionnaires after revision. I selected three Bible school teachers to read, reflect and comment on the clarity of my questions. Each of these candidates come from the three Bible schools that I selected as sample centres for my research. They read the questions but then asked me to give some time to reflect and share their comments. So, I kindly asked them to take some time to think and offer their reflections on the questions. After a week, I called them each to listen to how they envisaged my questions. They responded that the questions are readable and they are excited with their relevance with what they are doing. They encouraged me to proceed with my research promising their support at any stage necessary. That gave me the confidence to move forward knowing that my questions are clear and relevant.

6.5.5 Positionality

One of the challenges that I faced as a researcher was the power differential that existed between me and the schools I was researching. As the Head of the Theological Education Department of the EKHC, it could be perceived that the schools, leaders, and faculty are answerable to me, which would place me in a notable position of power that potentially could distort the research and the findings.

However, within the Ethiopian cultural context the effective accomplishment of my work within the EKHC and their schools requires the building of a high level of friendship, love, and care in which I am expected to be not only a person of responsibility and authority but also function as pastor and peacemaker. Most of my informants are my seniors and are not directly accountable to me. Rather, I am accountable to them because they are in a higher position as church leaders and fathers. As such the relationship is generally more one of trust than deference. In such a context I saw my position and my relationships as potentially a strength rather than a weakness.

The discussion of the relative strengths and weaknesses of *emic* and *etic* research is extensive (Mostowlansky and Rota 2020). However, in societies characterized by a high emphasis on relationships and the use of indirect ("high context communication") speech, the use of *etic* research is often negatively impacted when those being interviewed communicate to the researcher what they think the researcher wants to hear rather than actually what they think (Shaw 2018, 130-134). Where the *emic* researcher has the trust of those being interviewed they are more likely to speak honestly and openly, which is what I found to be the case. In addition, as someone from within the community I was better positioned to read the non-verbal communication of those being interviewed.

6.5.6 Field Research Procedure

Concurrent to discussing with my supervisors, I planned to conduct a semi-structured interview spending a week at each sample Bible school. I shared my plan to the leaders of each Bible school and kindly asked them to help me in identifying the right informants needed. Due to our long-standing relationship as co-labourers in the field of theological education, I was warmly welcomed and received guidance in selecting my informants. Between August 6 and 26/ 2017, I spent with informants in Bobitcho, Sodo, and Dilla respectively. I was privileged to meet with good informants: former church leaders, Bible school teachers, present Bible school administrators and some members of the church who know EKHC's Bible schools' ministry well. Altogether, I interviewed 21 people (seven at each school). At each interview, I felt heavy headed with rich information every interviewee presented. Finally, I returned to Addis Ababa (where I am located) with a feeling of accomplishment and bewilderment. The accomplishment stems from being able to conduct my primary data collection. Whereas, it was puzzling when I thought of how to transcribe, organize and utilize this precious document.

Following my primary data collection, I devoted the remaining part of 2017 to transcribing the information gathered. Initially, I started with excitement assuming that I could finish soon. I only understood how a single sentence in the audio material requires listening to it four or five times to understand an informants' intended meaning, and choose appropriate words to write a sentence. Hence, I decided to take as much time as it required to transcribe the data carefully. This slowed down the pace of my work. However, it was a good platform to make myself acquainted with the material at hand.

While transcribing data, I was looking for fund to travel to Charlotte, California to conduct archival research at the library of the SIM International Head Quarters. Interestingly, I faced something I never expected. A team of SIM International leaders came to Addis Ababa and invited our leaders for a meeting. I was offered the privilege to join the meeting too. The subject of this meeting was introducing the newly completed scanned document of the work of SIM and EKHC since 1927. I attended the meeting with enthusiasm and took as much notes as possible. At the closure of the programme, the SIM International archivist presented a package of electronic copies of the document to the EKHC's representative (my immediate boss). I could not wait until I secure permission from him to have access to these materials. Soon, I received his permission to have copies of the materials received. Access to this resource contributed a lot in terms of saving time, reducing concern for financial resources and owning an essential document that helps for triangulation.

6.5.6 Population Sample

In section 2, I highlighted that this research attempts to examine the ongoing 'relevance and responsiveness' of Bible Schools' curricula to the needs of the EKHC, whose purpose it intends to serve. Testing whether or not the curriculum is relevant and addressing the needs of the church requires listening to the voices of the target population in order to know what stakeholders think about it. A target population is described as 'all the members of a real or hypothetical set of people, events or objects to which we wish to generalize the results of our research (Pandey and Pandey 2015: 41)[100]. Often, interaction with the entire population is untenable due to time constraints, the scarcity of resources, and the size of population that may be beyond the capacity of a single researcher. This is why selecting a small part of a given population (sampling) is necessary. Majid (2018:3)

[100] Taherdoost, Hamed, describes that 'the entire set of cases from which researcher sample is drawn in called the population (2016:18).

observes that 'A good sample is a statistical representation of the population of interest and is large enough to answer the research question'. Likewise, Onwuegbuzie and Collins (2007:281) advise that 'researchers must decide the number of participants to select (i.e., sample size) and how to select these sample members (i.e., sampling scheme)'. In this research, the purposive sampling style is used to identify the informants. This type gives freedom to the researcher in order to consider informants that best fit the purpose of her/his research. What is essential in purposive sampling is its potential to facilitate exploring issues in depth within their context and allows freedom to researchers to choose accessible informants. Providing details of this type is beyond the scope of this section. A good treatment of this approach can be found in Kothari (2004:59), Pandey and Pandey (2015:54-56), Taherdoost (2016:23), and Alvi (2016:30-31). In the following section(s), steps considered in identifying my research population is highlighted.

6.5.6.1. General target population

This research takes place in the Ethiopian context and my population of interest is extracted from Ethiopia. At this juncture, it is essential to give a brief background of this country. Ethiopia is located in North East Africa in a region often known as the Horn of Africa. According to the Ethiopian Central Statistics Agency (ECSA) it had a total population of 73, 918, 505 (49.5% women) in 2007[101]. Arega (2019:26) notes that Ethiopia has over 100 million people that is comprised of over 80 ethnic groups. Current estimates including that of World Bank shows that Ethiopia has a population of about 109 million people.[102] Ethiopia is a home of people who practise diverse religious traditions. ECSA (2007:17) states the composition of various religions as follows: the Ethiopian Orthodox Tewahido Church (43.5%), Muslims (33.9%), Protestants (18.6%), followers of African Traditional Religions (2.6%), Catholics (0.7%) and others (0.6%).[103]

Conducting research within such a large population with diverse religious background requires selecting a smaller representation because reaching every individual is less practical. As David S. Fox asserts:

[101] Central Statistics Agency 2007:8.
[102] Source: World Bank Group, 2019.
[103] Fantini (ND: 123), observes that the composition of Ethiopian Protestant believers was only less than 1% in the early 1960s. However, this figure changed gradually 'rising to 5.5 per cent in the 1984 census and 10.2 per cent by the 1994 one'.

> In the social sciences, it is not possible to collect data from every respondent relevant to our study but only from some fractional part of the respondents. The process of selecting the fractional part is called sampling (cited in Pandey and Pandey 2015:43).

The need for limiting the number of informants to a good sample is further discussed by Alvi (2016:11), Silverman (2000:104-105), and Yount (2006:2). These sources underscore that the underlying principle in selecting a sample is the purpose of the research and researcher's conviction that her/his identified group 'is large enough to answer the research question' (Mejid et.al. 2018:3). Along with that, identifying a limited sample population makes investigation more practical and saves resources such as time, finance and energy.

From the diverse religious population of Ethiopia, my research falls within the Protestant circle. Protestantism emerged in Ethiopia around 1635 by a German missionary named Peter Heyling. According to Eshete (2005:139), Heyling's main purpose was working towards the renewal of the Ethiopian Orthodox Twahido Church (EOTC) via 'literature and education, a deeper knowledge of Scriptures and infuse spiritual life and transformation within the adherents of the historic Orthodox church'. Various sources suggest that Heyling's effort did not leave a tangible impact. Around 1825, the Church Missionary Society (CMS) entered into Ethiopia with the same vision to reform the EOTC. This endeavour continued until the close of 19th century. However, mission societies faced more suspicion from the established church that led to a complete closure of getting permission to start work in Ethiopia. It was in the year 1904, that the Swedish Lutheran Mission (SLM) received legal permission to start a mission station in Addis Ababa (Eshete 2005, 150). Perhaps, their focus on medical and education activities and cooperation with the established church helped a lot for their acceptance. However, it did not take longer to face controversy with the Orthodox priests around evangelical convictions. Finally, SLM was compelled to start its own congregation that led to the formation of the Evangelical Church Mekane Yesus (ECMY currently known as the EECMY).

Concurrent with the work of SLM, the United Presbyterian Mission (UPM) was called for a medical help during the Spanish Flu (local equivalent named *Yehidar Beshita*). UPM responded to the call via Thomas A. Lambie who was a team leader[104] and serving in

[104] Eshete (2005:156-157) notes that Thomas A. Lambie was a medical missionary of the American Presbyterian mission working in Nasir, Sudan. He entered into Ethiopia 'called for service by one of the

Sudan. The team came to Ethiopia and established a station in Western Ethiopia in 1918. Lambie's medical service won the favour of four regional administrators who introduced him to the then regent (later Emperor) Haile Sillasie. Lambie built a good relationship with the Regent that led to constructing a hospital in Addis Ababa. After ten years, Lambie joined the Sudan Interior Mission (SIM) and became a pioneer leader for the formation and development of the *Kale (*locally pronounced as *'Qale') Heywet* Church in Ethiopia.

Within the Evangelical circle, this research focusses on the EKHC exploring the curriculum of its Bible schools. EKHC is the largest evangelical church in Ethiopia established in 1927. It is the fruit of the ministry of SIM. In the acronym EKHC, the two middle letters stand for two Amharic words *'Kale'* (meaning 'the Word') and *'Heywet'* (meaning 'life'). Together, the two words translate '*Word of Life'*.[105] This marks that EKHC recognizes God's Word as the source of life and functions as the impetus to focus on Bible schools' ministry. According to research conducted by the Evangelical Churches Fellowship of Ethiopia (ECFE) in 2005, EKHC's members comprise 43.41% of the total number of Evangelical believers (Degefa 2005, 39). Likewise, Fellows (2014:90) observes that 'Today, the EKHC is the largest Evangelical church in Ethiopia with an estimate of 8,250 churches and 8 million members' in 2014. Behind this remarkable growth lies the ministry of EKHC's Bible schools that served as a backbone. These Bible schools are scattered in the four corners of the country. What unites them all is that they are administered by a national standardized curriculum. This curriculum was developed by SIM missionaries initially (1947–1977) and later EKHC claimed the responsibility of curriculum management since 1977.

Within the EKHC, the principal target of my investigation is the Bible schools of this denomination. Currently, EKHC has 162 Bible schools dispersed all over the country. These Bible schools share a nationally approved standard curriculum though they are located among different language groups. The fact that using a single, and standardized curriculum within diverse contexts raises a question whether or not this curriculum is addressing the need of the church. While I am reflecting upon how to examine the

frontier district governors' during the Spanish Flu epidemic around 1918. This gave him the opportunity to make three essential friends (governors) whom he met later in Southern Ethiopia.

[105] Ali (2000, 309-323) states that the motivating factor to have a denominational name was to stand together in the face of recurring persecution and ill-treatment before the government. Titles such as 'SIM Planted churches' (1928-1958) and 'Gospel Believers Union' (1958-1974) were being used until 1970. In April 1970, EKHC's national Board decided 'Word of Life Church' to be an official title nationally.

effectiveness of this curriculum, I felt treating a sample population from the entire 150 Bible schools seems time consuming and less practical. Hence, I decided to limit my investigation to three Bible schools: Bobitcho, Soddo, and Dilla. These three institutes are selected due to their significance not only to the development of the EKHC's Bible schools, but also in the history of the growth of the church itself.

6.5.6.2. Specific target population

The aforementioned Bible schools are specifically selected as a representative sample population. The Bible school in Bobitcho and Soddo commenced ministry in 1949, whereas the Bible school in Dilla started its service a few years later in 1952 (Sedoro 2010, 19, 25, and 44). These schools are selected because they are not only the initial ones, but also became mother schools of many Bible Schools that developed later. There is a social element that contributed to a subsequent development of Bible schools. Cotterell (1973, 107-111) envisages this as linguistic interconnection where knowing dialects of a given language plays vital role in communicating the Gospel to people of similar language families. There are four major linguistic families in Ethiopia: the Semitic, Cushitic, Omotic, and Nilo – Saharan language groups.[106] Our sample Bible schools are located in South Central and Southern Ethiopia where people from the Cushitic and Omotic language backgrounds live as neighbours.

When SIM started missionary work, its missionaries were prohibited[107] to go to people groups dominated by the EOTC. Fantini notes that a regulation was issued in 1944 by the Ethiopian government that divides the country into three areas: open, closed and free. He elucidates the reason as follows:

> The Emperor considered the missionaries as allies in his efforts at modernization of the country, particularly because of their educational efforts. However, in order not to compromise his privileged relationship with the Orthodox Church, he divided the country between "Open Areas", where missionaries' evangelization and development work was allowed, and "Closed Areas", where only the Orthodox Church was allowed to operate. Practical demarcation of these areas was entrusted to the Ministry of Education. The "Open Areas" were mostly the various peripheries of the Empire: the southern and western regions as well as the eastern lowlands, predominantly Muslim. The

[106] www:Ethiopiantreasures.co.uk

[107] Until the fall of the monarchical regime (1974), the EOTC considered itself as the national religion. Foku (1997, 405) and Cotterell (1973, 33-36) observe that both Catholic and Protestant missionaries faced opposition from the EOTC and that delayed work permission and limited their work to providing social services: literacy training, healthcare, and starting schools.

"Closed Areas" roughly covered the northern and central highlands. As for the capital Addis Ababa, it was considered a free territory for all denominations (ND: 125-126 cf. Grenstedt 2000, 76).

Consequently, the work of EKHC's Bible schools flourished among the open areas of Southern and Western Ethiopia and gradually spread to the North-Western part of the country. It was after 1991 with a relative religious freedom, Bible schools' ministry spread among the EOTC dominated Northern parts of Ethiopia.

My specific research population are seven informants selected from each of these three Bible schools (Bobitcho, Soddo and Dilla). Altogether, they are 21. They are selected because of their awareness of Bible school ministry, and an engagement in the ministry of the church in various capacities. Church leaders, Bible school administrators, teachers, and lay ministers are included in the interviews. Most of the informants come from a rural background (brought up and ministered in rural setting) and moved to emerging towns over the last 15-20 years. Hence, they have the awareness of both the rural and urban cultures and what that implies to Bible schools' ministry.

Table 6: Informants' Demographic Background

Gender	Male	19
	Female	2
	Total	21
Age Range	31-40 years	4
	41-50 years	4
	51-60 years	4
	61-70 years	5
	71-80 years	4
Educational Background	Diploma in Theology	7
	Bachelors in Theology	5
	Bachelors in Science	1
	Master of Arts in Theology	8
Ministry Experience	Pastors	3
	Elders	3
	Denominational leaders	3
	Teachers in Theological colleges	3

Figure 1: Gender of informants

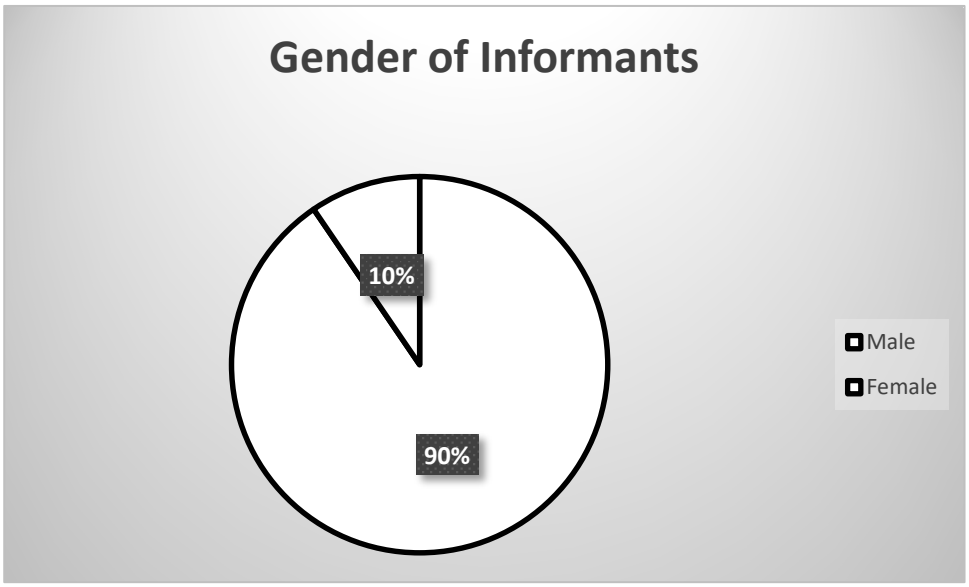
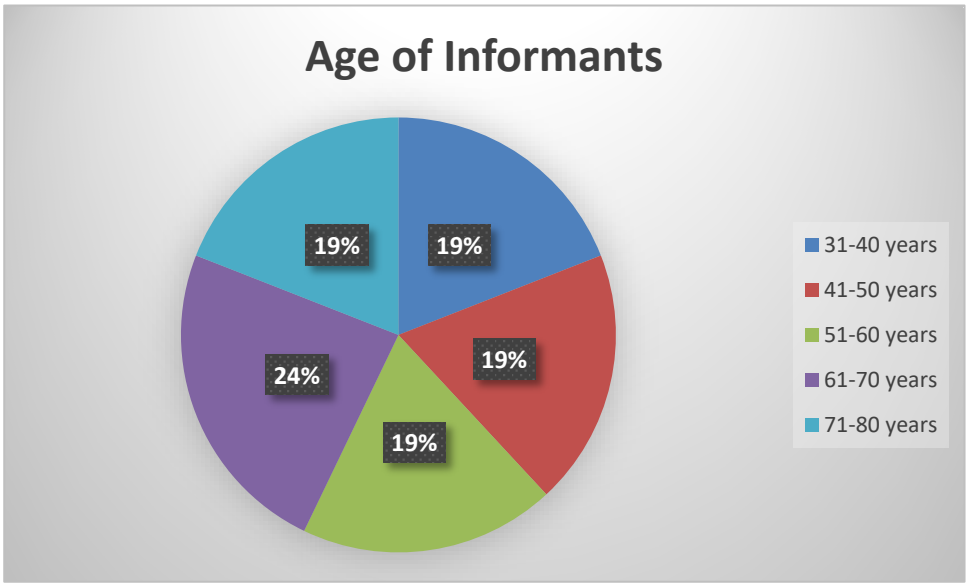


Table 6 and Figure 1 vividly state that the total number of informants is 21 (100%). From this figure, the composition of men is 90% (19), whereas, women comprise 10% (2) of the total. This indicates that women's representation is low. The reason behind this figure is highlighted under the limitations section.

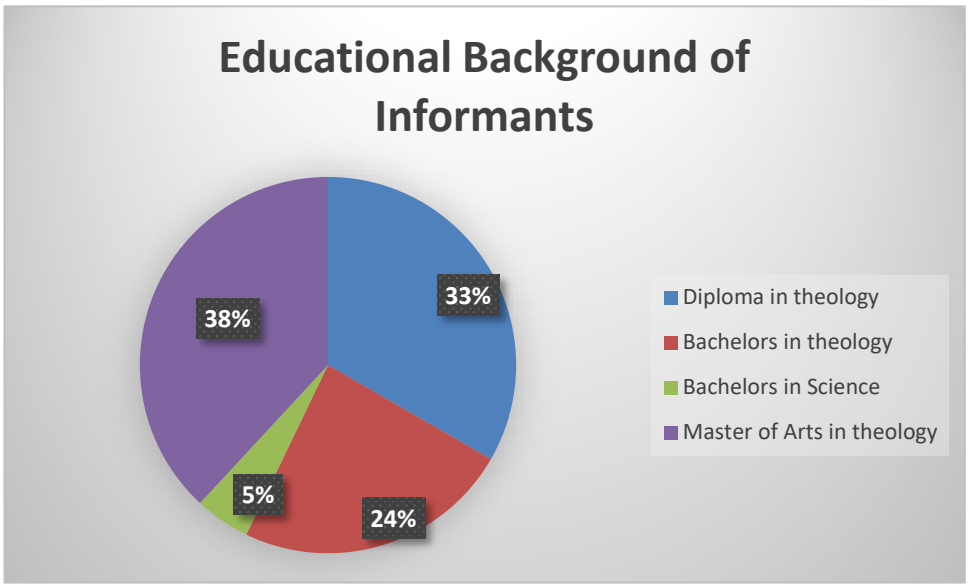
According to Table 6 or Figure 2 below, my informants come from a diverse range of age group. Coming from different age range, I observed that they reflect wide experience of the church, Bible schools and its curriculum.

Figure 2: Age Range of Informants



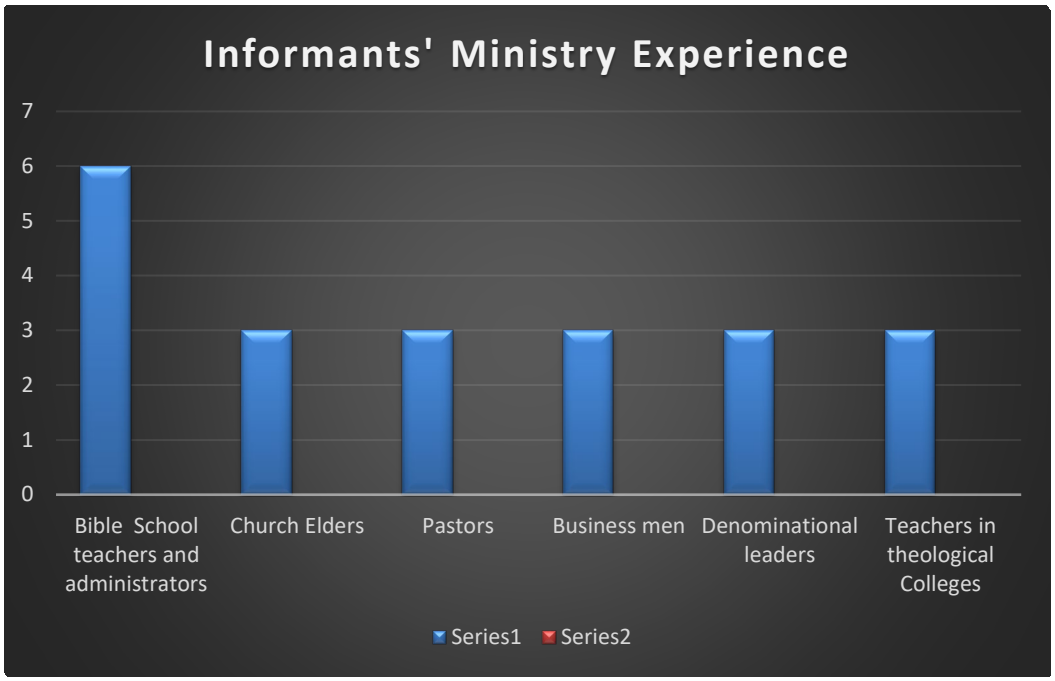
Along with their diverse age range, my informants have different levels of educational background. The following chart shows that majority of them (95%) have had theological training. This indicates that they have deep understanding of the church as well as its Bible schools. Along with that, their level of academic preparation and ministry experience (see Table 6 and Figure 4) implies that they are appropriate people to get information about the curriculum of Bible schools.

Figure 3: Educational Background of Informants



Along with their educational status, my informants exhibit years of ministry experience. Their major areas of service are highlighted in the following chart (see also Table 6).

Figure 4: Ministry Experience of Informants



From the above Table, it can be observed that the educational background of my sample informants ranges from Diploma in Theology to graduate level of studies in Theology. The majority of them are undergraduate degree holders in theology. Three people (a lawyer, business man and a pharmacist) are included as informants due to their current involvement in church leadership, exposure to Bible schools' extension classes and to benefit from their perspectives. Also, their age ranges from 28 to 70 with an average between 46-50. Gender wise, I was able to interview two ladies who serve as teachers in two of the sample Bible schools. Perhaps, this is one of the limitations I faced during data collection and I will give more information on this below.

Prior to my commitment to this research, I had a superficial knowledge of these Bible schools. I only knew that each of this schools exists in Hosanna, Soddo and Dilla. When I started reflecting upon the formation, development and contributions of each of these schools, I realized how significant these schools are in the life of the EKHC. There are reasons that make selecting a sample audience from these schools essential.

Firstly, these Bible schools are located among people groups that are tied with linguistic and cultural heritages with two major groups of people in Ethiopia (the Cushitic triad and the Nilo–Saharan people group often known as Omotic people group). In this context, the Hadiya and Gedeo people belong to the Cushitic family, whereas, the Wolayita people group belongs to the Omotic (people living around the Omo valley) people group. Later,

believers from these stations spread the Gospel to various parts of Ethiopia using their linguistic and cultural affinity as a bridge to service. For instance, evangelists from the Wolayita Church went down South to share the Gospel among the Omotic (Nilo-Saharan) people group whose languages share nearly 60% of words used in a daily conversation according to some sources (Cotterell 1973). Likewise, evangelists from the Hadiya church went to the South–East, West and Eastern parts of the country and shared the Gospel mainly to people group whose culture and languages were part of the Cushitic heritage. Along with that, the Gedeo people (who belong to the Cushitic family) shared the Gospel to their neighbouring people (from the Cushitic background). Later, the Bible School at a town called Dilla was established among this people group. The historical development of EKHC's Bible schools confirms that most of the Bible schools trace their roots from the three Bible schools. Laura Jacobson gathered list of schools that have a direct and indirect connection with the aforementioned three schools.

Table 7: Contributions of Sample Bible Schools to the Growth of EKHC's Bible Schools

No.	Mother school	Number of Daughter schools	Number of Bible schools with indirect influence	Total
1.	Hosanna/ Bobitcho	22	44	66
2.	Soddo/Wolayita	13	33	46
3.	Dilla/Gedeo	9	29	38
Total				150

Source: Laura Jacobson Toews 2010

In other words, these schools in Hosanna, Soddo and Dilla serve as mother schools of the present 162 Bible schools all over Ethiopia.

Secondly, these three Bible schools are located among three major districts of the Ethiopian Kale Heywet Church. According to an annual report presented to its General Assembly in March 2021, EKHC has 11058 congregations all over the country. From this

figure, Wolayita has 1500 congregations (14%), Hadiya has 1173 congregations (11%) and Gedeo has 850 congregations (8%). Altogether, my sample Bible schools comprise 33% of the total churches of the EKHC. The sample Bible schools owned by these churches benefit from the network of mature churches, access to support and the opportunity to learn from years of experience.

Thirdly, my sample Bible schools served as centres of theological training to students coming from the whole country particularly during the monarchical (1941-1974) and Communist (1974-1991) regimes. Up until 1991, most of EKHC's workforce - church leaders, cross-cultural missionaries, teachers of theological institutes - were graduates of these three Bible schools. Exposure to serve the diverse family of the EKHC and the impact they already have makes these Bible schools attractive to carry out research and to learn from their experience.

6.5.7 Validity and Reliability of research

When academic research is carried out, it is essential to come up with reasonable findings that help to solve a problem or an issue under investigation. To accomplish this purpose, the process by which the findings are reached should be based on clear evidence. In this process, the researcher should be able to elucidate the instruments she/he utilized to carry out the investigation and make conclusion. Before making further comments, it is important to define the two terms: validity and reliability. Fraenkel and Wallen (2009, 147) describe validity as 'the appropriateness, meaningfulness, and usefulness of the inference a researcher makes', and they view reliability as 'the consistency of scores or answers from one administration of an instrument to another, and from one set of items to another.'[108] According to this definition, the main concern in validity is justifying whether or not researchers have reached to a conclusion that is correct and true based on evidence.

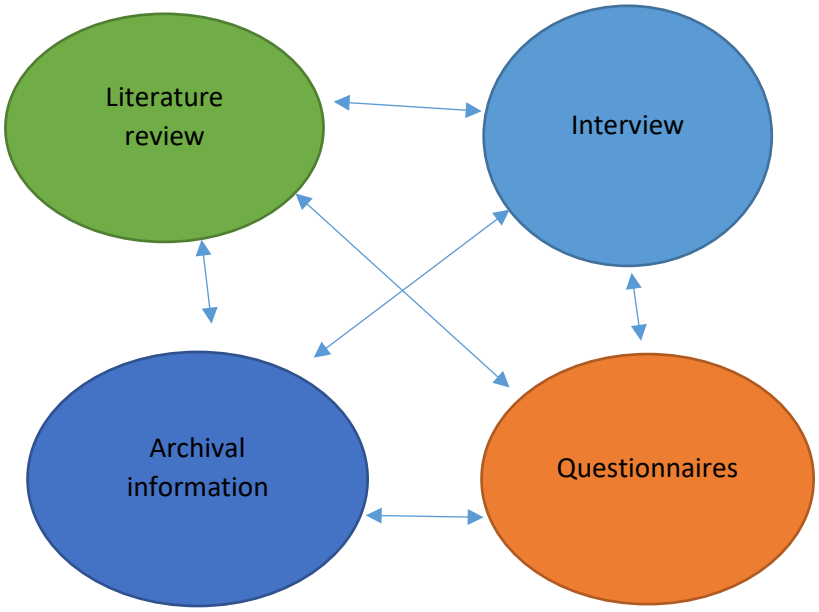
Likewise, reliability refers to 'dependability or consistency' (Neuman 2000, 164) of measures made by the researcher. Fraenkel and Wallen (2009, 147) note that the validity and reliability of findings depend upon the employment of the appropriate instruments because the 'quality of the instruments used in research is very important, for the conclusions researchers draw are based on the information they obtain using these

[108] Creswell (2009, 190) views validity and reliability in relation to what researchers are required to do to justify their process and conclusions.

instruments'. In other words, appropriate instruments are tools that help to acquire relevant and comprehensive information, and to make conclusions that are convincing to the researcher, informants and the wider public that read the findings. Creswell (2009, 191-192[109]) proposes a number of ways to test the appropriateness and accuracy of the findings. Some of these strategies include: triangulation, member checking, reflecting on researchers' bias, contrasting various perspectives, peer debriefing, and utilizing external reviewers. Likewise, Lincoln and Guba (1985, 290) suggest four areas to check the validity and reliability of findings. These include being certain whether or not the findings are genuine, free from biases, trustworthy, and can be replicated in similar contexts.

This research has been conducted following the logical premises just mentioned. These requirements are carefully observed in selecting methods, sample population and informants. Also, voices from four sources are cross-examined during data collection and analysis in order to safeguard bias from the researcher and informants. The following figure demonstrates three main methods utilized to collect data. Findings from the literature review, questionnaires, and interviews are compared and contrasted to validate the trustworthiness of inference to be made.

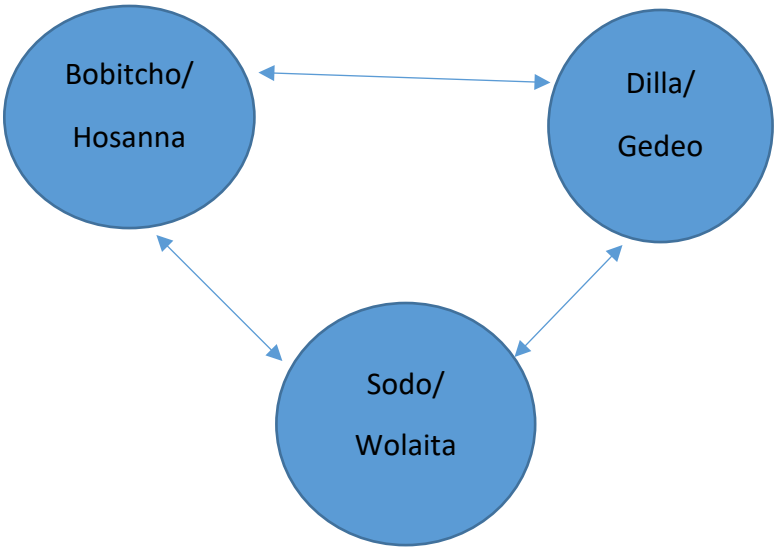
Figure 5: Data Triangulation Process



[109] Also see Fraenkel and Wallen 2009, 453-454 and Adinew 2009, 143 for similar suggestions.

Furthermore, my sample informants are selected from three different Bible schools. I took this step intentionally in order to have access to information from different sources and take the issue of validity seriously. Figure 6 provides names of the sample Bible schools.

Figure 6: Sample Bible Schools for Triangulation



6.5.8 Research Limitations (scope)

There are some issues I faced in the process of data collection that limited my work. First, the poor culture of data preservation is a major challenge when I attempted to look at documents of each sample Bible school. In the three Bible schools I observed, documents such as records of students' recruitment, minutes of faculty and boards, reports of evaluation and grades are not kept consistently and orderly. Second, except for the third sample school (Dilla), women have not participated in teaching and administration. This limited access for the perspectives of women in curriculum development and implementation. Thirdly, some informants whom I consider as key sources are not willing to give time for the interview due to multiple responsibilities. Fourthly, the tendency of informants talking too much without focussing on the subject under consideration. Perhaps, this was a very tiresome aspect that required patience and carefully directing to the intent of my research questions. Fifth, English being my third language, I found translating from Amharic (my second language) into English was a challenging experience. Though I made every effort to preserve my informants' thoughts and feelings while translating the data, I cannot hide the fact that this process has been challenging.

In conclusion, reflecting on the logic of doing research is an area that I had not done enough in my previous studies. This research facilitated a context where I learned a lot about a philosophical basis, research development procedures and techniques. Perhaps, I consider this opportunity as an eye-opener to do further study in the field of the philosophy of education.

6.6 Managing the data

After conducting a semi-structured interview, I was thinking of how to handle this crude resource under my stewardship. It is a process that enthuses because something essential has been gathered on the one hand. On the other hand, it is a stage of bewilderment wondering how to shape this rather scattered information and get meaning out of it. Being stretched between these two extremes, I decided to carry out the following activities.

6.6.1 Transcribing data collected

The first step in this process was taking time to change the verbal information recorded on audio-tapes into a written form from the semi-structured interviews. This process is commonly known as transcribing data. Perhaps, this is the most exhausting stage in my research journey as I tried to carry a word-for-word translation of the materials gathered from each informant. I conducted the interviews in Amharic and translated the information into English directly. Guiding questions are structured in accordance with key issues raised from the research question. Then, I listened to the material from each informant several times. At times, I listened to word after word, and sentence after sentence trying to capture the intentions of informants when using terms, portraits and signals. Also, I compared informants' words with short notes I took while conducting the interviews. Converting these materials into English required careful attention due to the fact that both languages have different ways of structuring sentences.

As much as it is challenging, the transcribing and translation process has a huge importance in the data analysis process. One of its benefits is familiarizing with the subject matter. As I was trying to identify intentions of informants and state them properly in English, this time became an opportunity to know what is in my hand and see the materials in light of my research question.

After the completion of this process, I sought external readers who would give me critical comments on how the process is managed. For this purpose, I selected three leaders. Of

those, two of them are Ph.D. holders whose areas of specialization is administering theological institutes and church leadership. The third fellow holds a Master's degree in linguistics. Mainly, they observed if the translation is accurate and the intention of informants is fairly presented.

In response to my request, they kindly agreed to listen to and read my audio-tapes and transcribed data and make comments. One of them, who is a theologian and church leader forwarded the following remark. 'This is a superb transcription! Very clear and grammatically correct. I wish this recording be taped and distributed to mass who are in our Bible Schools and their stakeholders.'[110] This comment not only confirms that the transcribed materials are accurate and readable, but also that it is useful if presented to the stakeholders. His comment to present these documents to the wider stakeholders is valid and reserved to be acted upon after the completion of this research. Moreover, my second de-briefer who is a linguist looked through my documents and offered the following opinion:

> I listened to the audio copies of the interviews done with the interviewees. Then, I reviewed the translated documents. On doing the checking I confirm that almost all the needed information is translated and well transcribed/documented. The basic information especially the information needed for the research purpose which forced the researcher to interview are almost well presented.[111]

From this affirmative comment, I learned that my effort to translate and transcribe the primary data resulted in something valuable. Also, it indicates that the intentions of my informants are fairly presented. This increased my confidence to proceed onto the next phase using the data produced. Furthermore, my third de-briefer who is a theologian and teacher looked through my documents and forwarded his reflection as follows:

> The translation and transcription is carried carefully and a good document has been produced. I encourage you to look through this document critically and work hard to come up with a good recommendation.[112]

These remarks confirm that the work of translation and transcription is done appropriately and significant care is taken to represent the thoughts and feelings of my informants.

[110] Email correspondence with Dr. Woyita Woza, 15 February, 2021.
[111] Email correspondence with Mr. Temesgen Sahle, 28 April, 2021.
[112] Discussion with Dr. Wondaferahu Adinew, 23 June, 2021.

6.6.2 Coding the data using the electronic tool (Nvivo)

Next to carrying the transcribing and translation process, I focused on coding the data. Basically, coding deals with organizing raw data in manageable size to get meaning out of it. Fraenkel and Wallen describe coding as: 'The specification of categories in content analysis research. It may be done ahead of time or emerge from familiarity with the raw data' (2009: G-1). In this research, categories emerged from the data collected as I tried to classify same ideas under one group reducing the large volume of data into manageable size.

During the coding process, I used a computer programme named Nvivo, commonly used in the process of qualitative data analysis. First, I became acquainted with this software programme taking a short course at the Ethiopian Graduate School of Theology (EGST) in late 2017. In mid-2018, I took more training at OCMS in preparation to do data analysis. Finally, in late 2020, my second supervisor connected me with an Nvivo expert in Addis Ababa University who kindly offered me a tutorial as well as guided me through the process. This indicates that I passed through a slow process to understand how this software can be utilized and the raw data should be managed. Using Nvivo, I managed to identify 209 codes with 908 correlated references. These codes are categorized under twelve major themes closely linked with my main research question. Though Nvivo does not give a finished and well-organized product, it helps to group related information and bring it to a manageable size. Next, I worked through the codes and references to identify recurring themes and emerging ones that are not clearly anticipated while my main research question was formulated.

6.6.3. Major themes emerged

As highlighted earlier, themes have emerged from the data as the analysis process unfolded. As soon as the work with the computer programme is completed, I started reading through the whole data to identify emerging themes. While re-reading the codes, I realized that some of the information requires thinking in light of the original context to identify their meaning. Some codes tend to be similar and need careful thinking to decide whether to merge them with others or accept them to become themes by themselves. This became another essential moment to familiarize myself with the data. Furthermore, it is helpful to identify the major themes, subordinate ideas and supporting evidence to be used as quotes. Then, I used a tabulated chart to organize each of these items.

As mentioned above, I employed four research methods to identify recurring concepts in this research. Firstly, I conducted a literature review that helped me to observe major discussions on Bible schools' movement and theories of curriculum development. Secondly, I distributed 25 questionnaires to 150 Bible schools' teachers and collected their responses. Thirdly, I conducted semi-structured interviews with 21 informants selected from my sample Bible schools (Bobitcho, Soddo and Dilla). These Bible schools are selected intentionally to utilize as sources of information that can be cross-examined to triangulate my data since they reflect an application of a national standard curriculum in three relatively different contexts. As highlighted in Chapter 5, these Bible Schools are located among three different ethnic groups (Hadiya, Wolaitta and Gedeo) where SIM missionaries first preached the Gospel and planted churches. Thus, they were grown in slightly different cultural settings. When establishing churches and starting Bible schools, local missionaries had freedom to do things the way they see fit. Some have contended that this contributed to the minor difference in how people from the aforementioned backgrounds perceive curriculum formation and implementation. These aspects are cross-examined and used as tools to triangulate the data and check its validity.

Fourthly, I surveyed archival documents from the records of SIM and that of the EKHC. These include observing minutes, reports, journals, proceedings, etc. Again, these sources provided helpful information to carry cross-validation providing detailed information on how Bible schools' curricula have been developed and implemented. I found them essential to learn from the perspectives of missionaries and that of native church leaders. Also, archival sources are useful to know about facets of Bible schools' curriculum in the early and present periods. Though time consuming, using these methods is an essential step to have an organized, and easily accessible data ready for the writing up. Next, I will turn to present the major themes emerged from the primary data.

In this section, I will present the summary of my informants' response to the semi-structured interviews based on my research questions. In light of my main research question, the following are major themes that emerged throughout this research.

a) Informants' reflection on the sensitivity of Bible Schools' curriculum to the needs of the church
b) Informants' reflection on the situation of Bible Schools' curriculum on the provision of holistic training

c) Informants' reflection on the effectiveness of Bible schools' curriculum in cultivating the sense of ownership
d) Informants' reflection on the capacity of Bible Schools' curriculum on administration staff and students' recruitment system
e) Informants' opinion concerning the potential of Bible Schools' curriculum to sustain the quality of teachers and students
f) Informants' reflection on the role of Bible Schools' curriculum on the situation of facilities

Before I engage into a thorough analysis, it is essential to elucidate the codes I utilized to represent my informants. As mentioned above, the names of my informants are changed to comply with ethical issues of this research, particularly to meet the need to protect their privacy. The following codes are selected and utilized to represent my informants.

Table 8: Codes Used to Represent my Informants

Codes applied in the thesis	**Meaning (just an example)**
BS1CL	Bible school one, Calvin, a leader
BS3MDI	Bible school three, Mark, a director
BS2JT	Bible school two, James, a teacher

CHAPTER 7 DATA ANALYSIS AND INTERPRETATION

7.1 Introduction

This research was undertaken by using the qualitative method of research. As highlighted in chapter 6, the reason for selecting this method is to uncover the feelings, and opinions of informants on how a Bible school curriculum has been developed and implemented. I seek to understand why theological education has been handled the way it is by reflecting upon perspectives, practices and experiences of my informants. Also, the qualitative approach better facilitates learning from the efforts of people to provide theological education in various places, cultures and periods of time. Basically, it is an attempt to respond to the 'how' and 'why' questions. Therefore, I follow a framework that lays out the data first and later in this chapter, provide further explanation and connect it with the literature.

As briefly stated in Chapter 5, I chose three initial Bible schools as samples to test how the curriculum has been developed and implemented. This led me to conduct semi-structured interviews and gather data from purposely selected informants. In this chapter, I will present major themes emerged from the primary data, analyse the data and interpretation of the major themes that came out of the interviews. As Creswell (2009, 183) rightly observes:

> The process of data analysis involves making sense out of text and image data. It involves preparing the data for analysis, conducting different analyses, moving deeper and deeper into understanding the data, representing the data … and making an interpretation of the larger meaning of the data.

7.2. Thematic Analysis

Having coded the data collected, my next step was to classify them into related groups that have 'common characteristics'.[113] Concepts that belong to the same category are classified as themes. When selecting the themes, sub-themes and supporting quotes, I consulted with my main research question to check whether or not each of these items is responding to the issues imbedded in my research question. In this process, I identified

[113] Kothari, Research Methodology, Methods and Techniques 2004, 123.

twelve significant reflections my informants made on the research questions. After reading, re-reading and reflecting upon the intent and correlations of these issues, I decided to summarize them under six major themes that are most frequently repeated and that I believe are essential to respond to the research question.

Along with the perspectives of my sample informants, I analysed essential data collected using questionnaires for general information. To collect this information, I developed 25 questionnaires[114] and distributed to 150 vernacular Bible schools' teachers. Out of these informants, 119 (79.3%) people responded to my questionnaires. The following Table contains the summary of their perception on the curriculum of Bible Schools.

Table 9: Summary of Respondents' Perception on Curriculum of Bible schools

Major aspects of the curriculum	Respondents' perspectives[115]			
	Strongly agree	Disagree	Below average	Total
Ability to respond to the needs of the church	32	57	30	119
Potential to provide holistic training	21	51	47	119
Capacity to cultivate sense of ownership	10	71	38	119
Approach to recruit staff and students	34	49	36	119
Effort to sustain quality of teachers and students	27	57	35	119
Condition of facilities	11	73	35	119

The themes are not organized in the order of priority as each has a significant place in answering my research question. Rather, they are structured in the order of exploring

[114] See the Appendices for the questionnaires.

[115] The majority of the respondents (105 people or 88.23%) are graduates of Bible schools, whereas, 11.76% (14 respondents) of them did not study in Bible schools. However, all of the respondents have teaching experience in the Bible schools.

informants' perspectives during the interview and from the questionnaires. These themes are examined in light of the objectives, aims and needs of the Bible schools. Also, issues pertaining to curricular contents, teaching materials, graduates' profiles and follow-up schemes of graduates are considered as major concerns of this investigation. With this background, I will turn to each theme and analyse them respectively.

7.2.1. Informants' Reflection on the Sensitivity of the Curriculum to the needs of the church

Exploring whether Bible schools' curriculum is sensitive to the needs of the church or not is part of my main research question. Findings from the questionnaires indicates (see table 9 above) that 48% of my respondents think that the curriculum is not responding to the needs of the church. About 27% of the respondents seem satisfied with the quality of Bible schools' curriculum in addressing the needs of the church. The remaining 25% are not convinced if the curriculum of Bible schools is responding satisfactorily to the needs of the church. Before delving deep into how my informants perceive this feature, I want to briefly present their opinion on why Bible schools exist for (the purpose of Bible schools).

BS2TL says that EKHC's Bible schools:

> Are intended to train ministers – not opened for other purpose. That ministers themselves would be trained and become equipped to teach others. That leaders in every church should have Bible school training.

According to BS2TL, Bible schools are established in order to train ministers to the church responding to its needs of human resource development. Likewise, BS2AL observes:

> The training focuses on preparing pupils for ministry. So, the training targeted on human resource development necessary for that particular context and extended towards strengthening the capacity of the church by addressing their ministerial needs.

BS2AL shares BS2TL's opinion that training ministers to the service of the church is the fundamental purpose of Bible schools. However, he notes that the training of ministers does not seem an end by itself. In his opinion, equipping ministers is the means to an end – that is "strengthening the capacity of the church". Reflecting on why the church is running Bible schools, BS3YL shares his account as follows: "We know that church leaders have been coordinating this initiative [Bible Schools' ministry] in order to raise

evangelists, teachers and pastors to the church". The aforementioned informants seem unanimous in their opinion about the purpose of Bible schools which is singled out as equipping ministers to address the need for human resource development. Other informants such as BS1HDE, BS1EL, and BS2MDI[116] view that the main objective of Bible schools is training ministers to the EKHC. Opinion from the three sample Bible schools indicate that my informants share a similar perspective about the purpose of Bible schools.

Moreover, my informants believe that having a curriculum is essential to lead ministerial training that the EKHC considers as its main objective. Speaking about the source and benefit of Bible Schools' curriculum BS3KDI asserts:

> The curriculum we are using at this school is designed by the Ethiopian Kale Heywet Church…This curriculum embraces the aspects of education, students and things that are essential in the teaching-learning process. Also, it includes courses that are required to be offered at this Bible school.

BS3KDI points out that this curriculum is developed by the EKHC. It has served as an administrative tool that facilitates running Bible school programmes with clearly defined guidelines. Furthermore, BS3KDI observes that this standard document defines courses that Bible schools offer in order to accomplish their purpose. Also, BS2AL witnesses that he was part of a team that "developed a national standard curriculum that has clearly stated procedures" and encouraged "Bible schools to follow the guidelines" while running their activities. Likewise, BS2LT, BS1MT, BS2MDI and BS2SL note that EKHC's Bible schools' curriculum describes major areas of focus and particular courses students should take. Furthermore, they note that the standard curriculum defines roles and relationship of stakeholders. To sum up, my informants agree that the standard curriculum sets up policies, procedures, courses and methods of delivery that facilitates knowledge acquisition (biblical, theological, and general), skill development and enriching spiritual life. It is with this background that I will analyse my informants' perception on the capacity of this curriculum to address the needs of the church.

Responding to the question, "Do you think the curriculum that Bible schools have is addressing the needs of the church?" BS3AI points out what he views as the shortcoming of Bible schools' curriculum:

[116] BS2MDI notes that Bible schools work towards "raising the knowledge and skills of ministers who are going to serve the church as elders, pastors, evangelists and teachers".

> I envisage that the courses being offered or the curriculum in use are not addressing the need that much. I think it should be based upon the need of the community and what the church needs to be done. When we think of education, it is expected change in thinking and practice. I find it hard to accept that the existing Bible schools' curriculum is able to address these needs.

According to BS3AI, an educational curriculum should be able to address the needs of the society (the church and its wider community in this case) it intends to serve. When he observes Bible schools' curriculum, BS3AI questions its potential to cause change in lives of students. My informants raise a few reasons to elucidate why the curriculum has not been responding to the needs.

7.2.1.1. They think that the curriculum was not designed by the appropriate people

My informants[117] think that Bible schools' curriculum was not able to respond to the needs of the church because it was not initiated and designed by people who understand the context fully. From the 21 sample informants I interviewed, 52.38% (11 informants) responded that the initial curriculum was designed by SIM missionaries. The remaining 10 informants (47.62%) agree that the curriculum has shortcomings though they do not directly relate this problem with who designed it. Speaking on who first initiated and crafted the curriculum BS2SL asserts, 'EKHC's Bible schools' curriculum was developed by foreign missionaries, and hence, it does not taste contextual. Rather, it reflects a western flavour and unable to address our real problems'.

BS2SL singles out that 'foreign missionaries' carried the production of Bible schools' curriculum at this stage of its development. He notes that this curriculum tends to have been adopted from the western context ('Western flavour'). Due to this reason, BS2SL concludes that it lacks the potential to respond to issues local people are facing. Likewise, BS3AI shares the opinion raised by BS2SL and elucidates why local people did not take part in developing the initial Bible schools' curriculum and heavily dependent upon missionaries:

> I know that we are using somehow imported kind of curriculum because we are not in a position to develop our own. But it is very difficult to consider that this curriculum is seasonal and solving the problem the church is facing.

[117] See 6.5.6. for description of informants.

BS3AI notes that the church was compelled to utilize whatever developed by the foreign missionaries. The phrase, 'we are not in a position to develop our own' indicates that BS3AI belongs to the generation using the curriculum under consideration. In his opinion, either local people did not have the potential to develop a curriculum that is sensitive to their needs; or, SIM missionaries could not facilitate condition where local believers take part in curriculum development process. Consequently, they used a curriculum that is not contextual and able to respond to the issues the church is facing. His subsequent comment gives further clue as to where the real problem lies:

> To tell you the truth, we know that we were taught the same curriculum developed by foreigners. We did not come to the level of translating that into our situation. Even if that is the case, I see a gap in being sensitive to the Ethiopian people, the cultural setting the school is at, the spiritual capacity where the school is found, understanding things, and mainly Bible schools are considered as a backbone of the church.

According to BS3AI, the real problem is that local leaders/students lacked the know-how to contextualize the curriculum ('translate that into our situation'). Thus, he observes a gap in the curriculum. On the one hand, the curriculum is not contributing towards building up the capacity of students/leaders to develop a curriculum sensitive to local realities. On the other hand, the curriculum is not able to fully respond to the issues raised locally. BS2SL notes that EKHC students are dependent on what missionaries designed because they:

> Had no option other than following the channel opened by expatriates. Students were subject to adopting others' perspectives. Sadly, they were not told the way as to how to apply these foreign perspectives, hence, there was no capacity to create one's own perspective and flow in a way that a person prefers to move on. In my opinion, ideas were presented as a wrapped-up parcel [lacks clarity of thought and specificity in delivery]. Also, I envisage that the teaching system focusses on spoon feeding type of delivery scheme that left students at the level of accepting whatever was given, but not capable of developing their own understanding of a subject. In addition to that there was a time where students are told what position to hold rather than question views presented by their teachers.

BS2SL makes clear that local leaders lack the 'capacity to create their own perspectives' because they were not taught how to do it. He notifies that this problem is not limited to curriculum design, but extends to the level of implementation. He concludes that students were compelled to accept whatever was accessible not only due to lack of the know-how, but also because of poor teaching system that was not empowering them adequately to hold their own view.

BS3AI holds a view that the real problem stems from the potential of the curriculum in preparing students/the church to solve problems:

> The question, how much has the curriculum shaped students' capacity to influence or how much have students become influential is closely connected to the curriculum… I think that the curriculum is weak in enhancing students' capacity to influence their communities. We need to ask, for instance, how influential are the students who graduate from these schools? How much has the school shaped the student? How effective are the students in problem solving? How strong are the graduates in bringing an impact upon their respective communities? I believe that all these issues are related to the curriculum of the school…In these dimensions, I see some problems in the curriculum. It does not seem helping students to work on these aspects.

According BS3AI, the curriculum that has been utilized by the EKHC's Bible schools lacks the capacity to empower students in order to help them play active role in curriculum revision. In other words, my informant underscores that the level of students' effectiveness personal skill development and social impact heavily depends up on how much the curriculum empowers Bible schools' to play vital role in preparing students.

Already, it is mentioned that 52.38% of my sample informants stated that the curriculum Bible schools were using in the early years was designed by SIM missionaries. Both in designing and revising process, they observe a gap. BS3KDI notes, "When a curriculum is developed or revised, the people given the responsibility might not be the appropriate ones." In light of what has been noted in this section, my informants are of one accord that expatriate missionaries developed and carried most of the revising work. Likewise, BS3AI observes a challenge in 'the capacity of the curriculum to meet the needs' of the church and raises a critical question that reads, "Have we produced human capacity that can develop such a curriculum that responds to contextual matters"? In light of what has been contended, my informants identify two challenges that limit the capacity of Bible schools' curriculum to address the needs of the church. On the one hand, the appropriate people were not included in the process. Furthermore, the church has not raised people who have the know-how to develop or revise a curriculum that addresses contextual issues. In other words, my informants indicate that missionaries alone could not be the appropriate ones to design or revise Bible schools' curriculum. Who then are the appropriate people to prepare or revise a given curriculum? Responding to this question is reserved for the next chapter.

7.2.1.2. There was no scheme to revise the curriculum timely

My informants note that Bible schools' curriculum is not capable to address the needs of its constituencies because there is no system in place that facilitates timely revision. BS2LT elucidates the situation as follows:

> Once a curriculum is developed, the time span for revision was too long. It was not revised for many years (at times, it takes 10 to 15 years). It must be revised between 2-3 years (5 years at most). …Why? It is because the world is not the same every time. A curriculum needs to move in one direction. For example, if you say that I can manage a young student of 20th century with a curriculum developed in the 19th century that does not go together… The people [teachers] in our days in the 1970s were not like those in the 1960s. The curriculum that was developed in the 1960s was still functioning in the 1970s.

BS2LT asserts that curriculum revision should take place in a definite period of time to address the changing contextual issues. He points out that EKHC's Bible schools are attempting to serve various generations using the same curriculum that has not been revised. In his opinion, contextual issues change as time changes and any curricular initiatives should be sensitive to these changes. He notifies that failure to facilitate opportunities for a timely revision affects the capacity of Bible schools to respond to the needs on the ground. Also, BS2LT observes that with the long delay in curriculum revision, Bible schools are compelled to offer similar courses for a number of years. According to BS2LT, there is a temptation that some teachers even fail to revise their syllabi:

> Those who taught before taught them using a curriculum developed in the 1960s and course developed long ago without making any modification. Often, some teachers ask students with good hand writing, give their handouts to be written on the blackboard and leave for other business while their students are writing.

BS2LT notes that failure to revise Bible schools' curriculum in time has the potential to affect the whole teaching-learning process: the kind of course selection, the way teachers develop hand-outs and deliver their services. Likewise, BS1NDI posits:

> Our curriculum needs revision. There are subjects need to be added. With frequent trainings, new insights are coming and that should be developed into a course level particularly to accommodate courses that help students get general knowledge.

According to BS1NDI, Bible schools provide various trainings to empower teachers and administrators. In his opinion, the times of training are opportunities to learn what Bible

schools need to add, modify or eliminate from the curriculum based on their practical experience. He contends that lessons learned through such opportunities should be incorporated into the curriculum. However, he notes that Bible schools are not benefitting from this essential lesson because there is no consistent and timely curriculum revising scheme.

7.2.2. Informants' reflection on the situation of Bible Schools' curriculum on the provision of holistic training

The potential of Bible schools' curriculum to facilitate theoretical and practical learning is one of the most frequently discussed subjects when I heard from my informants. Opinions of a selected few are briefly discussed next. BS1MT observes that there is a gap in managing the two aspects of learning in balance:

> I often feel that the curriculum of EKHC's Bible schools is good in providing learning opportunity on theoretical aspect. There is a need to add something on the curriculum…I would appreciate if some skill development courses are incorporated in the curriculum. I think this would make students more effective and saves them from a total dependence upon the church. Instead of mere focus on filling minds of students, strategy should be there to develop their hands/skill/. I think it is good if this element is added on the curriculum.

BS1MT notes that Bible schools' curriculum is good at embracing subjects that facilitate theoretical learning. In his opinion, adequate attention was not given to include courses that help students to develop their skills. He notes that the curriculum focusses more on 'filling minds of students' than facilitating conditions for them to gain practical skills. He views that, this imbalance in curriculum management is affecting students' effectiveness in ministry on the one hand, and compelling them to be heavily dependent upon the church, on the other. To solve this problem, he suggests adding more courses that focus on skill development. Likewise, BS2AL observes some disequilibrium in handling the theoretical and practical aspect of learning. He elucidates the situation as follows:

> In my opinion, the curriculum was weak in the area of building up the whole person of students. I can say that then and now, the curriculum emphasizes on filling the minds of students – cognitive learning…The knowing, living and doing aspects of learning are not given equal attention. Even the theoretical aspect of the curriculum cannot be concluded as comprehensive because it was delivered at the level of students and based on the training level of teachers too.

BS2AL's seems aware of the debate behind the 'then' and 'now' feature of Bible schools' curriculum. However, he concludes that the curriculum tends to focus on 'cognitive

learning' in both periods, therefore, it is weak in facilitating holistic training satisfactorily. Opinions forwarded by my informants indicate that there is a concern on the omission, addition, or mere repetition[118] of some courses in the curriculum. Yet, everyone seems congruent on the fact that the curriculum is not strong in facilitating a training that influences the whole person of students.

Moreover, BS1KL elucidates when students get an opportunity to see both practical as well as theoretical learning coming together:

> Occasionally, perhaps, when we were given assignments or on a field practice, we might have the opportunity to see both aspects. Otherwise, I had not seen theoretical and practical aspect of learning coming alongside... there are conditions where lessons remain not fully taken [left somewhere on the road] because practical element is not considered.

BS1KL notes two occasions (when assignments are given or students are on a field practicum) that exposes students to the two aspects of teaching-learning (theoretical and practical). In a normal circumstance, it is hard to observe these aspects of teaching taking place. In his opinion, the curriculum hardly facilitates communicating both elements of a given subject. Moreover, BS3KDI witnesses that she:

> Cannot see many designed strategies in this regard. Of course, there are some courses that require involving students in practical activities. However, there is nothing uniquely intended to involve in practical aspect. I cannot see much of this.

According to BS3KDI, the root cause for not handling both the theoretical and practical elements of teaching-learning is not because the curriculum is totally silent about it. Rather, it is a lack of intentionality to devise a strategy that facilitates giving equal weight to both aspects.

Furthermore, BS3AI observes that 'there are some efforts being made to translate the theoretical lessons to practice within the context of their environment or churches.' However, he thinks that the effectiveness of this initiative 'is determined by teachers' personal effort.' In other words, implementing whatever Bible school curriculum stipulates heavily depends upon teachers' creativity and commitment to facilitate the theoretical and practical learning opportunities. BS3AI presents four ways that are

[118] BS3KDI witnesses that 'there are repetitions of some courses in the curriculum.'

commonly considered around Bible schools to facilitate the theoretical and practical learning.

Firstly, there are what he calls, 'chapel programmes' that serve as means 'to facilitate mutual learning, praying for one another, helping one another and learn how to help others in need.' Involvement in chapel programmes exposes students to what BS3AI calls 'social interactions' that enhances engagement in the theoretical and practical learning opportunities.

Secondly, he points out another learning opportunity named 'field practice'. Under this scheme, 'students are assigned in neighbouring churches, learn how to serve, and see the atmosphere there' by way of preparing themselves for further ministry. BS2FT elucidates when and how students carry out fieldwork:

> They leave for practicum over the weekend. Therefore, they study during weekdays and go out for ministry over the weekend. They were eager to learn and share whatever they studied to the public. Thus, there was a strong teaching – learning process. They go out to the church and teach so well…Later, this quality declined gradually and theory and practice went different direction.

According to my informant, this practice takes place in churches located around Bible schools. He remembers that this scheme was in place in the early days of Bible schools as a crucial means to help students learn by sharing what they studied. However, he testifies that Bible schools have not sustained this experience. BS2FT does not explain why this important method of teaching lost attention. However, he is vivid in mentioning that this resulted in unbalanced management of theoretical and practical aspects of training in the present days. Perhaps, BS1HDE is touching the heart of the problem when he posits, "I think there is a shortcoming in Bible schools in sending students for outreach practice, assigning and facilitating learning opportunity through field ministry around its neighbourhood".

Thirdly, engagement in small groups that exposes students to learn as teams. BS3AI elucidates that Bible schools organize small groups:

> To run activities related to the courses such as development works, language acquisition and various things such as clubs or teams like prayer team, and counselling team, that are formed to train students to help themselves.

Often, these activities take place within the school compound. BS3AI notes that small groups function as platforms to facilitate joint learning opportunities. Bible schools hope that students would learn how to integrate theory and practice by engaging themselves in the aforementioned activities.

Fourthly, some Bible schools facilitate annual placement programmes to expose graduating students to practical learning. BS3AI elucidates the nature of these programmes and what they intend to accomplish:

> Also, there is an evangelistic service that takes place once in a year. Students from graduating batch would go to selected fields. That allows them to see what is in the field, develop skills for the ministry ahead of them, and learn to support that ministry by having deep understanding of what the harvest looks like in the field. We facilitate such things corporately.

BS3AI notes that these programmes intend to expose students to mission fields and practices. Bible schools facilitate such opportunities to help students test what they studied in classes in light of the reality they see on the field. In spite of the attempts just mentioned, my informants criticize Bible schools' curriculum for not preserving the theoretical and practical aspect of training in balance. BS2SL asserts, "Mainly, the courses are designed with knowledge acquisition as a target without giving significant consideration on practical courses that enrich holistic life of students". BS2SL singles out that the courses designed in Bible schools' curriculum focus on cognitive learning. Whereas, he notes that less attention is given to the practical aspect of training.

Coming back to the subject under consideration, BS3DL introduces another facet of Bible school curriculum that requires closer observation. He notes that Bible schools:

> Did not focus on imparting knowledge. Rather, they focused on spiritual life development. Students grow in prayers and spiritual matters, but not grown in academic education. So, we had not been growing academically. Even until today, this aspect of growth is not there.

Unlike BS1MT, BS2LT, BS1KL, BS3KDI, and BS2SL who note that Bible school curriculum is targeting cognitive learning, BS3DL points out another aspect Bible schools are giving emphasis to while training. In his opinion, the curriculum does not focus on enhancing students' knowledge or helping them to grow academically. On the contrary, he thinks that the curriculum facilitates 'spiritual life development'. BS3DL shares the view that Bible schools' curriculum is not handling academic and spiritual aspects in balance. However, he does not explain how spiritual life development can occur without

acquiring the necessary knowledge. Perhaps, BS2SL makes a point that elucidates what it means to focus on 'spiritual life development' without paying adequate attention to knowledge acquisition. He asserts:

> Mainly, they worked towards developing passionate preachers and evangelists without giving an in-depth theoretical lesson to their students. Hence, the students have been good at sharing whatever they knew, however, they were not rich enough in understanding and developing theoretical learning skills… I am afraid that all of these contributed to the unbalance between the theoretical and practical aspect of training in the Bible schools of the EKHC.

BS2SL's comment makes clear that EKHC's Bible schools endeavour to produce passionate ministers, and students graduating from these schools are strong in sharing whatever they have learned. However, he notes that the curriculum is not strong in cultivating the mind of students thereby helping them to acquire theoretical lessons thoroughly. BS2SL agrees that the curriculum is not strong in managing the theoretical and practical aspect of learning in balance. Before concluding this section, it is essential to hear the voice of BS2AL on what practical aspect of learning involves and what measures have been taken to materialize it:

> There were initiatives at Bobitcho [Hosanna] to raise tent-making ministers providing training on bee-keeping, soap production, candle production, carpentry, and woodwork. However, it did not last longer due to financial shortcomings. It only begun at the teaching of trainers (TOT) level and we failed to continue this programme. So, opportunities to provide theoretical and practical learning were not adequate.

BS2AL notes that the purpose of this initiative is to facilitate an opportunity to holistic training by making vocational courses accessible to Bible schools' students. Unfortunately, he reports that it could not be sustained due to lack of finance. The skills development courses BS1MT is talking about seem different from the vocational courses BS2AL just mentioned. What they share in common is that the theoretical and practical learning opportunities are not facilitated in balance. Voices heard so far confirm that EKHC's Bible schools' curriculum attempts to provide subjects intending to produce good ministers. However, my informants confirm that Bible schools' curriculum is not facilitating access to a balanced theoretical and practical learning by using theological, biblical and vocational courses as channels. In summary, BS2LT describes the overall attempt and its consequence as follows: 'the approach then was not holistic. They

provided only Bible training. There was no access for holistic training.'[119] In other words, the curriculum was not able to facilitate the theoretical and practical learning opportunities concurrently.

7.2.3. Informants' reflection on the effectiveness of Bible schools' curriculum in cultivating a sense of ownership

My informants understand that people have different perspective about who owns Bible schools. Those who studied in the early years of Bible schools including BS1LL, BS3KDI, and BS2SLview that the church had a real sense of ownership of Bible schools. Whereas, those studied in later years perceive that sense of ownership is declining. Next, I will briefly analyze their perception as follows.

According to BS2SL:

> I think people have diverse opinion about Bible schools. Some see them as lights in the midst of darkness. Others, see them as factors that make a structure complete and serves as a source of fame as something the church has proudly made available to its constituencies.

BS2SL puts stakeholders under two categories: those who consider Bible schools as essential resources in the life of the church and those who use them as mere objects of pride in having one of them within the structure. Holding either of these perspectives marks the level of commitment one has to the work of Bible schools. For instance, BS1EL shares a testing experience he faced around one of the sample Bible schools. His reflection on the situation elucidates how much he values the school and defines how he understands sense of ownership. He elucidates the situation as follows:

> There was a time where people inside and outside Bobitcho[120] joined to demolish the meeting hall. Some said, it should be used for dancing [secular], and others debated that it should be used as a store. Others suggested, why do you think to demolish it? Others responded; it should be destroyed because it is a property of the Imperialists [they considered missionaries as messengers of Imperialists]. Then, another man responded, 'why should it be considered a property of Imperialists? It is constructed by the church, it is with our money that this building was constructed, I have the receipt itself, so it is our property'.

[119] According to my informants, 'holistic approach' embraces both the theoretical and practical aspects of the teaching–learning process.

[120] Bobitcho is a compound where one of my sample Bible schools is located. The meeting hall under consideration is owned by the Bible school. It contains classrooms, a library, meeting hall and a mini students' dormitory.

According to BS1EL, the meeting hall in this context was under the danger of destruction. He pinpoints that the heart of the ongoing argument in this process was that this Bible school hall belongs to 'them' (the Imperialists) or 'us' (the district church). My informant notes that people residing in the compound as well as those living around took part in this debate. He notes that even people who lived in the compound had diverse opinions about who owns the Bible school. He comments that this problem subsided when a local believer confronted them with a real sense of ownership boldly notifying that the building was constructed by the contribution of the church. BS1EL views that sense of ownership stems from feeling responsible to and taking part in the realization of a project investing one's time, money and whole being without reservation. According to him, there are some believers who stood for the well-being of Bible schools with such commitment, whereas, there are some who took sides when the school was in a critical situation. This is how my informants perceive people's sense of ownership.

My informants suggest that there are particular marks of those who reflect sense of ownership. First, they reflect high regard to the ministry of Bible schools. BS2MDI notes that 'in every place the Bible school is considered as the life of the church'. He thinks that Bible schools are so essential to the life and service of the church. BS2TL agrees with BS2MDI and notes that the church in his setting considers Bible schools as 'the foundation for the growth of the church' and sources of ministers who 'carry the Gospel to various people groups within and outside of Ethiopia'. BS1LL shares this view and confirms that there 'are people who say that it is our Bible school'. When the church develops this attitude towards Bible schools, it is willing to take responsibilities. BS1LL observes:

> In the former days, the church perceives every trained student or graduate belongs to the church [they reckon that she/he is ours!]. The district churches' office considers that it owns every trained student… In the early days, sending churches look after students' families left at home by ploughing their land, cultivating their gardens and similar activities. Later, they ignored this support. Some even questioned why are we perpetuating a tenant-lord pattern of life. So, they stopped this service.

BS1LL notes that the church in the former/early days maintained a good sense of ownership of Bible schools, their students and graduates. He even mentions their commitment to stand alongside students' family. Unfortunately, as BS1LL succinctly states, it has not been possible to sustain this sense of responsibility in later days. As his further comment indicates, some people felt unhappy with the kind of relationship they were developing as stakeholders.

Secondly, they establish strong working relationship with Bible schools and students. My informants note that when the church identifies itself with Bible schools sincerely, it looks for the opportunity to understand the needs of the schools and their students. Reflecting on the attitude of the church working closely with Bible schools BS1KL observes that, 'there are faithful churches who provide support as well as follow up students' progress from the beginning up to their completion'. BS2SL further elaborates that there is 'a scheme that binds students and sending churches'. He understands that there is a:

> Common requirement for students to come up with a recommendation letter from their churches during the admission process. During supervisory visits, checking the connection between students and churches is very much stressed.

Contrary to what BS1KL just mentioned, BS2SL observes that there are churches that are not complying with this general expectation:

> What I am unhappy with is the fact that churches give recommendation letters during the admission period, but, do not back up this with ongoing support and follow-up. I think something has to be done to change this scenario.

BS2SL's proposition indicates that there is a principle/system in place that helps to work together as stakeholders. Also, he clearly points out that there are churches who do not comply with this guideline. Having appreciated that the curriculum facilitates a joint action in following up students' progress, a number of informants also mentioned that the effectiveness of the following up scheme varies from time to time and place to place. For instance, BS3AI underscores that the church has 'not been effective [working] in following up the whereabouts of students after graduation'. Along with that, BS1NDI notifies that 'we hardly observe a system where the church follows up its ministers, listens to their reports, evaluates their progress, and facilitates an environment of learning from their mistakes'. Furthermore, BS3KDI notes that the Bible school does not have 'a system that can be used to check where students are, and what they are doing'. Based on what has been contended, my informants doubt if this is a good indicator of genuine sense of ownership. BS2MDI posits that there 'is a poor sense of ownership of Bible schools. This is a big challenge. The church does not have a sense to upgrade this source of teaching and ministers'. According to BS2MDI, the failure to sustain a healthy sense of ownership is affecting the role of the church in raising the capacity of Bible schools and students.

My informants do not stop identifying that a poor sense of ownership as a serious problem. Also, they suggest the source of this challenge as follows. According to BS3BT, this problem stems from the church failing to embrace 'Bible school related issues seriously. They do not think that it is their issue'. BS3BT observes that the church is losing its sense of responsibility when it starts to give less attention to issues Bible schools are facing. Likewise, BS1EL notes that the major source of this challenge:

> Is lack of committed people who are passionate to leave a lasting impact? Absence of people who are diligent to this purpose. If there were committed people there could be ideas, prayers, initiatives, and project proposals. So, lack of skilled and committed people is a challenge.

BS1EL attaches a declining sense of ownership to a scarcity of leadership with the know-how, passion and commitment to strengthen a sense of ownership. In his opinion, when the church has devoted people to the purpose of Bible schools, they create a new approach to sustain the ministry. BS1MT agrees with BS1EL consolidates the fact that shortage of committed leadership is the heart of the problem. He notes that there is no strong leadership assigned:

> Who looks after what a student's life looks like? It is not as such these days. I think the school is not given attention. Here, an appropriate person is not given to this school these days. It seems vague as to who leads the education programme, and who controls the students. They have not integrated the work and its workers properly. It is just rough. I see such weakness in the school system.

BS1MT notes that a responsible body is not assigned (notice he uses the word 'given' twice) to provide proper leadership in the school under consideration. Similar to what most of my informants contended so far, BS1MT thinks that this problem emerged in 'these days' as opposed to 'the former/early days' (see BS1LL's argument above) of Bible schools' life. One may wonder why such problems arise in 'these days'. BS1ST and BS1MT relate the source of this problem with the proliferation of Bible schools and declining quality of trainees. According to BS1MT:

> Nowadays, I am afraid there is no one who even remembers that there is a Bible school here. Why does that happen? There are too many Bible schools everywhere. Also, it appears that people have taken this Bible school out of their minds because they assume that each congregation has trained people and that they are not getting good things from those trained.

BS1MT's comment highlights that people's level of commitment to Bible schools started to drop out these days because in the former days they were supporting a single Bible

school in a given district. Nowadays, they are stretched to look after over 19 Bible schools around Bobitcho (one of my sample Bible schools) according to BS1ST. Likewise, BS2F and BS3AI inform that there are 21 Bible schools around Soddo and 16 Bible schools around Dilla. As BS2SL mentioned above, when structural development occurs in the church, people start Bible schools closer to their churches' fellowship. With such ever increasing development initial Bible schools lost essential supporters because churches tend to be occupied with emerging needs of newer Bible schools under their immediate responsibility. That is why BS1MT argues that initial Bible schools lost the attention of churches in later days. Perhaps, what is more painful is what BS1MT mentions as people's perception of the quality of graduates. To this, we will turn under 6.2.5 below.

To summarize this section, my informants frequently suggest that there is a system [curriculum] that attempts to connect stakeholders. However, they agree that it does not have the capacity to create the real sense of ownership among stakeholders thereby exposing Bible schools to poor stewardship at times.

7.2.4. Informants' reflection on the capacity of Bible Schools' curriculum on administering staff and students' recruiting system

My informants observe that Bible schools have long years of experience in recruiting students and teachers. They notify that there is a general consensus to manage recruiting process following the procedure set by an agreed policy. However, they point out that people tend to be less attentive in observing set principles. Next, I will analyse my informants' reflection on how recruiting students and teachers have been handled turn by turn.

7.2.4.1. Informants' reflection on how recruiting students has been managed

Mainly my informants question if the students' admission process has been managed fairly or transparently. Before delving into their reflection, it is appropriate to highlight their thoughts on the access of a standard guideline in recruiting students. BS1LL introduces steps that Bible schools and churches have been following in recruiting students:

> There was a policy as to how Bible Schools admit students. First, Bible School administration presents their need for a new intake to the leadership of district churches' fellowship. Secondly, district churches' leadership passes on instruction to sub-district churches' leadership to bring qualified candidates. Thirdly, leaders of sub-district churches extend similar instruction to local

> church elders. When local church elders receive orders from sub-district churches' office, they discuss and decide to identify a person who qualifies to be sent. Selection was done from among those who were serving in that particular congregation.

According to BS1LL this policy is developed to help both the church and Bible school administrators in identifying the appropriate students. BS1LL observes that this process connects a number of stakeholders who are strongly intertwined within a relatively long hierarchical structure. From his way of wording, it is clear that they are connected together by the 'policy' mentioned at the outset. Likewise, BS2AL confirms that there was an agreed upon guiding document. He notes, 'Often, what I encountered is that recruiting procedures are carried in various places without considering what is intended behind the requirements stated in the national manual". In other words, he recognizes that there is a national standard set out to govern the recruiting process, yet people are not complying with this guideline. My informants observe a number of issues that can be as reasons for the passive attitude in observing the policy ('the national manual').

a) Gap in collaboration

My informants observe a gap in understanding the intent of the admission policy and need for working with mutual understanding. Reflecting on the trend adopted in students' admission process BS3JL notes that the 'church did not have adequate understanding of students' recruiting procedure'. In light of what BS1LL and BS2AL mentioned earlier, the church knows that a standard curriculum (manual) exists. However, when observing how it handles the students' admission process, BS3JL asserts that it lacks a proper understanding of the expectations. BS1EL notes that 'much work has not been done' to make the intent of the national manual clear to the church. Consequently, he notes that the gap between Bible school administrators and church leaders has caused a problem'. BS3JL elucidates the challenge as follows:

> It was not through testing or examination that students were being admitted. Whoever comes with a request to study, they admitted her/him…We observed that it was not possible to understand whether or not someone has the gift and call for the ministry.

BS3JL belongs to the first batches of students in the mid-1960s. At this stage (the initial days) he observes three challenges: firstly, the church lacks the know-how of the admission policy. Secondly, there was no testing system. BS2JL underscores that students were not admitted 'through testing or examination'. In light of what has been discussed,

BS2JL assumes there was a curriculum to assist this process, yet, it was not effective. Thirdly, students are admitted without identifying if they exhibit the appropriate call and gifting.

Likewise, BS1ST observes another challenge that is making students' recruiting process so unfair:

> The current recruiting and admission culture has gotten worse. Churches are not being consulted as such. Bible schools admit students because of acquaintances. Biblical order [model] has been compromised. When Paul invited Timothy, he accepted Timothy based on the testimony of the church. Nowadays, the church does not know who is joining Bible schools.

BS1ST notifies that there are Bible school administrators who are carrying out the recruiting process without involving the church in the process. Likewise, BS1EL observes that there are churches that recruit and appoint workers without consulting Bible school administrators.[121] BS1EL underscores that recruiting students requires mutual discussion to come to a consensus as to who qualifies to be recruited. Both the church [owners] and Bible school administrators [implementers] should 'work together' in identifying the appropriate workers. BS1EL notes that there are occasions when the church recruits workers without involving Bible school administrators in the screening process. Consequently, this leads to admitting the wrong people who do not exhibit the appropriate qualification (vision and commitment). Due to this factor BS1EL sums up that "there is a gap in a recruiting process and also, no one thinks of its significance. Therefore, the process is not fair and transparent in my opinion". My informants assume that both of these approaches do not comply with the biblical model and does not contribute towards recruiting the appropriate candidates. Furthermore, they observe this as a gap in collaboration is creating tension between the church and Bible schools when it comes to recruiting students.

b) Weakness of the curriculum

BS3TL describes the root of the problem lies on the capacity of the curriculum to facilitate proper screening process:

[121] According to BS1EL, there are times that 'Bible school workers are recruited by church leaders without the awareness of Bible school administrators'.

> Bible school's curriculum was weak first, there was failure to identify gifts and calling of students before admission or effort to know and work towards developing their gifts. The school collected whoever available without special focus in developing them as per gift and call.

BS3TL notes that the early curriculum could not facilitate ways to sift candidates who had the appropriate call and gifts in advance. Also, it did not empower Bible schools to work towards equipping students based on their calling and gifting. Moreover, BS2LT raises an essential aspect that has not been considered seriously in the screening process:

> When we screen, we need to check how deep the candidates are spiritually. We only evaluate the recommendation paper that came from sending bodies. We only focus on results of entrance exams, national schools' certificates, and other paper works.

According to BS2LT, when recruiting students, attention is not given to the deep things related to candidates' relationship to God, commitment, calling and giftedness to ministry. Emphasis on church recommendation within the context of growing unfair selection does not seem a reliable one. Similarly, mere dependence on paper works does not indicate that "adequate effort is taking place in recruiting students". Furthermore, BS1EL points out that problem in the admission process affected the kind of graduates produced. He argues that there is a "problem in their quality of effectiveness" and concludes that, "the source of this shortfall is a gap in the recruiting process".

BS1NDI agrees with BS2LT and BS1EL on the fact that there is shortcoming in recruiting students. He goes further to identify where the real problem lies. Finally, he comes up with this impression:

> During school days, I cannot see a bond. It is not visible if there is a strategy…When we see some areas, we hardly observe a system where the church follows up its ministers, listens to their reports, evaluates their progress, and facilitates an environment of learning from their mistakes. There is no binding system and practice these days.

BS1NDI identifies two problems in this context: one is related to the system and the other is related to the implementation. Notice the recurring phrases in this short quote ('strategy', 'system'). In his opinion, following-up (implementation) students is highly affected by the absence of an effective strategy/system. Based on this assumption, he concludes that 'there is no binding system and practice *these days*' (italics mine). In light of what has been discussed so far, this indicates that the curriculum being used was not effective in facilitating proper management of students' recruiting process. Along with

that, BS3KDI notes that Bible schools are not free from criticism. He notes that "the Bible school does not have a system that can be used to check where students are, and what they are doing. The school does not have a system to follow up". Once again, BS3KDI observes a problem related to a system that binds Bible schools and students. This recurring shortcoming in the system is the basis for my informants to suggest that the curriculum is weak in facilitating the recruiting process fairly.

c) Tendency to give advantage to ones' relatives vs. call for diversity

My informants note that over the last thirty years Ethiopia has observed ethnocentric teaching that shattered the long standing values of its citizens. BS1HDE describes the situation as follows:

> I think ethnocentrism is a serious danger for the growth of Ethiopian people. If people work hand in hand, everyone can grow. However, seeing one another with suspicion and thinking this is mine or this is yours; I am afraid it can ruin everybody and becomes one of the greatest stumbling blocks.

BS1HDE highlights that ethnocentrism a serious problem in Ethiopia. In his opinion, it destroys mutual trust among people that in turn affects national unity, and endangers the growth of the country. On the contrary, he believes that if a country knows working together, that results in the development of all its citizens. In his opinion, the phrase 'this is mine or this is yours' suggests that there is a tendency to think along ethnic or geographic lines or to hold resources in self-centred manner that rules out people from other ethnic backgrounds. Likewise, BS2AL views that 'ethnocentrism is a very threatening issue in Ethiopia nowadays'. Often, I ask a question related to this issue: 'would the church serve as a source of remedy for this problem?' According to BS2AL, the pain of ethnocentric thinking is already felt as many people are affected with this ideology. He observes that there is a growing tendency to perceive one's ethnic group better than that of others. This pushed him to think about the role of the church to curb this dire situation. He thinks that the church has the potential to work towards curbing this challenge and hopes that it should consider taking some measures.

Unlike BS2AL's expectation, BS1ST, BS2F, and BS3YL point out that the attitude of people within the church context is not better than the wider community that is suffering with this strange development. BS1ST forwards an odd practice that is affecting students' screening process:

> Another problem is the tribal spirit or family sentiment. Elders tend to send either their sons or daughters or their relatives to Bible schools. This causes conflict among believers when it comes to supporting students.

According to BS1ST, the temptation to use entrusted position to provide unfair advantage to one's relatives is not something we observed outside the church. Rather, it has become a common problem crept into the church. He notes that this attitude promotes unhealthy admission of students, but also, it endangers the ongoing connection of the church, Bible schools and students. Likewise, BS2F agrees with what has been contended and points out how much this attitude is affecting students' admission process:

> There was no serious screening experience. Then, poor students got room to come to school. This trend is still evident today. Ethnocentrism, friendship, mutual affinity and the likes rule over the process.

BS2F note that the church as well as Bible schools were not critical in students' recruiting process because most of their activities are suppressed by this growing challenge. According to BS2SL, 'the church is puzzled with growing ethnocentrism. This seems growing against the nature of the church which is a home for unity-in-diversity'. BS2F, BS1HDE and BS2SL are overwhelmed by the impact of nepotism, growing local mindedness, and lack of intentionality in recruiting students. BS1HDE thinks that 'church leaders' lack of discerning and Bible school administrators' selfishness can be stated as sources of the gap in recruiting process'. In summary, my informants agree that this attitude made Bible schools wide open to recruiting less qualified students. They point out that the tendency to sustain this attitude not only contradict with biblical intent of diversity, but also it is not helpful to the healthy relationship among the church. Furthermore, they note that allowing this tendency to influence students' screening process continues to endanger the whole teaching–learning process.

d) Failure to abide by the rules

Already, my informants notified that there is a standard national curriculum available to help the administration of Bible schools' activities. However, they question whether or not the church as well as its Bible schools are complying with it when playing their roles. BS2AL reflects his observation as follows:

> Often, what I encountered is that recruiting procedures are carried in various places without considering what is intended behind the requirements stated in the national manual. In my opinion, there is ongoing problem in this area. Thus, I am hesitant to say that recruiting process is totally neat.

BS2AL observes that besides being influenced by various interests highlighted earlier, the students' admission process has been affected by a failure to abide by the standard national curriculum. Speaking on why the church or Bible school administrators find it hard to work according to the national curriculum, BS1NDI and BS3KDI relate the issue to a lack of intentionality. BS1NDI notes that there is only one authoritative document (national manual) that can be used in screening process. BS3KDI witnesses that churches and Bible schools are not taking it seriously when admitting students and this 'creates a gap in recruiting the students'.

BS1EL relates the source of the problem with lack of transparency:

> Bible school administrators or teachers are not good in working closely with church leaders. This creates a gap too because it shows selfishness. At times, they do not open issues for church leaders, do not consult them as to how the nationally agreed upon roles of constituencies should be handled (identifying who fits where) in the school administrating committee.

BS1EL observes a gap in the area of collaboration, mutual understanding and commitment. He criticizes Bible school administrators for failing to take the initiative to be transparent in sharing administrative issues to church leaders. In his opinion, this tendency to execute activities without involving church leaders stems from 'selfishness'. Conversely, BS1EL underscores that openness to discuss over these issues not only helps to understand the role each stakeholder plays in managing the teaching-learning process, but also promotes sense of good stewardship of available resources (i.e. Bible schools' administrative committee).

Likewise, BS1HDE notes that the real source of this problem is a diverted interest from the sense of stewardship to self-promotion:

> The church seems forgetting that it is a steward of the ministry and people. Students and teachers are focusing on the benefits (salary) and forgetting biblical expectations. They look for their own privilege. Forgetting their call for stewardship of people and institutions, they look for better budget, self-advancement, and focusing on what they receive.

According to BS1NDI and BS1HDE, the focus of the church, and teachers is not on identifying the appropriate candidates and strengthening the work of Bible schools thereby fulfilling 'biblical expectations' as well as that of national administrative manual. Instead, they are occupied with interests such as getting material, financial and psychological benefits are holding them back from acting as stewards.

From the voices heard so far, recruiting process has not been led by a serious screening culture. Failure to follow the guidelines stated in the national manual, lack of collaboration among stakeholders, interest conflict and lack of transparency are raised as a few contributing factors. It is within this context my informants observe a challenge to get students who exhibit the call to ministry and ability to handle academic works. By and large, my informants question the fairness and transparency of the recruiting process.

7.2.4.2. Informants' reflection on how recruiting faculty members has been carried out

Investigating how my sample Bible schools manage recruiting teachers was one of my research questions. Thus, I paid a serious attention to what my informants had to say about this process. BS3JL observes a similarity between the way students and teachers are being recruited:

> Teachers' recruiting culture was similar. Teachers were not recruited by testing their gifts and competence. Rather, they were just recruited because they graduated from a certain level of studies. It was not through a transparent way of testing one's gift, calling and examining the capacity of a candidate. That was how the church recruited teachers. This might have been done knowingly or unknowingly.

BS3JL notes that same approach is exercised in recruiting teachers. In his opinion, 'testing one's gifts, calling and capacity/competence' are fundamental qualities in identifying the appropriate teacher(s). However, he points out that the church is not taking these qualities seriously. Instead, the church recruits teachers on the basis observing mere certificates of completion. He notes that this process lacks transparency and, at times, an approach chosen intentionally or by mistake happens because of a limited understanding of the requirements. My informants think that it is a common understanding that a candidate who wants to serve as a member of Bible schools' faculty should exhibit an academic preparation and skill in teaching. Then they raise an important question: why are the church and its Bible schools less sensitive to observe these qualities in recruiting faculty

members? They point out a number of reasons that necessitated the church and Bible schools to become more flexible.

a) Scarcity of access for trained human resources

My informants observe the culture of recruiting teachers within two periods. Often, the use the phrase 'early/former days' or 'present/these days'. They perceive the early days as years when SIM missionaries were in charge of overseeing curricular responsibilities (1947-1977 see 5.1.1). Likewise, they consider the time since 1977 to date as present days. In the presents days, Ethiopian leaders and teachers have taken over the responsibility of overseeing the curriculum of Bible schools. I will present their thoughts accordingly. BS2AL raises a fundamental issue that has become a challenge in the recruiting process. "Often, what I encountered is that recruiting procedures are carried in various places without considering what is intended behind the requirements stated in the national manual". In other words, he observes that there is a national standard set out to govern the recruiting process, yet, people are not complying with this guideline. BS2AL highlights how the recruiting process has been managed in various periods of Bible schools' history:

> At the initial stage, there was no competition for leadership positions due to the fact that there were only few trained ministers. It can be said that the recruiting procedure was relatively fair at the initial stage. Whoever assigned to ministerial roles, accepts their positions as platforms for serving others and with sincere fear.

BS2AL notes that in the early years, recruiting Bible school workers was not a challenge. He comments that limited access to potential candidates minimized the extent of competition thereby making the process 'relatively fair.'

Speaking about how teachers' recruiting process was handled, BS3YL points out that 'there was no strong curriculum developed and teachers trained using lessons prepared by the national office' in the early days. Moreover, BS2MDI introduces some factors that influenced the process in the early days. He notes that Bible schools did not have the ability to produce highly educated people during the former/early days. In his opinion, this limited access for candidates to recruit as faculty members. He describes the situation as follows:

> Unlike the current trend where excelling graduates are usually recruited as teachers based on best performance, in the early days, this trend was not in place. This affected the schools' capacity to provide quality training. They were compelled to put their hands on whoever they found.

According to BS2MDI, there is a difference on how teachers' admission process was managed in the former days and the present days. He observes that in the early days, people did not have alternatives to select what they consider even better; whereas, in the present setting, Bible schools have the privilege to select the best candidate. Besides the limited access for well-trained people, there is another issue that influenced the admission process. According to BS2MDI:

> The first teachers came into position due to their connection with early fathers (if their fathers were good ministers that history would be considered) but not for their strong educational background and skills.

BS2MDI suggests an intriguing choice about what to emphasize during the recruiting process: an academic preparation or an affinity with church leaders? BS3AI agrees that scarcity of access for training opportunities affected the way faculty members were recruited. Also, he further elucidates that the church was 'not producing many trained people, it has been a common practice to appoint someone who is a graduate one level above the level she/he teaches'. In this context, he notes that the emphasis was not on testing:

> Whether someone has a gift or capacity to play the role. Even though we know these deficiencies, I see this problem because we do not have excess teachers. I find it hard to say that recruiting process is being done in accordance with the rules stated in the curriculum.

BS3AI identifies himself with those who are responsible in teachers' screening process. He admits that there is a curriculum, and yet, the way teachers are being recruited does not comply with stated principles. He elucidates that the reason for appointing people with mere certificates is not lack of awareness of principles. Rather, he reckons the shortage of trained human resource as a pushing factor. Regardless of the contextual pressures they observe, my informants are of one accord in viewing that teachers' recruiting process was below the standard.

Likewise, my informants note that there are some improvements exhibited in the present days in the history of Bible schools. According to BS3JL:

> Presently, we are observing that relatively better examination is being done to check the kind of teacher or student should be recruited. Even this is not an in-depth examination. They are not checking properly. That is how recruiting is taking place.

BS3JL acknowledges that the screening system has been better compared to the early days. However, he questions its depth and capacity to identify the appropriate candidates. Also, BS2SL raises similar concern that he observes from the recruiting system these days, 'In my opinion, when responsibility was transferred, local leaders repeated whatever they received from their expatriate teachers out of fear to attempt new ways'. BS2SL affirms that more responsibility is transferred to native leaders. However, he notes that native leaders were not innovative being comfortable with carrying the ministry the way they observed their missionary teachers were doing. Along with that, BS2SL observes other issues that have influenced the recruiting process. First, he contends that there is a tendency to underestimate the need for diversity. BS2SL portrays the challenges Bible schools are facing as follows:

> Due to problems this generation created, we left theological institutes in the hands of ethnocentric minded churches. Consequently, teachers and faculty members are recruited from a single locality. The culture of using teachers from diverse ethnic backgrounds has been undermined.

My informant points out that there was a common practice that churches were open to recruit teachers from various ethnic backgrounds. However, he contends that current churches are struggling to abide by this rule. In his opinion, this does not reflect a good stewardship of Bible schools. Secondly, BS2SL notes that poor definition of the roles of stakeholders as another issue. In light of what my informants have reflected, Bible schools are being administered by a standard national curriculum. When it comes to recruiting teachers, BS2SL observes a strange attitude that somewhat contradicts with this reality:

> Appointing Bible schools' administrators is mainly done by local owners of schools. National office only approves whatever local owners have provided. Therefore, it is subject to gathering graduates who have close affinity to church leaders without considering their gifts and academic excellence seriously. As I mentioned earlier, the issue of collecting local candidates overruled the process at the expense of considering diversity.

BS2SL observes a tension in defining the role and contribution of national office and local owners of Bible schools. In his opinion, the national office exists just to approve what is proposed by local church leaders. In light of this poor sense of accountability, BS2SL notes that the passive role of national office opens wider opportunity for local

leaders to appoint whoever they like regardless of the standards set by the national office. According to BS2AL, these days, recruiting process is influenced by injustice, nepotism and 'unhealthy competition':

> However, in later days of Bible schools' life recruiting has become something done using middleman/dealers, ethnocentric lines and full of rumours and unhealthy competition. Screening body suffers a lot to identify the right people for the intended ministry.

So far, my informants pointed out that emphasis on mere degrees, collecting candidates who have close relationship with church leaders and poor definition of roles and accountability as dominating issues in teachers' recruiting process.

Also, BS1NDI raises an issue that requires equal attention. In his opinion, the proliferation of Bible schools has contributed to the issue under consideration. He observes that 'Schools are opened everywhere without examining the availability of well-prepared teachers. The influx of Bible schools itself is a reason for the aforementioned challenges'. According to BS1NDI, the aforementioned scarcity of potential candidates was caused due to the increase in number of Bible schools without concurrent thinking to raise the number of teachers. Perhaps, the ethnic mindedness and poor role definition BS2SL mentioned earlier, has contributed somehow to the increase of the number of Bible schools everywhere.

b) Loose connection of key stakeholders

My informants observe that the key stakeholders - national office, churches in various structures and Bible schools - are not working closely in recruiting teachers. BS1EL observes the gap 'between Bible school administrators and churches leaders' as a source of the problem in recruiting teachers. Likewise, BS2SL underscores that there is a tension between 'local owners of schools' and the national office as a source of recruiting teachers without identifying the appropriate qualities. Furthermore, BS2AL notes that recruiting process has been dominated by unhealthy competition and conflict of interests. BS1HDE elucidates how this gap affected the recruiting process:

> At times, Bible school workers are recruited by church leaders without the awareness of Bible school administrators. It would have been better if both parties work together with a clear understanding and mutual consultation.

According to BS1HDE, the two stakeholders are loosely connected and unable to function with a clear understanding and collaboration.

Interestingly, though the two stakeholders are not transparent, the church recruits someone and sends to Bible schools. BS1HDE raises another critical issue related to the recruiting process:

> Problem occurs because sometimes the recruiting process might be done just to find a position for someone, or cover a position with a person who does not have the vision and burden necessarily and does not fit the position. At times, ministers are assigned to a certain position just because there is no position to assign them regardless of their vision and passion. I do not think that this practice has been done with a proper recruiting procedure at times.

BS1HDE comments that the recruiting students requires mutual discussion to come to a consensus as to who qualifies to be recruited. Both the church [owners] and Bible school administrators [implementers] are supposed to 'work together' in identifying the appropriate workers. However, the reality appears the other way round according to BS1HDE. BS3KDI notes why church leaders have stronger voice in the recruiting process. He witnesses that Bible schools do not undertake recruiting process by themselves. Rather, it is 'our church office that recruits workers and appoints upon the Bible school ministry'. BS3KDI observes that Bible schools have a delegated 'right to recruit guards, librarian, and janitors'. In other words, the right to recruit 'teachers, and Bible school administrators, is reserved to the district church office. Such workers are appointed instead of being recruited. According to my informants, local owners (district or local church offices) have a strong voice [authority] in teachers' recruiting process because they play the role of the owner. According to BS3KDI, there is a possibility for the church to appoint teachers or Bible schools' administrators without the need for conducting a recruiting process. BS3TL supports this idea and describes how this approach might be true:

> Often, vacancy announcement is not made to recruit teachers. This is because the trend is that anyone who has been trained should be assigned to teach…Most of the current teachers serving at the Bible schools are those who were trained and came back to ministry.

This indicates that there is an assumption that everyone who graduates from church-owned theological institutes qualify to be assigned as teachers or administrators. Contrary to this assumption, BS3KDI and BS1EL note that there is a concern around the process:

> The work being carried by the church office might be unfair sometimes though we do not see open problem, there is something underneath. Sometimes, there are even visible issues [at this point BS3KDI felt unhappy to get into details].

Furthermore, BS1EL notes that there are occasions where the church recruits workers without involving Bible school administrators in the screening process. Consequently, this leads to admitting the wrong people who do not exhibit the appropriate qualification (vision and commitment). Based on this observation, BS1HDE asserts that "there is a gap in a recruiting process and also, no one thinks of its significance. Therefore, the process is not fair and transparent in my opinion".

7.2.5. Informants' opinion concerning the potential of Bible Schools' curriculum to sustain the quality of teachers and students

The effectiveness of graduates is another essential subject most frequently discussed during the interviews. My informants forwarded various opinions about this subject. Each informant sees the three areas (analytical thinking, building relationships and solving problems) separately perhaps, emphasizing on one aspect at a time. As BS2AL observes:

> The curriculum was not intentionally designed to develop students' capacity in the aforementioned areas. I can say, it attempts to help students grow in these areas somehow. The curriculum our Bible Schools' had did not clearly state these areas of learning. The sophisticated problems we have nowadays were not issues at the initial stage. I observe that there is a clear distinction between the former and current curriculum in treating analytical thinking, building relationships, and solving problems. Yet, these aspects are not critically attended because the level of training does not require deep emphasis upon these aspects.

According to BS2AL, Bible schools' curriculum in general attempts to help students make progress, but it does not specify aspects of learning in which graduates should be effective. He sees the curriculum and students under two periods (the former and current). In the former days, the curriculum was not serious about giving emphasis on particular qualities of graduates because the level of students did not necessitate them. Whereas, in the current days, there are complicated issues that require being intentional about raising students who are effective in analytical thinking, building relationships and solving problems. So, the level of intentionality varies depending upon issues faced in both periods and the educational background of students admitted to Bible schools. In his opinion, the three areas of effectiveness are not seriously considered even these days because the level of training does not require them. BS1EL elucidates areas of learning given more attention by each generation:

> The former generation received limited knowledge, but, was deep in spiritual maturity. Whereas, current generation has gotten wider exposure to knowledge, seems good in the cognitive aspect of learning. However, they lack spiritual maturity. In my opinion, spiritual depth and commitment is lacking currently.

Similar to what is noted above, BS1EL notes that the curriculum in the early days could not expose students to thorough lessons that helps them to acquire analytical thinking. On the contrary, he asserts that the present students have better opportunity to receive relatively deep lessons that enhance their level of thinking. Paradoxically, BS1EL underscores that the former students reflect spiritual maturity regardless of the shortcoming they faced in cognitive learning. However, though current students seem to have better exposure to cognitive learning, my informant questions their spiritual maturity and level of commitment. BS3JL adds the following opinion about the qualities of the former and current generations of teachers:

> In the early days, it was not effective because teachers had lack of knowledge or they did not have adequate knowledge. People's spiritual life was great in those days…But in these days, the way teachers are being handled is weak. It is clear that trained people are able to read and reflect on what is written in books or acquiring knowledge, their spiritual life and maturity is weak.

Regarding the life of current students BS2GL asserts:

> Now, people are learning full Bible in diploma or even in degree level. However, they are not strong as they have studied. We are observing that life is getting spoiled regardless of the level of training people are getting. It is totally separated from what the Bible teaches.

BS2GL confirms that there is a better access to study the Bible in different levels than the early days. Yet, he is concerned about the curriculum at these levels because he thinks it is not contributing to the transformation of lives. So far, my informants agree that there is a curriculum in the early as well as later days of Bible schools. Their opinion varies when describing the strength of the Bible school curriculum to empower students in thinking analytically, building relationships and solving problems. One may wonder why this divergence occurs. My informants raise a number of reasons to answer this question. As BS2MDI observes:

> The great problem lies in the academic area. Academically, we are required to give language studies when they come to our school because the government school system is weak in preparing them. We have a huge problem in the area of language training. They are ministers and have good performance in their schools. But this is [language deficiency] a problem.

According to BS2MDI, students come to Bible schools without being well prepared in government schools that are supposed to lay a strong foundation at least in language acquisition. This indicates that the medium of instruction being used in Bible schools is different from their mother tongues. Thus, it became a serious challenge when Bible schools endeavour to work with students coming from such a background. BS2MDI notes that academic work (reading, writing and reflection) becomes hard for students. In other words, students hardly develop ability to become analytical thinkers, problem solvers and effective communicators. BS3KDI elucidates why students cannot make good progress in these areas:

> When I think of helping students to grow in thinking, we suffer a lot because most of the students coming to school are weak students. Bible schools have become a hiding place to those who have failed Ethiopian Schools Leaving Certificate Examination. We struggle a lot to teach students in classes equally because some are way ahead of others and others are even unable to write properly.

BS3KDI confirms that Bible schools admit students who completed at least secondary school education though he does not hide the fact that some of them come after failing national examinations. In his opinion, this compelled Bible schools to consider admitting students with different capacities and added an extra burden upon teachers as they work hard to help both weak and strong students. Moreover, my informants consider the level of training students and teachers received in the early days as one of the factors that affected students' effectiveness in the aforementioned areas. BS3JL notes that instructors in the early days were not 'effective because teachers had lack of knowledge or they did not have adequate knowledge.' According to BS2TL, teachers did not have access to a good training:

> The first Bible school teachers were students of these literacy programmes later became elementary schools. Coming from this background, I cannot say teachers were strong in thinking. I think they were good at working with people visiting believers and giving service that contributed a lot to raise a unified church. What I am unhappy with is that students these days are not committed to ministry compared to the early days. They seek positions, salary, titles and better life. In many places, I see them causing division and conflict.

BS2TL clearly states that since the teachers in the early days were trained in lower-level schools it is less likely to be effective in analytical thinking. His subsequent comment indicates that they were good in building relationships and providing effective service that implies problem-solving as part of this effort. On the contrary, he questions the commitment level of current students and criticizes them for creating problems as

opposed to solving them. Likewise, BS3JL thinks that believers reflected good spiritual life in the former days. In the present context he thinks that,

> "…the way teachers are being handled is weak. It is clear that trained people are able to read and reflect on what is written in books or acquiring knowledge, their spiritual life and maturity is weak".

This indicates that besides the lower standard schools where they were trained, teachers struggle with a poor care system that contributes to their weakness. My informants share similar opinion when explaining students' skill in building relationships during and after school days. According to BS3KDI:

> Concerning social aspect, the very life of this school attracts students to interact and create good relationship. During their school days, students do well in supporting one another and reaching others. When they go home, they continue to practice that in their churches.

This comment implies that there is a conducive environment created in the Bible schools that allows social interaction which facilitates mutual support. Bible schools expect students to learn from these opportunities and take the lessons home in order to maintain good relationships with people wherever they serve. As mentioned under section 6.2.3, activities such as devotional programmes, weekend ministries, small group Bible study times and sharing life in dormitories as residential students are designed to help students learn how to build relationships. BS3KDI notes:

> Opportunities for them to learn from one another by having fellowship, ministering one another, facilitating ministry opportunities for residential students to go out and develop their skills, spending together in class, and attending devotional programmes the school advices [encourages] students to cultivate their gifts. We have students who do not have ministry experience and students who have long years of experience in ministry. So, we advise less experienced students to learn from experienced students' life and service by observing, listening and sharing their grace to grow mature in their lives.

This indicates that ample alternatives are in place to facilitate mutual interaction that aims at building lasting relationships that grows into partnership in ministry.

To sum up this section, my informants think that Bible schools' curriculum attempts to provide opportunities for students to know, interact with people and take part in solving problems. BS3YL shares something along this line:

> When we see the curriculum, it appears these three dimensions are touched. For example, there are ministerial courses, theological courses, and other courses that help them to practice social

> interaction. The school is providing teaching with these aspects in mind…When I see, many of these graduates teach and carry their service effectively. So, we can see fruitfulness in ministry. Often, we do not hear a testimony of many Students who came out of this school causing problem in the church.

BS3YL speaks about the curriculum appearing to touch 'these three dimensions.' However, his opinion does not demonstrate intentionality to teach how to think, build relationships and solve problems. Likewise, BS2SL makes a comment that reads, 'Overall, I do not think Bible schools' curriculum has fully addressed these areas and much has to be done to strengthen these elements in the Bible schools.' He notes that the aforementioned aspects are not 'fully addressed' and suggests that more effort has to be made in order to improve the curriculum.

7.2.6. Informants' reflection on the role of Bible Schools' curriculum on the situation of facilities

My informants suggest that access to good facilities is crucial to make the teaching-learning process productive. However, they comment that it is unlikely to find a Bible school where the infrastructure is adequately provided. BS3BT is one of the students in the early days. He lists a number of shortcomings that the former Bible schools were struggling with:

> The context was not favourable: for instance, teaching classes were not good, there were no teaching classes. There was problem to find seats in classes. Also, dormitories did not have proper fence. In such a place, where one's voice disturbs another one, the wall was separated by a thin cloth, and there were people who speak loudly or speak softly. At times, there was clash of voices. The church did not have the capacity in those days. So, we divided rooms with thin clothes and tied them.

BS3BT observes that the context was not comfortable both for teachers as well as students because the Bible school suffered with poor classrooms, dormitories, and seats. He continues to elucidate the situation more succinctly:

> Teachers stood almost the whole day due to lack of seats. They did not have textbooks, teaching guides. Students did not have textbooks. We suffered a lot…Even we did not have a library. Even teachers did not have adequate materials let alone students.

According to BS3BT, the shortage of facilities in the early days occurred because the church was unable to make the required infrastructure available. Likewise, BS3TL confirms that there is lack of some materials and highlights the reaction of students about them:

> If a church starts an institute, it has responsibility to facilitate these things to students who come to study. I observe that students are crying due to shortcomings in this area…many times students complained for lack of dormitories. Residence facilities have not been available for students coming from distant areas. If you see their dorms, they appear as cattle living in a manger. That I see as a weakness.

In this context, BS3TL is concerned not only with mere lack of facilities, but also with the substandard quality of facilities available. Furthermore, the failure of the church to fulfil the expectation of its constituencies is considered as the major challenge, which exposed students to endure unresolved problems related to the infrastructure. Having heard of the situation in the early days, one may wonder if any change has occurred in the present time. BS3AI elucidates the current condition of Bible schools as follows:

> When we think of infrastructure, of course there are Bible school buildings constructed. But do we have websites, computer centres where records are organized, well organized teaching materials and aids - sometimes schools need to show directly to teach practical things in order to help students understand what is going on in these days. Also, teaching materials necessary to every teacher needs to be checked if they are well organized. I think such things can be challenges.

BS3AI confirms that the construction of Bible schools' buildings is an indicator of a significant change taking place in these days. As noted earlier, there are indicators of growth in the capacity of the church. BS1NDI raises critical questions that imply the improvement of church's capacity:

> If we say, is the church losing its capacity? Does it not have the financial resource (compared to its former days), we observe a good potential, a relative growth financially and materially even in rural church areas. There are indicators of presence of a huge capacity such as growing construction work everywhere.

In spite of the relative growth the church has observed, BS3AI still observes the scarcity of facilities that address the current needs of Bible schools. Probably, the kind of facility needed by the two generations are different. What they share in common is that they struggle with inadequate infrastructure within the context of their relative differences.

Having mentioned the common challenges of the two generations, my informants highlight a few reasons that contributed to the shortage of facilities. BS2MDI relates the first reason with poor sense of ownership:

> There is a poor sense of ownership of Bible schools. This is a big challenge. The church does not have a sense to upgrade this source of teaching and ministers [pastors and evangelists]. Much place is not devoted to this.

It is noticeable that BS2MDI considers Bible schools as sources of ministers. Conversely, he mentions that there is no intention to upgrade their quality. In other words, there is no one who feels responsible to make the necessary improvement of required facilities. BS1MT shares this concern when he notes that Bible schools:

> Did not see someone who looks after what a student's life looks like. It is not as such these days. I think the school is not given attention. Here, an appropriate person is not given to this school these days. It seems vague as to who leads the education programme, and who controls the students.

From this comment, we note that Bible schools are suffering by a lack of responsible leaders who are sensitive to their needs may it be improving facilities or programmes. According to BS1MT, neither the church nor its delegates are attending this properly.

Moreover, BS1NDI relates the second reason with immature system to open new Bible schools:

> Schools are opened everywhere without examining the availability of well-prepared teachers. The influx of Bible schools itself is a reason for the aforementioned challenges. Everywhere schools are being opened. I do not know if those bodies who are opening these schools are willing to see themselves and see this as a positive or negative contribution.

On the surface, BS1NDI seems concerned about opening Bible schools without preparing adequate number of teachers. However, the phrase 'the aforementioned challenges' implies that other issues such as the shortage of facilities are in view. The challenges he forwards to responsible entities indicates that they should be mindful of their capacity to fulfil the needs of Bible schools. Also, he encourages them to examine their decision against its long-term impact.

Bible schools that are opened with a poor sense of ownership and preparation have been prone to unprecedented shortcomings. BS1HDE's comment epitomizes this quite clearly:

> This school has not grown parallel to the service it has been providing. The school has not grown in its building facilities, in its administrative system, and some of its teachers have not been properly cared for and the way students are envisaged is poor…It is in a miserable condition. This Bible school is the foundation of everything. However, proper work has not been done to improve this school compared to what is being done to spread the Gospel.

According to BS1HDE, the Bible school is not exhibiting growth that matches with the service it is expected to render. In his opinion, the school is running without paying serious attention to improvements in its facilities or human resources. BS1HDE closes by mentioning that a lack of intentional work to improve the infrastructure may affect Bible schools' delivery of services.

In this section, I analysed themes identified based on my informants' perspectives on each theme. Next, I will present the interpretation of the data comparing and contrasting the themes with the literature review and archival sources.

7.3. Interpretation of the data

In section 7.2., I analysed themes emerging from field research. Emphasis was given to present my informants' perception on the emerging themes. In this section, I will give a critical analysis of the data. To do so, I will compare and contrast the historical content/literature review and findings from field research in order to respond to the main research question. Thus, findings presented under section 7.2.1-6 are examined in light of various sources consulted namely: through the lens of history/literature, voices heard from the field (interview and questionnaires), and archival observation. As stated above, this section emphasizes facilitating the interaction of findings from field research and the historical content. Its purpose is to cross-examine findings from the field in light of historical documents such as the standard Bible schools' curriculum, various books, articles, proceedings of workshops, and symposia. Allowing the interaction of these sources helps us to understand what was intended (ideal situation), what has happened (the reality), and why it happened the way it occurred. In turn, this allows to identify if there is congruence or discrepancy among the sources thereby help us to find potential solution for the research question(s). Next, I will discuss each emerging theme comparing them with the historical content.

7.3.1. The curriculum in responding to the needs of the church

In section 1.3, it is stated that the history of Bible schools of the EKHC goes all the way back to 1947. Between the years 1947 and 1977, SIM missionaries were in charge of developing and overseeing the curriculum of these schools. In this section, findings that are related to the capacity of Bible schools' curriculum are highlighted in responding to the needs of the church. As mentioned in 7.2.1., my informants agree that the purpose of Bible schools of the EKHC is training ministers (pastors, teachers, cross-cultural

evangelist, etc.). This complies with what the wider literature notes about the purpose of Bible schools (see Chapter 4.2.). However, from both the literature review and findings from the field research, it emerged that the curriculum was not fully responding to the expectations and needs of the church.

The informants who attended my interview sessions responded why the curriculum is not responding to the need for raising ministers to the church. The problem was partly due to the failure of SIM missionaries to involve stakeholders in curriculum development and implementation, understand the contextual realities and be sensitive to carry out timely revisions of the curriculum. As discussed in 5.2.1, 5.5 and 7.2.1., when local people were compelled to claim the responsibility of curriculum management, my informants recognised that local leaders did not have the know–how to develop their own curriculum because they were not empowered intentionally. Reflecting on 'who' developed the initial curriculum, BS2SL notes that the curriculum of Bible schools was developed 'by foreign missionaries' and 'unable to address our real problems'. Likewise, BS3AI observes that the curriculum is 'not addressing the needs' of the church as well as its wider community because 'we are using somehow imported kind of curriculum'. Furthermore, BS1MT notes that the curriculum is 'weak in the area of providing holistic training to our ministers'. In other words, he contends that the curriculum in view is not addressing the needs of trainees comprehensively and thereby is not addressing the needs of the church. Consequently, these informants view that an imported curriculum that is developed by expatriates, not sensitive to the contextual realities, not revised for so many years, and does not take empowering local people seriously is less likely to have the strength to address the needs of the church.

Consistent with the findings of this study, local literature reviewed in Chapter 2, indicates that in the history of education in Ethiopia, the education system (in general) and curriculum development (in particular) have been influenced by foreign traditions for so many years. This research indicates four interrelated problems that affected the capacity of the curricula to address the needs of its stakeholders. These are mentioned as influence of an imported curriculum, the minimal participation of stakeholders, negligence to learn from indigenous sources of knowledge and utilizing a single method of delivery ('acquisition of knowledge'). Both SIM missionaries and EKHC's leaders who were responsible to develop Bible school's curriculum hardly observed the place and role of indigenous repository of knowledge creation. When Bishaw (2005, 22) criticizes

Ethiopia's education system for its 'failure to locate itself on need based curriculum' I contend that he is referring to lack of intentionality in curriculum designers to benefit from the indigenous repository of knowledge that is discussed in some detail in chapter two.

Likewise, Areaya (2008, 53) contends that 'the curriculum did not take in to account the actual condition of the country' into consideration. Also, Amare Asgedom (in Teferra, 411- 444) notes that the education and training policy of the current Ethiopian government confirms that 'the objectives of education do not take cognizance of society's needs'. These findings are quite contradictory to what the wider literature informs. Wagaw (1979), Marsh (1997), Ott (2016) and Perry (2016) note that the content and objectives of the curriculum should emerge from the very community that is intended to receive the service, and all stakeholders must take an active part in the whole process. All these comments infer that the curricula that have been developed and implemented in the Ethiopian education system are not sensitive to contextual issues thereby unable to respond to the needs of the people of Ethiopia. These sources confirm that the problem associated with imported curriculum influenced Ethiopian students from the days of their secondary school studies. These schools suffer a lot from a shortage of teachers and textbooks. To alleviate this challenge, the Ethiopian government imported teachers and textbooks from France, England, Egypt and United States of America respectively.

As mentioned in 2.3, EKHC's Bible schools' admit graduates of these secondary schools who were trained under such curricular deficiencies. Throughout the three periods of curriculum development (in 2.2.), serious consideration was not given to involve stakeholders in curricular activities. Likewise, this same problem recurs during the days of SIM missionaries giving lesser attention to facilitate stakeholders' participation to work together in identifying felt needs, decide the kind of curriculum necessary and determine the roles each party is required to play. In 5.5, it is discussed that curriculum development requires active participation of all who have the potential to influence the teaching-learning process in what Marsh (1997, 133) notes as 'decision makers, stakeholders, and influences'. Findings from the literature review point out that both in the context of secular education as well as Bible schools, those who have the potential to influence the teaching-learning process had not been involved appropriately. Consequently, the curriculum developed and implemented was not based on the needs of

the nation as well as the church respectively. My sources emphasise that it is not effective to respond to the needs of the church either.

In section 7.2.1, I presented my informants' perspectives on the strength of the curriculum in relation to defining its objectives and content respectively. By and large, my informants reflect similar opinions about the objective of Bible schools' ministry. They all agree that Bible schools exist to prepare ministers for the church. BS2AL notes that Bible schools exist for 'preparing pupils for ministry' and BS1HDE believes that Bible schools exist 'to produce many people for ministry'. Also, BS3YL notes that Bible schools provide training 'in order to raise evangelists, teachers and pastors to the church. Comparing this finding with what is reflected in the historical content (remarks of EKHC leaders discussed in 5.3. above) we note that every stakeholder (informants as well as church leaders) hold literally the same view on the objectives of Bible schools.

Nevertheless, I observe divergence in their opinions on the capacity of the curriculum in responding to the expectations and needs of the church. BS3AI notes that the curriculum is 'not addressing the needs' of the church as well as its wider community'. Likewise, BS2SL notes that the curriculum of Bible schools was developed 'by foreign missionaries' and 'unable to address our real problems'. Furthermore, BS1MT notes that the curriculum is 'weak in the area of providing holistic training to our ministers'. He adds, 'There should be something in the curriculum that focuses on personal life transformation'. This implies that he is not satisfied with the curriculum in meeting the educational needs of students. As mentioned under 7.2.1, a number of reasons are forwarded to elucidate why the curriculum is not adequately responding to the needs.

Other national and continental literature (for instance Worku Haile Mariam in Kuriftu Manifesto 1997, 28 and Sawamura and Sifuna 2010, 15-17) indicates that one of the problems of Bible schools' and colleges' curriculum is an 'inability to base the curriculum on the contextual assessment of the trainees and church in order to meet the discovered needs and the designed goals and objectives'. Looking at Haile Mariam's comment in light of what BS2SL suggests, developing a curriculum requires sensitivity to the contextual needs of people. Evidence from the field and literature confirm that this aspect is not taken seriously when SIM missionaries developed Bible schools' curriculum. As discussed in 5.2.1, native believers did not understand the significance of the curriculum SIM developed and were not persuaded to play their part in implementing it. Furthermore, though SIM had a central office that oversees the curricular activities, evidence indicates

that more responsibility was given to local missionaries who were engaged in teaching. This limits the level of consistency of the curriculum and makes following a national standard somewhat difficult. To sum up, my sources are in agreement in their perspective on the potential of the curriculum to respond to the needs of the church. Both sources confirm that the curriculum in use has not been based on the well examined and identified needs of its stakeholders. Equally, both sources question its capacity to respond to the needs of the church.

7.3.2. Situation on the provision of holistic training

According to 2.3, there is a mismatch between the claims and reality of the curriculum in the Ethiopian education system. For instance, it is stated that Ethiopia's education policy aims at 'strengthening the individual's and society's problem solving capacity at all levels' (Teferra, 2009, 413). Obviously, enhancing students' capacity in problem-solving is quite an attractive proposal. Also, it is mentioned that the curriculum attempts to touch aspects of 'learning to know, learning to be, learning to do, and learning to live together' (Teferra, 2009, 411). This approach to learning appears quite advanced than the commonly known three aspects of learning: cognitive, affective, and skill development (training the mind, heart and hands).[122] Sadly, Teferra observes, that the findings are 'contrary to the dreams and visions of planners and designers of education'. In other words, the findings from the literature do not justify that the curricula are able to offer what it claims. A number of factors are raised as reasons for this: considering covering courses, saturating students with activities, passing on exams, and transferring information as indicators of effective means of training (Teferra, 2009, 419). Also, it is pinpointed that the training system depended heavily on a single method of delivery ('acquisition of knowledge') over time.

Furthermore, in 5.5, it is mentioned that EKHC's Bible schools' curriculum suffers from a similar challenge inherited from the education system of Ethiopia. In fact, Bible schools admit students who have been trained under the aforementioned education system that has a number of shortcomings. This necessitates having a curriculum that fills the gap just mentioned. However, findings from the historical content indicate that Bible schools

[122] Perry (2016, 67-17) discusses that holistic theological training involves three domains of learning: cognitive, affective and behavioural learning. Ott (2016, 271) describes these domain as 'cognitive, affective (emotional), and functional (behavioural) elements.' EKHC's Bible schools' curriculum claims to address the three aspects of learning: cognitive, affective and skill development (the mind, heart, and hands).

struggle to provide holistic training. Two issues are identified as areas of concern. On the one hand, the curriculum is questioned for lacking the capacity to provide a depth of knowledge and skill that makes students effective in pastoral care. On the other hand, the Bible schools' curriculum was unable to manage evangelism and discipleship in balance by over-emphasizing evangelism.

This poses a question as to what constitutes holistic learning. Findings from the field inform that various people view holistic training differently. BS2AL assumes that holistic training is 'building up the whole person of students'. He defines the whole person as 'the knowing, living and doing aspects of learning' and concludes that these aspects 'are not given equal attention'. He criticizes Bible schools' curriculum for focusing on cognitive learning. Likewise, BS2SL perceives that 'the courses are designed with knowledge acquisition as a target without giving significant consideration on practical courses that enrich holistic life of students'. As mentioned in 7.2.2., BS1MT questions the quality of the curriculum for merely focusing on biblical/theological courses without embracing 'vocational training/skill development courses/ side by side.' He sums up that the curriculum is good at touching the theoretical aspect ('mere focus on filling minds') without giving equal weight to the practical one ('develop their hands/skill'). In his opinion, managing this in balance would 'make students more effective and saves them from a total dependence upon the church.'

As highlighted in 7.2.2., the list goes on and on. What seems obvious from the findings is that a balanced (holistic) training is realized as providing biblical, theological and vocational courses side-by-side with an intention to send students back to their communities (the church) with knowledge acquired, practical ministry skills as well as vocational skills. Nevertheless, it is argued that the curriculum is not facilitating these aspects of learning in a proper balance.

Findings from the field recognize recommendations stated under section 5.7 and confirm that there was an effort to implement them. However, they point out that these initiatives could not be sustained. BS2AL elucidates that vocational training schemes 'did not last longer due to financial shortcomings. It only begun at the teaching of trainers (TOT) level and we failed to continue this programme'. With this rather short lived attempt the need for providing a holistic training remained unaddressed.

On the contrary, BS3DL questions the potential of Bible schools' curriculum in facilitating cognitive learning. In his opinion, Bible schools' curriculum tends to emphasize spiritual formation without paying equal attention to the academic enhancement. BS2SL makes a point that elucidates what it means to focus on 'spiritual life development' without paying adequate attention to knowledge acquisition. He asserts that Bible schools 'worked towards developing passionate preachers and evangelists without giving an in-depth theoretical lesson to their students.'

In summary, the aforementioned selected evidence from the historical content and findings from the field demonstrate that people define holistic training differently. Yet, they are congruent in viewing that Bible schools' curriculum is not facilitating the provision of holistic training. Findings from the field point out that some of my informants understand holistic training as providing theoretical and practical aspects of education in balance. Others think that holistic training entails providing theological, biblical and vocational courses side-by-side. What they share in common is that Bible school curriculum is not treating these aspects in balance regardless of how they view holistic training.

7.3.3. Sense of ownership

In Chapter 2.3., it is mentioned that the Ethiopian education sector suffered with imported curriculum from various countries. Findings from recurring initiatives to review the curricula indicate that it was subject to vested interests. Thus, the curricula developed under the three regimes considered have not attempted to win the consent of people whom it claims to serve. From the literature review, it is plausible to infer that majority of the people are not aware of the kind of curriculum schools are using let alone owning it. As stated in 2.3., curriculum development and implementation is carried by a few elites (mainly delegated by the government), and therefore, the public is not only distant from what the concept entails, but also does not reflect a sense of ownership. It is within such a curricular system that students are trained and join Bible schools later.

In Chapter 5.2., it is highlighted that SIM missionaries introduced Bible schools' ministry as one of their mission strategies. Between the years 1947 and 1977, SIM took the initiative to provide leadership, teaching, textbooks' development, and financial support to students. Much work had not been done to persuade the Ethiopian believers to raise a sense of ownership. At times, this lack of awareness was a reason for misunderstanding

and ongoing tension between missionaries and emerging churches. The role of the church was limited to doing what the missionaries told them to do. Thus, it is less likely to conclude that the system cultivated a sense of ownership in church leaders and the wider public. Findings from the literature review suggest that local believers' were mere observers, their level of participation in Bible schools' affairs was very low, and much had not been done to inculcate sense of ownership. Likewise, Chapter 5.5, confirms that attention was not given to every stakeholder to identify their needs, and define their roles in developing and implementing the curriculum. This implies that much work had not been done to convince the church to maintain a sense of ownership.

Moreover, in Chapter 5.2, it is noted that EKHC claimed the responsibility to oversee the curriculum since 1977. Until this stage, Bible schools' are considered as SIM's properties/programmes. As discussed in chapter 7.2.1., the common public and students were not involved in curriculum revision during the days of the EKHC. Often, curriculum revision was carried by people who know very little about the concepts of curriculum and very essential stakeholders are not involved when curriculum revision takes place. Similar to the years before, a very few elites from the central office and Bible schools' administrators are the key players in curriculum revision. Due to this factors, church members as a whole do not have a deep understanding of Bible schools' curriculum. Findings from the literature suggest that within the wider history of the Ethiopian education system maintaining sense of ownership is something that has not been given significant attention. The overriding assumption is that anything the government and a few elites propose will be endorsed by all of the stakeholders. However, findings from the literature review indicate that this assumption is not comprehensive because a lack of winning the conviction of every stakeholder has negatively influenced the success of the teaching-learning process.

Consistent with findings from the literature review, findings from the field research confirm that there is a poor sense of ownership of Bible schools. As mentioned in 7.2.3., there are some indicators that elucidate how a sense of ownership is declining.

First, the church does not take the issues Bible schools are facing seriously. Evidence point out that the church is not sensitive to provide the necessary care and direction to Bible schools. Due to the absence of a strong binding system, there is a poor connection among the church, students and faculty members. Consequently, there is a poor sense of responsibility to improve the quality of Bible schools, provide support to the students and

faculty and follow-up graduates after their school days. It is contended that relationship is damaged due to a failure to support while students are studying and recruit when they graduate. Likewise, students are criticized for developing a sense of resentment and leaving sending churches when they complete their studies. The findings of this study confirm that Bible schools are somewhat deserted due to absence of a body that closely watches over issues pertaining to personnel, students, facilities and financial status with a sense of ownership. Findings from both the literature review and field research infer that neither the church nor the Bible schools or students are free from the failure to reflect a sense of ownership. It is contended that the real problem for the decline in a sense of ownership lies in absence of a system (BS1NDI and BS3KDI prefer using the term system') that guides maintaining this attitude. As BS1NDI notes:

> We hardly observe a system where the church follows up its ministers, listens to their reports, evaluates their progress, and facilitates an environment of learning from their mistakes. There is no binding system and practice these days. There is a lose connection between the church and students.

Likewise, BS3KDI comments that, 'the Bible school does not have a system that can be used to check where students are, and what they are doing.' This confirms that there is a system lacking that binds the church, its Bible schools and students and helps them to sustain a sense of ownership.

Secondly, the church lost its appetite to train students. Findings from the field conclude that churches assume that they can fetch ministers from the market instead of working hard to train their own students. This affected their level of commitment to send new students to Bible schools on the one hand and facilitate opportunities for further study to those in service, on the other hand. As discussed under 1.3.2, and 5.3., equipping ministers is part and parcel of the objectives of EKHC's Bible schools. My sources inform that the church feels that it has trained more than enough ministers already and is losing its passion to continue sending more students to Bible schools. The church thinks that there are too many Bible schools and it is too much for the church to look after them. In other words, the number of Bible schools are increasing without considering how to sustain a sense of ownership in parallel. Therefore, my informants conclude that most of the Bible schools are deserted and crying for a system that solves this growing problem. In other words, they emphasize on the need to have Bible schools' curriculum that connects every stakeholder and facilitates a context where both the church, faculty members as well as students play their roles with a sense of ownership. To sum up, it is recommended that

"EKHC needs to rethink of how it may strengthen the sense of ownership instead of leaving its institutes in the hands of church hired people" (BS2TL).

7.3.4. Staff and students' recruitment system

As mentioned under section 2.2.3., the staff and students' recruiting system in the Ethiopian education system was poor because of a limited access to trained human resources, and schools. It is contended that initiatives to increase enrolment of students did not consider facilitating employment opportunities to graduates coming out of schools. Also, the findings indicate that the education sector had been heavily exposed to political interests of various regimes which in turn caused the migration of trained scholars due to a lack of academic freedom. Even teachers working at various schools suffered from a poor care system and low morale that affected their commitment level. Also, it is stated that EKHC's Bible schools admit students from this context and inherited similar challenges related to staff and students' recruitment.

According to 5.2.1., SIM missionaries developed and implemented Bible schools' curriculum between the years 1947-1977. At this stage, emphasis was given to provide a 2-6 years of foundational level of biblical and theological training. Due to their ministry strategy, SIM missionaries emphasized preparing lay ministers who may serve voluntarily as pastor-evangelists and leaders. Findings indicate that in the early days, graduates did not receive an in-depth academic and teacher training opportunity that aimed at producing them as well qualified work force for employment. When needs necessitated, the staff members' recruiting system was influenced by their close connection with missionaries and church elders. According to 5.7., the number of Bible schools increased when the EKHC took over curricular responsibilities. This resulted in a significant increase in the number of students' enrolled and staff recruited. However, findings from literature review infer that students and staff members suffered a lot with a weak admission policy and poor quality of care they were receiving from their Bible schools and churches.

Consistent with the findings from literature review, findings from the field indicate that there is a deficiency in the staff and students' recruitment system. In 7.2.4., it is mentioned that both in the early days (when SIM managed the curriculum) and current period (where EKHC is overseeing curricular activities) the students' recruiting process had not been fair and transparent. Evidence from the field confirm that there was no nationally agreed

binding system in place in the early days (1947-1977) to oversee the students' admission process. At the initial stage, this study has revealed that most of the activities related to students' admission were managed by the local missionaries who knew very little about contextual realities. This limited their capacity to identify students who exhibit the appropriate calling, giftedness and character because there was no testing mechanism. Therefore, they were compelled to enrol any student at their disposal. Also, evidence from the field inform that the church leadership lacked the know-how to identify the appropriate candidates and send students who were either children of church leaders or had a closer connection to them. At times, findings infer that missionaries invested in the wrong students.

On the contrary, there has been a system in place (a national standard curriculum) in the present era (when the EKHC claimed curricular responsibilities). Findings indicate that there is a nationally approved standard curriculum that guides the students' admission process. However, students' recruiting system has not been fair and transparent. By and large, the admission process is dominated by recruiting students without consulting with the church, admitting students due to acquaintance, church leaders sending their relatives, and Bible schools aiming at getting more financial benefits by admitting too many students. This study has revealed that this approach contributed a lot to the decline in the effectiveness of students during and after their training.

Likewise, findings from the field indicate that the staff recruiting practice in Bible schools has not been fair and transparent. According to 7.2.4., there was no unified curriculum that guides the staff recruiting process during the days of SIM missionaries; whereas, when the EKHC took over curricular responsibilities, evidence indicates that there is a standard curriculum that guides the process. Nevertheless, findings infer that requirements stated in the curriculum are not properly observed or somewhat neglected. Consequently, the faculty and staff recruiting process is dominated by observing a mere acquisition of degrees, and collecting candidates who have a close relationship with church leaders without paying equal attention to test candidates' competence, calling, giftedness and character. Also, findings from the field have revealed that the church and Bible schools do not work together in identifying the appropriate staff members. Furthermore, findings from the field indicate that Bible schools are opened with a competitive spirit led by an ethnocentric mind-set (as opposed to being motivated by the vision and mission of the church) that resulted in the proliferation of schools. This in turn

encouraged recruiting anyone accessible due to the fact that the human resources development scheme is way behind the growing need for workers in the Bible schools. To sum up, findings from the literature and field research conclude that the staff and students' recruiting process has been unfair. Thus, it affected the quality of training provided and the effectiveness of graduates produced.

7.3.5. Sustenance of the quality of teachers and students

According to 2.2.3., the three regimes considered under the literature review were ambitious to see an education system that creates a strong nation using curricula that is heavily politicized, centrally decided, exposed to recurring foreign influence, less sensitive to local realities and that is not fully owned by all stakeholders. Findings from the literature review indicate that the curricula used could not bring the long aspired change in the life of the country except for an increase in students' enrolment from time to time. This research has revealed that the quality of education deteriorated due to pressures from the aforementioned sources that adversely affected the quality of students. Likewise, findings indicate that it has not been possible to sustain the quality of teachers and students due to the migration of scholars, a lack of academic freedom, a poor faculty development scheme and students' admission process. Furthermore, findings from the literature indicate that the education system has emphasized raising the quantity of students' and staff rather than enhancing their quality thereby producing incompetent graduates who are not effective in their careers.

According to 5.6. and 5.7., sustaining the quality of staff and students is a challenge EKHC's Bible schools have faced throughout history. This research has revealed that the quality of teachers and students is highly influenced by the poor education system of the country. In other words, Bible schools enrol or recruit students or faculty members who were ill-equipped because of the years-long problem of the quality of Ethiopia's education system. Furthermore, findings indicate that Bible schools suffer from the absence of an intentional faculty development scheme that facilitates further training opportunities for long-serving teachers, and in-service training possibilities for Bible school graduates. Moreover, as mentioned in 7.2.1., the teachers and students are products of a curriculum that is frequently criticized for its weakness in facilitating a provision for holistic training. Consequently, findings infer that the curriculum does not have the capacity to sustain the quality of students and teachers. Rather, the quality of the

staff and students is declining from time to time due to the poor care system and the scarce opportunity for ongoing training.

Consistent with the findings from the literature, findings from the primary data indicate that the curriculum of EKHC's Bible schools' is hardly capable of sustaining the quality of teachers and students. According to 6.1.3.3, the curricular system is unable to facilitate the active engagement of neither Bible schools nor the church to follow-up the whereabouts of graduates once they completed their schooling, to check up what they are doing, the challenges they are facing and ways they may learn from the challenges they are facing. Also, findings from the field confirm that the curriculum of Bible schools tends to focus on the cognitive aspect of learning and is not strong in empowering students to solve problems, and to continue to grow mature spiritually. Furthermore, the use of the medium of instruction other than students' mother tongue, the impact of the poor training system (passing through a weak secondary education system), and the weakness of the existing curriculum to fill these gaps are mentioned as a few factors that contributed to the weakness of Bible schools' curriculum to sustain the quality of teachers and students.

7.3.6. Situation of facilities

According to 2.2.3., the education system of Ethiopia suffered with a shortage of textbooks, libraries and related infrastructure that seriously affected the quality of training. At the initial stage, the scarcity of infrastructure was not noticeable due to the low number of students' enrolment. The need became visible when schools started to spread, and more pupils started to enrol. This research has revealed that attempt to increase access to schools hardly considered making necessary facilities available concurrently.

Likewise, in 5.7, it is argued that EKHC's Bible schools' suffered from sub-standard facilities most of the time. Findings from the literature review point out that shortage of facilities occurred due to the poor economic condition of the church and a lack of the know-how in the initial years. Later, it is contended that there is a national curriculum that offers standard guidelines. However, findings indicate that curricular expectations are not observed seriously. Factors such as the poor attention of church leadership, an unwillingness to work together, unnecessary competition, a declining commitment to Bible schools' ministry, and directing resources to less important affairs are a few reasons that hampered improving the situation of facilities. Findings from the literature conclude

that the teaching-learning service has been rendered with inadequate and sub-standard classrooms, dormitories, libraries, textbooks, etc. Consequently, the quality of training has been affected by the situation of facilities.

Consistent with findings from the literature review, findings from the field research indicate that Bible schools of the EKHC suffered with inadequate, less attractive, poorly furnished and inconvenient facilities that adversely affected the teaching–learning process. Findings indicate that the buildings of the sample Bible schools are very old with narrow classrooms, offices, and dormitories that are hardly renovated. Also, they use poorly furnished libraries that are not spacious, and up to the standard compared to what the existing curriculum stipulates. Furthermore, findings from the field revealed that the Bible schools under consideration have been slow to acquaint themselves with current technologies. In summary, findings conclude that the situation of the facilities do not comply with what has been written in subsequent curricula of Bible schools. That indicates either the owners of Bible schools' do not have the awareness of the intertwined nature and role of training and facilities, or the conviction to abide in the curriculum agreed upon.

CHAPTER 8 A MODIFIED APPROACH TO CURRICULUM DEVELOPMENT

8.1 Introduction

The main purpose of this study is to examine the curricular practices of the EKHC's Bible schools and propose a model(s) of curriculum development that facilitates the provision of theological education that is integrated and addresses the needs of the church. In this chapter, I will present my proposal on the best approach to curriculum development and implementation based on the findings discussed in the previous chapters.

8.2 Towards 'the Integral Developmental Theory' of Curriculum Designing

In Chapter 2, I highlighted the contextual reality in Ethiopia underlining that curricular practices in the Ethiopian education system. Findings have shown that curricular thinking has been highly influenced by foreign thoughts and the 'product/objectives model' of curriculum development is a dominant approach in curriculum designing (Areaya 2008). An analysis of its historical development confirms that recurring effort has been made to revise the curricula that lead the Ethiopian education system. However, evidence informs that significant attention has not been given to the findings due to recurring political interests. In the end, it is contended that EKHC's Bible schools have been admitting students who are graduates of government recognized secondary schools that suffered a lot with the aforementioned curricular shortcomings.

In Chapter 3, I assessed the historical background of theories of curriculum development. This analysis indicated that most of the theories fall under either the 'product' or the 'process' model of curriculum development categories (Adirika 2020).[123] Then, I examined the two essential approaches (just mentioned) to curriculum development and identified that though these models have their inherent strength, they tend to polarize the approach to education to the extent of considering the process and outcome separately. Therefore, it is contended that these models are less likely to address the need for comprehensive theological education. Based on this finding, I proposed a third approach ('developmental model') that I believe best fills the gap identified between the product and process models.

[123] Adirika, Bakky Ngozi (2020, 325-338) examines works of seven theorists and findings from her analysis indicate that five of these theorists adhere to the 'process model' of curriculum development.

In Chapter 4, I noted that the Bible schools' movement emerged within the context of the Enlightenment that elevated reason over spirituality. This required rethinking approaches to provide theological education that satisfies the expectations of the emerging universities (Ott 2016, 41). Findings from the literature review indicate that a very tight access was maintained to provide theological education that focused on developing professional skills (Ott 2016, 55, Kelsey 1993, 7, and Edgar 2005, 3). This discussion attested that the model required by the universities could not embrace theological education in balance due to its emphasis on skills for critical thinking. In 4.4.2., it is discussed that an alternative model, namely the seminary model, emerged aiming at curbing the influence of the universities. However, findings indicate that seminaries tended to be more academic in their approach and 'fell far short of preparing enough workers for the vast frontiers of human need at home and abroad' (Hakes 1964, 380, and McKinney 1997, 127). By and large, theological education was disintegrated, access was limited to the elites and wealthy, without paying attention to equip the laity for ministry. This research has indicated that the Bible schools' movement was initiated with this gap as a backdrop. Findings have confirmed that the Bible schools' movement was able to address the need for integrating aspects of learning, facilitating access for theological education and instilling commitment and passion to ministry.

In Chapter 5, I described how the Bible schools of the EKHC were established by the European, North American, and Australian missionaries who were the products of the Evangelical Mission Movement that gave birth to the Bible Schools' Movement. It is argued that they adopted the same approach to theological education that made the laity its focal point following different phases of development (Brereton 1990). Findings from the field and literature confirm that in the early years, the curriculum of EKHC's Bible schools focused more on character formation and skill development for ministry giving less attention to develop critical thinking. It is contended that gradually this trend has changed as access for education increased in Ethiopia and a number of Bible schools grew. A summary of the findings indicates that in later days, Bible schools' curriculum tends to emphasize more on professional skill development with less attention to spiritual formation.

As mentioned in Chapters 2, 4 and 5, there is a recurring issue related to an approach to theological education. For instance, in Chapter 2, it is contended that religious and secular education are considered as separate subjects in the Ethiopian context. This approach, it

is argued, not only prohibited the opportunity to learn from one another, but also resulted in developing curricula that hardly facilitates education (religious and secular) comprehensively. In chapters four and five, I observed a similar issue in the Evangelical context where a misconception of what education entails led generations to dichotomize their approach to provide theological education. This study indicated that theories of curriculum development have been significantly influenced by this contextual challenge. This is the context for defining the concept of education and curriculum in Chapter 3. Approaches to curriculum development and implementation have been influenced by how theorists or the church viewed the concept of education for the most part. The way adherents of the 'process' and 'objectives' model perceive education epitomizes this quite well.

As discussed in Chapter 5, SIM missionaries initiated Bible schools' ministry coming from this background, following the three stages of development (see 5.2.2.), and their approach to curriculum development that inclined towards the 'product model'. Also, it is argued that when EKHC leaders claimed responsibility to manage Bible schools' ministry, they adopted the same approach for theological education following the model missionaries left behind. As has been discussed, this approach made theological education readily accessible to the lay Christians. However, it is criticized for losing the balance to handle critical thinking, character formation and ministry skills concurrently. According to the findings from the primary data and the literature, the curriculum of EKHC's Bible schools tended to sway from one domain of learning to another as time and administrators changed. Findings from this research have shown that in the early phase, more emphasis was given to character formation and ministry skill development without paying equal attention to cognitive development (cf. Ott 2016, 60 and Shaw 2016, 69). Conversely, since the EKHC claimed curricular management, it is argued that the emphasis has shifted to cognitive domain perhaps unwittingly. This study does not undermine the attempt Bible schools have made to instil spiritual formation and develop ministry skills. However, it exposes that they are trying to accomplish this purpose cognitively (Ott 2016, 60, and Shaw 2016, 69).

This research has indicated that the source of this gap is the model of curriculum development strategy adopted. There is a temptation to ambitiously focus on the pre-determined outcome and give less weight to know how students learn, what influences learning, how resources are made available, and who should take part in this process.

Therefore, it is essential to identify a model that facilitates an integrated approach to theological education and curriculum development that is sensitive to the nature of students and the needs of the church. Already, same concern is raised by Kelsey who views that genuine theological education takes place 'where the Berlin road and the Athens road cross' (Ott 2016, 58) and calls for working towards handling critical thinking and character formation in proper balance. Banks (1999, 144 and Ott 2016, 60) argues that an integrated theological education takes place when 'training' is undertaken 'in ministry not a preparation for ministry'. He contended that this approach best facilitates 'acquiring cognitive, spiritual-moral, and practical obedience' (Ott 2016, 60 and Shaw 2016, 206-207). He argues that identifying a model that facilitates the interaction of various models helps to narrow this gap. This raises a question: can we develop a model that facilitates providing theological education with a proper balance?

Looking back to what has been discussed, the answer to this question is affirmative. In Chapter 3, I made a critical analysis of the 'product' and 'process' models and noted that there are inconsistencies between what these models claim and accomplish. I explored that the root for this inconsistency lies with the inadequacy of the theories to embrace the whole package of what education entails whether it is secular or theological education. To fill this gap, I proposed that the 'developmental' model of curriculum design best serves the purpose of providing theological education in balance. This poses another question: to what extent does the 'developmental' approach to curriculum designing facilitate the provision of theological education? As mentioned in Chapter 3, this approach has distinctive features that are compatible with the way general/liberal education, theological education and curriculum development are defined in chapters 2-4. Kelly (2009,104) summarized its unique features as: giving equal attention to the process and the product, treating the individual and society as essential parts of the training, with an effort to treat the intended and unintended aspects of learning, and flexibility to adjust with the changing contextual factors in the teaching-learning process. Comparing and contrasting the 'developmental' approach with 'the product' and 'process' models Kelly argues:

> In both the planning and the execution of an educational curriculum the major emphasis should be on its underlying principles and on the processes of development it is setting out to promote, so that, if it can be said to be concerned with products or outcomes, these will be defined in terms of intellectual development and cognitive functioning rather than in terms of quantities of knowledge absorbed or changes of behavioural performances (2009, 98).

Kelly criticizes the proponents of the 'product' and 'process' models for emphasizing on the 'quantities of knowledge absorbed' and 'changes of behavioural performance'. To him, what is essential in the teaching–learning process is not determining objectives in advance and manipulating learners to conform to them. Instead, he notes that careful attention should be given to identify 'principles' or procedural guidelines that indicate the direction, develops sense of conviction, and motivate learners to work towards achieving them and utilize them as they reflect on their own situation. Kelly views a learner as an independent, active person who owns the capacity to learn and is responsible to contribute towards her/his own growth. Likewise, he believes that this capacity of a learner can be enhanced if the individual is empowered to think and decide what to do with the lesson she/he acquires. Hence, he contends that the role of an education or a curriculum has to be creating a conducive environment for 'continuous experiential and active learning' (2009, 100) to take place.

Although Kelly acknowledges a person as a free individual that needs to be developed, he holds a view more balanced than that of Durkheim (see. 3.2.1 above) and defines individuality within the context of relationship with and roles within her/his community. In his opinion, curricular initiatives should recognize that learners are:

> Human beings as individuals entitled within such a society to freedom and equality and education as to be designed and planned in such a way as to prepare and empower such individuals for active and productive life within a democratic society' (Kelly 2009, 90-91.)

For Kelly, education is empowering a learner to qualify her/him to become effective and responsible members of one's society. For this to occur, the curriculum should have the capacity to facilitate development 'in all fronts' (Kelly 2009, 103) by promoting learning. He elucidates all fronts as 'all of one's potential and capacities will be cultivated and amplified to the fullest possible degree' (2009, 105). He summarizes aspects that require development as moral judgement, knowledge acquisition, attitudinal change and democratic living. In Kelly's opinion, education that leads towards such an integrated development is, 'a continuous lifelong process which has no ends beyond itself but is its own end' therefore, it must be pursued as 'a process and to focus attention on the intrinsic features of that process rather than on clearly defined extrinsic aims or goals' (2009, 110). According to Kelly, development in this process involves the cognitive and affective aspects of learning that should not be viewed separately because: 'there can be no cognitive activity which is not also affective' (2009, 102). He elucidates, 'affective'

learning as understanding moral choices that constitutes the way one's society lives and acts, and comply with the values of her/his community. With all this background, Kelly argues that the developmental model of curriculum designing narrows down the gap stated earlier. This can take place if more attention is given:

> To achieving agreement on the broad principles that are to inform the activity or course we are planning and in the light of which all on-the-spot decisions and modifications will be made (2009, 94).

For Kelly, understanding the underlying 'principles' not only 'informs' the selection and decision of what to include in the teaching–learning process, but also facilitates opportunities to make necessary adjustments in the process. In other words, he thinks that this approach has the potential to motivate students to become creative learners as opposed to manipulating them to conform to predetermined objectives.

8.3 Critique of Kelly's model

Kelly admits that there are some who criticize the 'developmental' approach to curriculum formation. By and large, criticism against Kelly's theory of curriculum development is raised from two sources who observe some limitations in this approach and question the strength of 'the developmental' model. He notes these critics as politicians and philosophers. According to the former, the 'developmental' model is expensive, heavily dependent upon the teachers' creativity, requires stakeholders to take an active part in the process of making timely decisions, and is not conducive to implement using a central management system. The latter (philosophers), criticize Kelly's model for selecting methods that are not adequate to promote children's learning. His critics assert that 'enquiry, discovery and active forms of learning generally – are inefficient devices for ensuring that children learn all that they have to learn' (Kelly 2009, 107). Responding to his critics, Kelly argues that his focus is not on presenting another method of 'delivery' of content. Rather, he argues that this is an approach to curriculum development that helps us to perceive the whole concept of this subject and treat its process accordingly. Kelly summarizes elucidating the kind of development his model intends to provide. He notes that development entails helping learners to grow which means:

> Growth directed towards the attainment of those competencies we discussed earlier, towards the maximization of potential, towards the achievement of the highest possible levels of functioning – cognitive, affective, psychomotor and, above all, human and moral (2009, 109).

For Kelly, an approach to curriculum development should focus on increasing the ability of learners to operate effectively within the value system of one's society. In summary, Kelly asserts that the 'developmental' approach to curriculum development and implementation provides a framework that best facilitates an integrated provision of education and holistic learning.

8.4 My own reflection on Kelly

Based on the analysis so far, I am convinced that Kelly's approach to curriculum development far excels the other models examined in Chapter 3. As mentioned above, his approach is commendable for the way it defines the role of the learner, teacher, and other stakeholders; provides a comprehensive theoretical framework to develop a curriculum, and treats the concept of education. However, this model falls short of addressing curricular concerns in theological education. Two reasons can be forwarded quickly. To begin with, Kelly touches only part of the concept of curriculum for theological education by way of comparison between the rationalist and idealist perspectives on human development. He argues that education should lead a person to some sort of wholeness which rationalists view as perfection. He uses childhood as an example of this endeavour because it is often considered 'as some kind of imperfect and inferior form of existence, from the inadequacies of which children are to be liberated, as from the 'original sin' of Christian theology' (2009, 110). This sentence alludes to the fact that Kelly has some understanding of Christian theology. Yet, his conclusion hardly addresses curricular issues related to theological education.

In addition, Kelly argues that his model focusses on the affective learning and moral formation as essential elements of human development. However, a brief comparison of his view with that of other theorists presented under 3.2.1., indicates that Kelly follows the often known secularist line of thought. As discussed under 3.2.1., Durkheim, Aggarwal, and Walford perceive the purpose of education as creating a person with capacities to conform to life within a community. These theorists limit moral formation to values a given society expects one to exhibit (virtuous life) 'to adjust themselves to the world in which they live' (Aggarwal 1996, 54). As noted earlier, Kelly shares this perspective when he discusses what moral development entails. This indicates that

Kelly's view of development does not fully contain the Christian view of moral development and how the educational curriculum can facilitate fostering this quality.

Furthermore, Kelly maintains that the focus of education in the developmental model is empowering a learner to have the competencies in order to become an active and responsible member of her/his society. His approach tends to lean towards a student-centred approach to manage the teaching–learning process and makes social integration its goal. This positions Kelly and Durkheim in a similar line of thinking because they both consider social integration as the goal of education. In this context, Kelly does not make explicit who sets out the values that members of a given society should observe. Since, students are being capacitated towards conforming to what a given society expects of them, the society is the one that sets out the standard of what the teaching-learning process should entail. Kelly's attention to student–centred learning that facilitates 'enquiry, discovery and active forms of learning' (2009, 107) and builds up individual learners for social integration is a commendable approach. Also, his view of development 'in all fronts' is quite attractive. However, Kelly's approach, though it is a better one compared to the aforementioned models (the product and process models), it does not approach development from a Christian point of view. It appears Kelly uses the lens of social sciences (often called secular education) to define the curriculum and education. Even the concept of moral formation that he touches partly, is understood as complying with values and patterns of life in a given society. In conclusion, as has been discussed, Kelly's model of curriculum development is helpful to administer curricular activities within the secular education system. However, the aforementioned limitations must be properly dealt with for this model to be used as an approach to theological education.

This limitation in Kelly's developmental model compelled me to reflect upon my findings and look for some literature (books, articles, journals and others) and to investigate if there is an alternate approach to develop a comprehensive model that treats curriculum for both general and theological education integrally.

As discussed in Chapters 4 and 5, the main challenge of university and seminary model was fragmented approach to theological education. It is contended that the Bible schools' movement emerged to alleviate the impact of this approach. How did the new movement perceive theological education and handle its curriculum? Findings indicate that at the initial stage Bible schools' movement improved access and quality of theological education. However, as these institutes became established, evidence shows that they

tended to emphasize on either the theoretical or practical aspects of learning from time to time. As discussed in Chapters 3-5, this polarized approach to theological education does not have theoretical or theological grounds. It is discussed that the centre of theological education is God and His mission via His people. As Abraham Folayan notes:

> Theological education consists in the formation of the people of God in the truth and wisdom of God for the purpose of personal renewal and meaningful participation in the fulfilment of the purpose of God in the Church and the world. On this view, theological education is the process of formation that leads to the transformation of the world through the individual and the collective participation of God's people in God's mission (ND, 2).

Folayan points out that the heart of theological education is understanding 'the truth and wisdom of God'. He notes that this process requires a persistent and continual dialogue with God, oneself, the church and the world in order to reflect on the truth and wisdom that comes from God. Understanding that comes from this reflection (what Freire calls continual, restless dialogue) results in the formation and transformation of a person as well as the community. Furthermore, the people (individuals as well as the church) who goes through this process of transformation are required to engage themselves in the transforming initiatives of God to impact the world. To be effective in this calling, one has to be empowered by the truth – understanding God, and engaged in what He intends to accomplish in/through them, the mission of God. Cronshaw (2011, 91-92) and Shaw (2016:210) elucidate transformation as conviction developed through understanding God and commitment to accomplish His purpose.

Moreover, in 3.2.3.4. and 4.4.1., it is argued that theological education has to be sensitive to the nature and mission of God, man and the church that requires mutual integration. Folayan, Cronshaw, Shaw and many others contended, that the standard in theological education stems from the revealed truth of God and His people are expected to be formed and transformed by this truth in order to fulfil His mission. As I discussed in the literature review section, the development in theological education is described using the word transformation. In 4.4.1, it is contended that genuine transformation occurs when God's people engage in disciplined reflection upon divine revelation or revealed wisdom (Farley and Kelsey). In this process, students and teachers are co-researchers/learners in order to understand God. Careful learning through a disciplined pursuit of wisdom results in understanding God, personal and corporate transformation, and acquiring competencies to undertake the mission of God. Also, it is argued that the purpose of theological education is character formation that entails being transformed in one's thinking,

behaviour, relationships (with God and others) and the ability to do things (often known as the cognitive, affective and psychomotor domains). Harkness (2001) uses the phrase 'developmental model' in a context where he explores the kind of formation required from those who are engaged in ministerial training in theological institutes. He proposes a fourfold domain: 'knowing, being, doing and feeling' (2001, 105) as major elements of the formation. Harkness perceives development as a holistic endeavour that encompasses competence in critical thinking, relationships, proficiency and attitudes. While reflecting on how domains of learning are viewed in the curriculum of the Ethiopian government Asgedom (see 2.3. above) proposes four areas: 'learning to know, learning to be, learning to do, and learning to live together' (cited in Teferra, 2009, 411). Notice that Harkness and Asgedom reason from different frameworks[124] but share literally the same perception of the domains of learning. Kelly and Asgedom share a similar line of thinking when using these domains. What is interesting from Kelly and Asgedom is that though they hold the same perception with that of Harkness and those along his line of thinking, they hold different positions when discussing how these qualities should be acquired. The reason why scholars agree in the domains of learning and disagree in their scope of influence is an interesting subject. However, addressing this issue is beyond the scope of this thesis. I reserve this subject for further research.

Coming back to Kelly's developmental model, I examined the strengths and limitations of this approach. I argued that Kelly's approach is commendable for narrowing the gap between theory and practice, and the process and product models of curricular thinking. Also, his conviction on the freedom of individuals (students as well as teachers), approach to interactive learning, and defining the role of an individual within her/his society are essential qualities to make the teaching–learning process productive. I believe that theological education as a field of education benefits a lot from this approach. Nevertheless, in light of the limitations discussed above, Kelly's model should either be modified or substituted by a more comprehensive model that facilitates curricular activities of both secular and theological institutes. In this thesis, I prefer to modify Kelly's model because I find his logical development of curriculum planning has much to benefit from just by filling the gap he left unattended wittingly or unwittingly. Thus, I propose a model called 'integral development' to curriculum development and implementation. In my opinion, this approach not only improves the limitations noted in

[124] Harkness looks at these domains from a theological perspective, whereas, Asgedom views them from a general/secular educational point of view.

Kelly's model, but also solves the long standing problem of fragmentation, and a polarized approach to curriculum thinking and implementation. There are some theoretical grounds behind the model I am suggesting.

To begin with, the growing tension between universities and seminaries, seminaries and Bible schools and churches and Bible schools, emerge from the problem of either dichotomizing education as secular or sacred, or failing to treat theory and practice hand-in-hand, or emphasizing one domain of learning over the other. Findings of this study indicate that there are times where training people using either of these poles and considers that a person or society is educated. For instance, Kelly contends that, 'there can be no cognitive activity which is not also affective' (2009, 102). This is quite strong assertion and compatible with my findings. Contrary to this view, Kelly notes that, 'in both the planning and the execution of an educational curriculum the major emphasis should be on intellectual development and cognitive functioning' (2009, 98). This implies that even Kelly is not free from the temptation to think that all other aspects of learning can be achieved via intellectual development (cf. Ott 2016, 60 and Shaw 2016, 69). It is this over-emphasis in one approach on one aspect of education, learning or experience that compelled Banks, Ott and Shaw to call for an integrated perspective on education and curriculum development. At this juncture, it is essential to raise a few observations from Kelsey, Harkness, and Kim Wong.

In Chapter 4, I analysed Kelsey's perspective of learning and identified that he does not favour one approach over the other (either the Athens or Berlin paradigm). Rather, he argues that both approaches should be used integrally because he believes that genuine learning occurs 'where the Berlin road and the Athens road cross, that's where theological education happens' (cited in Ott 2016, 58). In other words, genuine learning takes place when critical thinking, character formation and disciplined reflection (research skill) are equally emphasized and used integrally. Likewise, Harkness compares and contrasts the Greek and Hebraic approach to education:

> In contrast to the intellectualist Greek epistemology, stressing the abstract and objective features of knowledge, the Hebrew concept of knowing integrates thought and experience…This implies a pedagogy of praxis: of reflection followed by action, of learning followed by doing, of theory alternating with practice. (2001, 109).

Harkness does not criticize these approaches. Rather, he encourages his readers to 'integrate' the essential aspects of the two approaches. This is why I propose the 'integral

development' model as a conducive tool in the process of curriculum development and implementation. Also, discussing about how the ongoing gap created by polarized perception of theory and practice, Arch Chee Keen, Wong encourages his readers not only to see theory and practice as intertwined aspects of learning, but also to identify how one serves the other in the process of ministry:

> It is at the intersection of thought and action that change can occur. Praxis opens up the opportunity for radical reflection. In other words, praxis is not only the goal, but also the foundation of theory (2016:310).

It is interesting to note how Wong observes the relationship between theory and practice. For him, practice flows from a good theory and theory breeds another practice and the cycle continues. Like Kelsey, Wong encourages his readers to identify where these concepts intersect because that is where real learning takes place. Kelsey, Harkness and Wong emphasize that integrating polarized aspects of education and learning is the best approach to obtain holistic development in the teaching–learning process.

In addition, in this thesis, theological education is defined as a life-long pursuit of 'the truth and wisdom of God'. This journey requires deep thinking about what 'the truth' means, what it entails, and what it is all about. As discussed in Chapter 4, Banks thinks that the goal of theological reflection is not 'knowing about' God, rather, it is knowing God'. In his opinion, this process requires a 'conscious reflection of belief that springs from and existential experience of faith and that leads to the knowledge of God' (1999, 19). Both teachers and learners are expected to maintain a dynamic relationship and engage themselves in reflecting on the 'truth' and their experiences to understand God. As Trokan rightly notes, the primary purpose of theological education 'is to enable individuals to discover God's presence in their experience, the difference God's presence makes in their lives, and what God expects as a result (1997, 145). This indicates that theological education requires engagement on intentional reflection, developing personal conviction, and commitment to fulfil God's mission that in turn necessitates the interaction of individuals, societies and even with nature around us. Kelly's model claims to see development 'in all fronts' without paying adequate attention to this rich component of learning. For education to be holistic and result in the total transformation of individuals as well as society (even the whole nature), this component of learning must be considered carefully. That is why I suggest Kelly's model should be modified to

embrace this perspective in curriculum formation and implementation. In my opinion, the integral development approach not only bridges the long standing gap between the so-called 'secular' and 'theological' education, but also, facilitates learning opportunities from both universities and theological institutes. Furthermore, this is compatible with Kelly's values of a democratic society that includes freedom of thought, equality, mutual respect and learning.

Moreover, the integral development model helps to respond to the very long dissatisfaction of stakeholders regarding the relevance and competencies of graduates from educational institutions in general and theological institutions in particular. As discussed in Chapters 4, 5 and 7, the church as well as society are not getting the kind of ministers they hoped for. As reflected in some detail, the influence of fragmented curriculum takes the lion's share among many factors that contribute to this problem. Consequently, in the Ethiopian context, the church as well as the society lost confidence in the capacity of educational institutes to produce the kind of ministerial force their context demands. Findings from this research has indicated that the source for this problem is a loose connection between the church and Bible schools, and a lack of institutional integration. This results in producing many ill-prepared graduates. Findings have shown that in most cases, these graduates are not employed because the church is not confident in their competency to deliver the service expected. This is where the integral development model fits to facilitate a theological education curriculum that binds the church and Bible schools, integrates institutions, and promotes holistic capacity building of students and the church at large.

Examining the potential of theological institutes, John Westerhoff regretfully observes that "the schooling-instructional paradigm is bankrupt. An alternative paradigm, not merely an alternative educational program, is needed" (cited in Harkness 2001, 112). Harkness agrees that this bankruptcy is true. Nevertheless, he suggests that the Bible schools' ministry can still be sustained by integrating the principles and approaches of Jesus and the early church with that of the current churches and its institutes:

> Bringing these aspects together in a whole, and doing them at the same time… no one aspect negates the other, as though the presence of one would imply the absence of the other…. [Each] should be mutually permeating… Each aspect necessarily presupposes, implies, or contains the others. (2001, 118).

In this context, Harkness assumes that the ideals of the Bible schools' movement can be restored if the church and its Bible institutes, lessons from the past and present, and approach to curricular administration (understanding the concept of holistic learning) are integrated. As Banks, and Tim Dearborn rightly posit, this is possible when the class-room and field practice are used proportionally and formal and non-formal platforms of learning are intentionally integrated (Banks 1999, 144 and Harkness 2001, 123). This is why I believe that the integral development model for curriculum formation and implementation is the best approach to address this need. In my opinion, the integral development approach to curriculum development not only preserves Kelly's reasonable contributions, but also complements his approach by introducing a new dimension.

In conclusion, I am aware that the integral development approach to curriculum development and implementation will not be easy to apply in the complex context of the EKHC in particular and the wider Ethiopian milieu in general where an imported and fragmented curriculum has been used for so many years. However, I believe the church as well as our nation is in a time of desperate need for rethinking a curricular approach that facilitates the provision of education that promotes academic rigour, spiritual formation, social integration and holistic development. I propose that the integral development model best satisfies this need if utilized with the recommendations proposed in the following chapter.

CHAPTER 9 CONCLUSIONS AND RECOMMENDATIONS

9.1 Introduction

The purpose of this research has been to understand the qualities the standard Bible Schools' curriculum of the EKHC require in order to address the needs of the church effectively. Recommendations and conclusions are drawn from the whole thesis. At times, comparisons are made looking at all the chapters in light of Chapter 6 (findings from the primary data). As has been mentioned, this research has been undertaken using my main research question that reads: *What does the curriculum of the EKHC Bible schools require to serve the needs of the church in Ethiopia in the 21st century?*

Based on this question a number of supporting questions were developed in order to see various aspects of Bible schools' curriculum. The main thrust of this initiative has been to understand the EKHC as a church and the theories that governed curriculum development and implementation, and if there are models that may be adopted in designing the curriculum and the ongoing discussion on administering the curriculum for theological education.

To draw a conclusion, it is essential to give a brief summary of what has been discussed. After that, I will provide a short discussion on why I consider 'the integral development model' as the best approach to develop a curriculum for Bible schools. In the recommendation section, I will highlight some of the gaps observed through the research and findings from this research. Finally, I will present issues that require further research.

As mentioned above, this research is conducted with a particular emphasis on looking at the standard Bible schools' curriculum of the EKHC and whether or not the existing curriculum is responding to the needs of the church. With this pressing issue in mind, I examined the curricular activities undertaken by the SIM missionaries and leaders of the EKHC. This research covers a span of nearly 66 years (1949 – 2020). During these years, Ethiopia has undergone social, political, economic and religious changes. This study focused on investigating how curricular activities facilitated the training of ministers by the EKHC within the rapidly changing context of Ethiopia.

9.2 Overview and summary

This study has been ongoing for almost the last eight years. It has been a huge learning experience. In this section, I will provide a brief summary of each chapter.

In Chapter 1, I described my own background, the historical development of the EKHC and factors that motivated me to conduct this research on the curriculum for theological education. Moreover, I highlighted the research undertaken before by other scholars in the area of curriculum for theological education and briefly mentioned what I intended to contribute to the church through this research.

In Chapter 2, I introduced the history of education in Ethiopia. I assessed three sources (traditional, religious, and modern) of education. I discussed various perspectives of scholars on the contribution of each source in addressing the training needs of the nation. Also, I argued that when modern education is introduced, though it is a great initiative, it has not been connected with the long-standing traditional education systems and is thereby unable to facilitate learning from the heritage of indigenous knowledge formation systems. Furthermore, I explained that Ethiopia adopted a modern education system that is highly influenced by an imported curriculum from Western countries (France, Great Britain and North America) and Eastern Europe and Russia (during the Communist regime). I contended that these curricula hardly addressed the needs of the country, and were subject to frequent revisions.

In Chapter 3, I examined attempts by many scholars to define the concepts of education and curriculum. I discussed the ongoing debate on the purpose of education, nature and models of curriculum in some detail. I argued that education should consider both an individual formation and social integration in a proper balance. From sources that I explored, the models of a curriculum tend to focus on a desired outcome without giving equal attention to the process. This in turn I have found to be incompatible with the overriding view that considers education as a life-long process. From the models I examined, I found Kelley's (2009) 'developmental model' of curriculum development to be the most comprehensive because it recognizes learning as a process, individuals as complex persons, and learning as an interaction with one's environment and community.

In Chapter 4, I examined the history of the Bible schools' movement in some detail tracing its roots from the Evangelical Missionary Movement in Europe and North America. I explored the strength and weaknesses of this movement by comparing and

contrasting its curricular approach with that of seminaries and other secular schools. A literature review indicated that the Bible school movement inspired a revival in theological education. Its unique contribution was the attempt to integrate the knowing, being and doing aspect of theological education. Also, the movement is credited for facilitating access to theological education for lay believers and mobilizing the lay missionary movement that was active at home and abroad.

In Chapter 5, I explored the historical development of EKHC's Bible schools. I examined the respective role of SIM missionaries, and of the EKHC and the development and implementation of the Bible schools' curriculum within the context of three regimes that had followed capitalist, communist and semi-democratic ideologies. The literature review indicated that EKHC's Bible schools are fruits of the impact of the Evangelical Mission Movement discussed in Chapter 4. This investigation indicated that much of the scholarly works related to the history and curriculum of Bible schools are from Western sources compared to the few books and dissertations to which I had access. By and large, it is affirmed that EKHC's Bible schools share a similar theoretical framework with their European and North American counterparts in aspects such as renewal in theological education, following the three 'self' model of ministerial training and facilitating access for the training and engaging the lay majority into ministry.

In Chapter 6, I examined the research methods utilized, discussed approaches preferred in conducting this research and explained why they are essential to understand the development and implementation of the curriculum for EKHC's Bible schools. I noted that this research falls under the qualitative method in general and follows the interpretivist/constructivist/ phenomenological approach to explore how people make meaning of reality. Using this approach as a lens, the steps to develop the research question (s), select a population sample, undertake pilot tests, and conduct field research are identified. In conclusion, this chapter introduced a subject that serves as the backbone of the whole work undertaken in this research.

Chapter 7 is reserved to examine the responses and reflections of informants to the main and subordinate questions developed as interview questions. In the first part, emphasis is given on presenting the voices of my informants. In the second part, a thematic analysis of the data is presented. The third section facilitated the dialogue between findings from the field research and the literature review. Comparing and contrasting these sources

helped to identify sensible meaning (s), to interpret the findings and pave a way to make inferences in the next chapter.

In Chapter 8, I critiqued the 'developmental theory' of curriculum design and presented an alternative approach - the 'integral development theory' of curriculum designing as the best model to consider when developing and implementing a curriculum.

Chapter 9 is reserved to make some concluding remarks and recommendations based on what has been discovered from the whole thesis presented in the previous chapters.

In summary, the whole debate around approaches to curriculum formation and implementation has been inspiring personally, giving an opportunity to develop a helpful tool that motivates continuous rethinking and creativity to revitalize the curricula of EKHC's Bible schools and other educational initiatives.

9.3 Responding to the research question

The question that led this research has been mentioned in a number of places throughout this research (1.3.3., 2.1., and 6.3.). Here is the main question: *What does the curriculum of Bible schools of the Ethiopian Kale Heywet Church require to address the needs of the church in 21st century Ethiopia?*

Often, it is mentioned that the whole thesis endeavours to respond to the main and subordinate questions (mentioned in 1.3.3.). In fact, each chapter in this thesis emerges from the research question as mentioned in 6.3 and 6.5.4.3. Consequently, each chapter responds to the research question as stated in the following sections.

Chapter 1 introduces the EKHC as a church and its Bible schools as institutions engaged in ministerial training. It highlights that the need for leadership development became a priority that compelled SIM leaders to think of beginning Bible schools. Sensitivity to this urgent need led them to the formation and development of Bible schools' curriculum. Obviously, this responds to the first sub-questions stated above (see 1.3.3.).

In chapter 2, the contextual analysis of curriculum development and implementation is briefly made to observe whether or not the curricular practices of the Ethiopian education system may inform to this research. This analysis indicated that the objective/product

model of curriculum formation is the underlying approach in the Ethiopian education system (this responds to the second sub-question stated in 1.3.3.). Also, it exposed that the curricula in this system has been significantly influenced by imported ideologies, lack of stakeholders involvement in the curriculum development process, interference of interest groups (particularly politicians), unsuccessful reform initiatives, and a top-down elitist approach (see 2.3. for details). Thus, it is not able to respond to the needs of the nation. SIM and EKHC were engaged in theological education within this context and their students are products of this education system that has theoretical as well as practical shortcomings that affected the preparation of students to the next level of studies. Consequently, this chapter contributes a lot in responding to the main and sub- questions that led this research.

The third chapter explores concepts of education and curriculum in some detail thereby introducing fundamental models of curriculum development and implementation. This chapter proposes that a good curriculum requires to be based on a comprehensive theoretical/philosophical grounds in order to respond to the needs of its stakeholders. The main research question in this thesis raises a question: *what does the curriculum of Bible schools require to address the needs of the church? S*ub-question 'b' makes clear that one of the essential elements to be considered is identifying the underlying theory/philosophy. Thus, this chapter responds to these interconnected questions.

In chapter 4, the roots of the Bible school movement and overriding debates on theological education are briefly discussed with emphasis on how models of theological education inform the development and implementation of the Bible schools' curricula. It responds to the question of purpose, content, method, and objectives of theological education that has a direct relationship to the main research question.

The fifth chapter discusses the role SIM and EKHC leaders played in developing and implementing Amharic Bible schools' curriculum. Like the third chapter, it explores features of this curriculum such as the concept, purpose, content, method, and involvement of stakeholders in the process of curriculum development and revision. I believe that this chapter gives a clear picture of what had taken place and still going on to promote ministerial training. Thus it responds to the main research question by explaining the strength and weaknesses of Bible schools' curriculum during and after SIM missionaries and suggesting aspects that require careful consideration when thinking of revision.

In chapter six, methodology utilized to conduct this research as a whole is examined. Basically, it highlights how this research is approached and elucidates fundamental steps taken during the research process. It responds to the question, what is the appropriate approach to investigate how curriculum formation and implementation has been administered by the SIM and EKHC over the years? This helps to understand qualities that the curriculum of Bible schools require to have in order to be sensitive to the needs of its stakeholders.

The seventh chapter focuses on analysis and interpretation of data. In the first section, it provides informants' perspectives on emerging themes and in the second part compares and contrasts findings from primary and secondary sources. Once again, this process is led by the main research question in order to understand the qualities the Bible schools' curricula require to respond to the needs of the church appropriately.

In chapter eight, a modified approach to curriculum development and implementation is proposed based on the analysis and findings from the field and historical documents. In a sense, this is the climax of this research where the main research question is given the appropriate response. After years of investigating qualities required for a curriculum that facilitates an integrated education in general and theological education in particular, this chapter proposes a model ('integrative development') as the best approach to answer the overriding question of this research.

The ninth chapter provides a brief overview of the whole thesis, draws some conclusions and forwards recommendations that are drawn from the whole thesis. I believe these recommendations need serious attention when planning to revise the curriculum of EKHC's Bible schools. As products of intensive research the conclusions and recommendations in this chapter indicate principles that are fundamental to develop a curriculum that is sensitive to the needs of the church. Thus, even the final remarks intend to answer the research question that has led the whole process.

9.4 Recommendations

This thesis is an outcome of years of exploring and reflection. My main focus has been investigating qualities the curriculum of EKHC's Bible schools required to serve the needs of the church in Ethiopia. Looking back at my findings from the field and literature review, I have a number of issues to recommend as essential elements the church needs to take into consideration. These aspects are drawn directly from the findings, thus, I

believe they are crucial to fill the gap observed in the curricular administration of the EKHC for several years. Next, I will highlight the major elements that require serious attention.

9.4.1 Develop a curriculum that is sensitive to the needs of the church

This research indicated that the existing curriculum is not responding to the needs of the church. Mainly, the curriculum is not responding to the needs because it is imported, not truly owned, and unable to integrate aspects of learning, stakeholders and institutions. Often, initiatives to revise the Bible schools' curriculum followed a top-down approach, by a few elites and handed over to ill-prepared teachers without appropriate orientation. As Adinew (2009, 231) asserts, the curriculum:

> Focused on theory and less on spiritual formation, integration and extracurricular activities…in particular…the curriculum in use lacks balanced theoretical, spiritual, relational, and analytical elements that are very important to develop a holistic personality.

As discussed in 7.2., findings both from the field and literature review confirm Adinew's assertion. Also, the findings strongly contend that EKHC should consider integrating biblical, theological and vocational courses in order to alleviate the polarized management of domains of learning and enhance the effectiveness of its graduates. BS1NDI makes a strong point about the need for raising entrepreneurs when he asserts:

> We need to create a generation who carries the Gospel on the one hand and labour hard with the remaining hand to win bread. Otherwise, we cannot overcome the growing challenges contemporary church is facing. It is one thing to create a strong ministerial force spiritually. But it is essential to learn from our government's mode where it encourages many graduates to become entrepreneurial.

If the aforementioned components are not in place, it is not surprising that the curriculum is not responding to the needs. Therefore, I strongly recommend that EKHC should conduct a thorough curriculum revision. This process should facilitate the participation of all the stakeholders ensuring that the voices of local church believers, teachers, community members and leaders of various structures are adequately heard.

9.4.2 Revise students and faculty recruiting mechanism

One of the recurring challenges of EKHC's Bible schools is that guidelines stated in the standard curriculum to regulate the recruiting process of students and faculty has not been effective. Often, announcements for enrolment are made via conventional verbal

communication during graduation programmes. Evidence from the field indicates that Bible schools are not serious in identifying students' calling, gifts, vision and commitment during the recruiting process. Instead, they decide on the basis of high school completion certificates, and personal acquaintances. I argued that the pressure from the quota system and the shortage of access for students have suppressed the whole admission process and compelled Bible schools to admit whoever comes to study.

Likewise, this study has shown that the teachers' recruiting process is affected by the temptation to secure job opportunities for church leaders' family members, relatives, and friends without observing their calling, giftedness and commitment. The standard national curriculum does not have the capacity to regulate this process. I strongly recommend that EKHC should be sensitive to the diversity of faculty members in the recruiting process. A curriculum that facilitates the quality and quantity of students and teachers in balance, equality and significance of genders, and justice for the diverse family of Christ must be developed. BS1HDE shares this idea when he notes that 'students should be admitted with a proper testing and proving that they have heart for the church'. Similarly, BS1NDI recommends that the appropriate 'people should be recruited as teachers and students'. I believe the aforementioned qualities not only allows the church to benefit from the experience of people from diverse backgrounds and gifts, but also enhances a sense of ownership and commitment to develop strong ministerial force. Therefore, I recommend that EKHC should investigate why its national standard curriculum is not effective and revise the system accordingly.

9.4.3 Strengthen the sense of ownership

In 7.3.3., a brief synthesis was given mentioning that there is a loose connection between Bible schools and the church. Findings from this research inform that people at the grass-roots level (local church members) and students are distant from initiatives to revise the curriculum. Most often, curriculum revision is undertaken following a top-down approach by a selected few elites. However, students, financial as well as material support, and a conducive environment for extracurricular activities comes from the church at the local level. According to the findings, the existing curriculum has not facilitated active participation of local churches in curriculum development, implementation and revision. Consequently, they are restricted when sending students, supporting Bible schools, following up their ministry and recruiting when students graduate. This left Bible schools

in a completely disintegrated situation and contributed a lot to the ongoing dissatisfaction among the church, faculty, and students.

Therefore, I recommend that EKHC should take this issue seriously and work hard towards developing a strong sense of ownership among all the stakeholders. Its constituencies should be made aware of the fact that owning Bible schools is part of owning EKHC's mission. This attitudinal change should be restored. Also, I strongly recommend that EKHC revise its policy of starting new Bible schools. New Bible schools should be opened based on their significance to the mission of the EKHC. The church needs to devise a mechanism that regulates the influx of new Bible schools, solves the issue of negative competitive spirit among churches, and the proper use of resources and promotes an integrated flow of theological education. As BS1MT rightly notes, the church 'should consider the Bible school not as one of their responsibilities but as a priority. Leaders from the bottom to the top structure should have such perspective'.

9.4.4 Establish an effective evaluation system

One of the recurring challenges of EKHC's Bible schools is the lack of a strong system to provide timely evaluation. Findings have indicated that an intentional, integrated, timely, and consistent evaluation system is not in place. Bible schools' boards at the local or zonal levels are not active in most cases. Often, a national coordinator visits Bible schools once a year or two, spends a few hours with Bible schools' administrators and reports his observations. This has been considered as an evaluation. Conducting an intensive evaluation is difficult for the national coordinator due to time constraint, limited authority, the nature of Bible schools. Therefore, I strongly recommend that EKHC should revise its strategy to evaluate Bible schools' ministry. As BS1HDE observes:

> The courses being offered and lessons being taught to students should be frequently checked. Sometimes, I suggest that careful assessment needs to be done checking details to the extent of observing teachers' teaching notes. Also, EKHC should work carefully as to how to manage its ministers.

9.4.5 Devise consistent faculty development strategy

One of the issues discussed during my field research is the problem of a faculty development plan, often known as a human resource development strategy. It is contended that there are many teachers serving at the EKHC's Bible schools over ten, fifteen or twenty years, who do not have access for further training. No doubt they are

committed to the ministry and deserve to be given an opportunity to upgrade their studies. However, this need has not been addressed because there is no system in place that provides them with an opportunity to do further study. As BS2SL notes it is essential for the church to:

> Facilitate further training opportunities for long serving teachers, work upon the lives of Bible school teachers' families, and improve the living conditions of Bible schools' teachers. These are crucial elements to strengthen the ministry of EKHC's Bible schools.

At times, the temptation to utilize the same Bible schools' teachers for many years comes from the church's negligence to educate people at regular intervals. This in turn, affects the quality of teaching unless these teachers are not good at self-training (hardly tenable in the Ethiopian context). This compels Bible schools to stay longer with frustrated, out-of-date, grumpy and underprivileged workers.

Also, when curricular revision is carried out, there are some changes that take place. As Areaya (2008, 231) rightly notes:

> Curriculum innovation de-skills teacher's old competence and practice and they need to be re-skilled in order to implement the innovation. Therefore, compatible initial as well as in-service teacher education and a scheme of continuous professional development is a necessary condition for successful curriculum implementation in Ethiopia.

This is true even in the Bible schools' context where hundreds of long-serving Bible school teachers were hardly given a chance to do further studies because Bible schools do not have a faculty development plan. Findings suggest that the absence of a faculty development plan has its negative impact upon the implementation of Bible schools' curriculum, particularly in providing integrated learning opportunities.

Furthermore, EKHC's Bible schools do not have a fair system to provide care for the faculty and staff. Even among the sample schools where I conducted this research, I noticed a divergence in the way workers are being paid. What I found similar is that in all the three Bible schools, faculty and staff members are receiving sub-standard salaries and poor care from the church. Consequently, the teachers and staff workers suffer with a shortage of income that is not able to cover at least the basic needs of their respective families. Also, it affects the quality of their preparation and teaching due to ongoing pressures from their families, and the social environment. Thus, I recommend that EKHC facilitate training opportunities to upgrade the level of long-serving teachers and staff.

Likewise, I recommend that EKHC develop a uniformed and fair salary scale, develop an appropriate pension system, and provide appropriate care that can be applicable in all Bible schools. In doing so, I believe the church does not only share God's love with its ministers, but also it increases the number of those who carry out its ministry.

9.4.6 Think before starting a new Bible school

Starting Bible schools is a long-standing tradition of the EKHC. It is a blessing as well as a challenge. It all depends upon how much thought is given before taking action. For instance, it is the duty of the church to start a Bible school when it is convinced that it contributes towards the fulfilment of its mission; whereas, opening Bible schools for the sake of having one or in competition with other churches is not only an unhealthy approach, but also it undermines the issue of stewardship and accountability. BS2SL shares a similar concern when he notes, 'students should study to be equipped for Christian living as opposed to pride in number of graduates'. Often, beginning Bible schools has been highly influenced by non-constructive competition fused by church politics. Findings from this research have indicated that a duplication of Bible schools is a common practice in the EKHC. At times, it does not appear that such initiatives are based on serious thinking about their contribution to the mission, unity of the church and impact upon existing theological institutions. Findings from this research indicate that a duplication of Bible schools has affected the church's capacity to direct its resources into well-organized, focused and effectively managed Bible schools.

Therefore, I recommend that EKHC revise its purpose to run Bible schools, evaluate the motivation behind starting new Bible schools, develop a theology of having Bible schools, secure the consent of its constituencies and revitalize Bible schools' ministry.

9.4.7 Improve the quality of Bible schools

This research has indicated that the quality of Bible schools depends on their capacity to create the holistic transformation of students under their stewardship thereby empowering the church to be effective in influencing its community. The church needs to provide essential resources to enhance the effectiveness of Bible schools' quality. The provision of the quality of Bible schools' ministry heavily depends upon the access to good teachers, facilities (libraries, offices, classrooms, dormitories, etc.), an adequate budget, and a purposive connection between the church, Bible schools and students. Unfortunately, most of these necessities are not easily accessible in the context of my sample Bible

schools. As I stated in the literature review and observations from the field, EKHC's Bible schools suffer from sub-standard facilities, a shortage of faculty, and a poor support base from churches. Consequently, Bible schools are losing their credibility, being unable to meet the needs of the church and its community.

One of the challenges EKHC's Bible schools are facing is a lack of exposure to modern technology such as computers, online learning facilities, and networking systems to connect the Bible schools with sister institutions within and outside of the country. Almost all of the teachers are computer illiterate. Leading Bible schools within the rapidly changing world that is highly influenced by technological advancement demands this scenario to be changed as soon as possible. This helps the church to keep moving with the pace of the technological advancement and provide service that meets the needs of this modern society. Located in such a challenging context, students are not well-equipped, so that churches feel dissatisfied by the quality of graduates, and are not open to offer job opportunities. The root cause for this challenge lies with the decline in the quality of training. As BS2SL rightly notes:

> The church needs to come out of the chaotic situation and work hard to build up the capacity of its Bible schools. This may include working closely with Bible school administrators, supporting the ministry and handle graduates with love and care. Also, I think it is important to know to use graduates strategically – may it be facilitating full-time job opportunities or creating ministry opportunities for voluntary services.

Therefore, I recommend that EKHC, as the owner of its Bible schools, should work hard to improve the quality of its Bible schools, and the service they are rendering by mobilizing its constituencies to stand together in supporting this crucial ministry. Furthermore, EKHC must facilitate a sustainable source of income that enables Bible schools to make facilities available, upgrade teachers' capacity, expose students to modern technology and increase their credibility.

9.5 Original contribution

In 1.4, I briefly noted four scholars who conducted research on the emergence of Evangelical churches in Ethiopia and the ministry of Bible schools. Two of these sources in particular (Fellows and Ersulo), have given significant attention to the subject of leadership development. As I highlighted in 1.5., Fellows posits that the best approach to train semiliterate pastors for rural churches of the EKHC in the north-western region.

Also, he proposes a non-formal training model as the preferred approach to carry theological education. Ersulo examines church leadership practices of the EKHC aiming at identifying a better approach to church leadership. In this research, he touches the issue of curriculum for leadership development in his recommendation. Otherwise, providing a detailed analysis of curriculum for Bible schools is not the primary intention of his investigation.

My research targets on examining the standard national curriculum of EKHC's Bible schools observing whether or not it is facilitating the provision of theological education that addresses the needs of the church. Therefore, I set forth the following aspects as the original contribution of this research to the field of knowledge.

First, this research is unique in its examination of the curriculum of EKHC's Bible schools with such depth and breadth. Thus, it provides well-articulated and organized material that may help EKHC's Bible schools coordinating office as well as the whole denomination to consider a new dimension in administering theological education.

Second, this research introduces a comprehensive approach to doing education in general and theological education in particular. Often, research initiatives emphasize observing secular or religious education separately. Conversely, this research endeavours to observe both aspects side-by-side. This approach discourages the long-standing dichotomy categorizing education as secular or sacred. It not only encourages learning from one another, but also facilitates a theoretical basis for providing education that recognizes the nature of man and the need for providing holistic training. I believe this approach benefits any one working in the area of education, within Ethiopia, Africa or even the whole world.

Third, the 'integral development model' that comes out of a thorough examination and deep reflection on the historical content and field research is a precious insight and gift to those working in the field of education within Ethiopia, Africa as well as the globe. I believe this theory will challenge the way education is perceived and issues of curriculum is managed within the Ethiopian context, the majority world and perhaps, globally. As a product of comparative study, the 'integral development model' is likely to have significance to those working in the field of secular education in Ethiopia.

Fourth, this research devotes a serious attention to answer the question: why does a Bible school exist? It calls for sharpening the purpose of Bible schools and churches. After a

thorough analysis, it reminds that Bible schools exist for serving the purpose of the church which is carrying the mission of God among societies. I believe this truth challenges the EKHC as well as the Evangelical community in Ethiopia to think of why Bible schools should be opened and how this ministry needs to be administered. Also, this understanding motivates dialogue among Evangelical churches and para-church organizations in Ethiopia who are struggling with the mushrooming of business-oriented theological institutions.

9.6 Broad implications and application

As highlighted in 9.5, this research forwards fresh insights that may contribute a lot to the field of knowledge. I have tried to observe models and practices of curriculum development and implementation within the Ethiopian context both from the secular as well as religious perspectives. Also, I tried to examine the global context to see if there is any theoretical/philosophical influence that shaped the way curriculum and theological education is perceived in the EKHC and its Bible institutes. Findings from this research call for re-thinking foundations of curriculum for ministerial education and how theological education should be administered. In reality, findings of this research have a local as well as global implications because they are drawn from a careful analysis of both settings. As products of the Bible schools' movement what is going on in the EKHC and its Bible schools has a national and global implication. Hence, I believe that findings of this research will be of great value to the Evangelical churches in Ethiopia as well as the African context to inform how theological education should be perceived.

Along with that, this research indicates that theological education is not a static phenomenon that is limited within a particular setting and time. Rather, it is a dynamic movement that requires the whole family of Christ to be reflective on why and how to do theological education. Thus, results of this research has wider significance to initiate discussion among the Evangelical theological schools of Ethiopia and the wider educational institutes, whether they are run by the government or private organizations. Likewise, contributions of this research may initiate discussion or inform those engaged in the educational ministries within the majority world and the globe. I believe non-formal schemes of theological education of the EKHC as well as that of the Evangelical churches within and beyond Ethiopia can benefit from the results of this research.

9.7 Suggestions for further studies

While working on this research, I came across very essential issues beyond my scope that require further research. Therefore, I list the following subjects for further research:

9.7.1. The government of Ethiopia claims that it intends to promote social justice, democratic living and an equal distribution of access for education. On the contrary, it adheres to a liberal approach to education that does not have room for religious education in universities. How can we integrate the liberal and religious education system in order to contribute towards the holistic development of the education system, its citizens and the nation as a whole?

9.7.2. In Chapter 2, I examined the contribution of religious education in the history of education in Ethiopia. In that context, I noted that the Protestant churches and their institutes can learn a lot from the apprentice model and reflective practices of the monastic tradition adopted by the Ethiopian Orthodox Tewahido Church education system. To what extent does the EOTC's educational practices inform the way theological education should be handled by the Evangelical churches and vice versa?

9.7.3. In 8.1, I contended that the integral development model facilitates the fair treatment of integrating theory and practice, spiritual and academic aspects of learning, secular and religious knowledge and even bringing institutions together. The question remains, how can EKHC's certificate, diploma, bachelors and master's degree level institutes be integrated to facilitate mutual benefit and serve the mission of the church?

9.7.4. This thesis has indicated that effective curriculum development and implementation cannot be achieved without empowering and involving teachers in the process. Why does empowering and utilizing teachers so essential? How does the EKHC, in particular, and the church, in general, facilitate sustainable faculty development?

9.7.5. The reason why scholars agree on the domains of learning and find it hard to widen their scope of influence is an interesting subject. There is an ongoing divergence on what holistic development involves and how that can be maintained. I believe the heart of genuine education lies in solving this issue. Since, the scope of this research limited my focus, I reserve this subject for further investigation.

9.8 Final words and epilogue

This study has been ongoing for almost the last eight years. I started this journey mentioning the pain of being trained under a curriculum that produces students without equipping them to the level of studies they were certified to (1.1.). This posed a long lasting question: how can I fill this gap personally and contribute towards alleviating this imbalance? This is a motivating factor to delve into examining what curriculum for ministerial education requires. Reflecting on curricular theories and practices within Ethiopia and beyond, I have learned that curriculum for general as well as theological education has been subject to ongoing debate. Generations have reflected on curriculum development to identify the appropriate approach, and these reflections have contributed a lot to shape thinking and practice, yet, there is still need for more reflection to reform curricular thinking and practice. Through this research, I realized that this endeavour encourages dialogue of the local and global community to share insights, learn from one another so as to develop contextually viable curricula and provide education that is shaped by integral thinking.

The findings of this research, particularly the concept of 'integral development' requires rethinking how much this theory of development has shaped my life and ministry. Also, this perspective urges me to play my leadership role actively to empower the church in Ethiopia in order to engage itself in continuous reflection on the findings of this research and identify approaches and strategies that revitalize the ministry of theological institutes, and are sensitive to the needs of the church and mission of God.

This research reveals that EKHC's Bible school's curriculum is unable to respond to the needs and desires of the church. Its major limitations are identified as lack of hearing the voices of stakeholders particularly those at the grass-roots level (see 9.4.1 and 9. 4.3) and failure to learn from the indigenous repository of knowledge creation (see 9.7.2 cf. Chapter 2).

As discussed in 3.2.2., the voices of 'decision makers, stakeholders, and influences' (Marsh 1997, 133) should be heard properly. This includes involving students, teachers, parents, school administrators, professionals, community leaders and government representatives in the curriculum development process. As indicated under 7.2.1., curriculum designers seem less intentional in the formation and revision process of EKHC's Bible school's curriculum. I contend that this concrete step should be seriously attended when revising the existing curriculum.

Along with that, this research indicated that initiatives to design curricula in the Ethiopian Education system (in general) and that of the EKHC's Bible schools (in particular) have not benefitted from the repository of indigenous knowledge production system. As discussed under 2.4., 9.2, and 9.7.2, this requires intentional engagement in learning from the rich heritage of knowledge already existing in the Ethiopian context. This approach facilitates the provision of relevant education towards raising generations who have the potential to handle indigenous and modern education systems integrally.

This necessitates employing the following mechanisms to fill this gap. First, initiatives for curriculum revision and evaluation should involve stakeholders at the grass-roots level. Secondly, EKHC's Bible schools need to develop a context of dialogue with the institutions of the Ethiopian Orthodox Church using the already existing platform through the inter-religious council of Ethiopia. Thirdly, Bible schools should design research projects that exposes students to field based training and facilitate opportunities to learn from the practices of the education system of the EOTC. Fourthly, carefully select and incorporate courses in the curriculum of Bible schools. This step should be based on findings of research to identify relevant courses. I recommend including the following sample courses in the curriculum of Bible schools.

1. Introduction to Ge'ez
2. History of the EOTC
3. Introduction to the Ethiopian philosophy of education
4. Inter-religious dialogue: learning from the educational heritage of other religions in Ethiopia
5. Principles and methods of discipleship – learning from the mentoring and apprenticeship models of the EOTC

In summary, this list is not exhaustive. Bible schools can elaborate or condense it based on careful research. The point I want to emphasize is that Bible institutes should be

intentional to facilitate learning from the rich repository of indigenous knowledge in order to raise ministers who are relevant and have the potential to handle indigenous and modern education integrally.

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APPENDICES

Interview questions

1. Have you studied at one of the EKHC's Vernacular Bible schools? When and how?
2. What are the strengths of EKHC's Bible schools' curricula?
3. What are some of the weaknesses of EKHC's Bible schools' curricula in your opinion?
4. What methodologies are designed to provide theoretical and practical learning opportunities in the EKHC's Bible schools?
5. How does EKHC recruit faculty, administration, and students? Do you think that it is a fair and transparent procedure? Why? Why not?
6. Are the graduates of EKHC's Bible schools effective in analytical thinking, building relationships, and solving problems?
7. Is there a sustainable strategy that binds sending churches and students during and after schooling? Do sending churches support their students' and students' serve their sending churches?
8. How do you explain the feelings of communities in the surrounding of EKHC's Bible schools? Are they supportive of the work being done? Do they consider that the schools are significant? Why?
9. Currently, what are the two or three greatest challenges to the church as it seeks to have impact on its local community?
10. In your opinion what are two or three of the major issues that the nation of Ethiopia is facing in the next 10-20 years?
11. Currently, what are the two or three greatest challenges to the church as it seeks to have impact on the nation of Ethiopia in the twenty-first century?

Research questionnaires

1. Have you studied at one of the EKHC's Vernacular Bible schools? When and how?
2. How do you envisage its curricula? Do you know who developed it and how?
3. Do you think the distribution of courses in EKHC's Bible schools is fair and addresses perceived needs?
4. Has the course planning process involve stakeholders? Why?
5. Do you think the design of courses motivate students to join and work hard at EKHC's Bible schools? Why?
6. How do you explain the qualities of EKHC's vernacular Bible schools in preparing ministers spiritually, academically, and psychologically?
7. Are the graduates of EKHC's Bible schools effective in analytical thinking, building relationships, and solving problems?
8. How do you describe leadership quality of the administration of EKHC's Bible schools?

9. Do you think the physical environment and dormitory facilities of the EKHC's Bible schools are conducive to educational activities and adequate to serve its community?
10. How do EKHC's Bible school' connect students with surrounding churches to facilitate opportunity for practical learning?
11. Is there a sustainable strategy that binds sending churches and students during and after schooling? Do sending churches support their students' and students' serve their sending churches?

12. Do the ministry opportunities in Ethiopian churches motivate EKHC's Bible schools and students to be engaged in theological education?

13. How connected do you rate sending churches' bond or connection with students?

14. How do you explain the feelings of communities in the surrounding of EKHC's Bible schools? Are they supportive of the work being done? Do they consider that the schools are significant? Why?

15. What distinct feature do the EKHC's Bible schools reflect in terms of underlying educational theories compared to that of other denominations? Why?

16. Are there areas of contentions that you suggest considering to improve? Why?

17. What are the strengths of EKHC's Bible schools' curricula?

18. What are some of the weaknesses of EKHC's Bible schools' curricula in your opinion?

19. Do you think that having over 127 Bible schools is necessary for the EKHC? If yes, why? If not, what alternative approach would you suggest?

20. What do you think can be done to improve inter-institutional relations of Bible schools in terms of sharing information, experience and expertise?

21. What would be your suggestion about creating a better sense of ownership and a better system of governance in relation to EKHC's Bible schools?

22. State a few things that the EKHC Central Office must do to strengthen and sustain EKHC's Bible schools' ministry?

23. What methodologies are designed to provide theoretical and practical learning opportunities in the EKHC's Bible schools?

24. How does EKHC recruit faculty, administration, and students?

25. What are the issues EKHC's Bible schools must take into consideration in order to prepare ministers for the church in the twenty-first century?