Pastoral Care in the Living Web for At-Risk Children in Ethiopia

by

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Abstract

Millions of children are at risk in Ethiopia due to early marriage, female genital mutilation, harmful traditional practices, vulnerability, orphanhood, rape, and *mingi*. These risks can only be understood adequately as part of the larger social, economic, political, traditional, spiritual, religious, sexual, patriarchal, and cultural web.

National and international nongovernmental organizations and the Ethiopian Evangelical Church Mekane Yesus are trying to provide holistic care for at-risk children. However, neither the church nor the NGOs are succeeding in this. The church's program is mostly spiritual and educational, and the NGOs are developmental and social in focus.

This thesis uses insights from scripture, theology, and social science to show the way to provide holistic ministry for at-risk children in Ethiopia. The new model of pastoral care in the living web for at-risk children in Ethiopia derives from Bonnie Miller-McLemore's metaphor of pastoral care in the living human web and Gudina Tumsa and the EECMY's holistic ministry and theology. Pastoral care in the living web for at-risk children will be resistant, nurturing, empowering, and liberating to provide holistic development and care for at-risk children in Ethiopia. The practical tasks that will be implemented are congregational holistic care, the revival of discipleship and vocation, the

Ethiopian coffee ceremony and a new program called Friends of At-Risk Children.

INTRODUCTION

In Ethiopia, according to the 2007 census, children under the age of fifteen comprise forty-five percent of the population.¹ Millions of these children are homeless, orphans, and street children. They are exposed to risks of early marriage, female genital mutilation, harmful traditional practices, orphanhood, vulnerability, rape, and *mingi*.² Ethiopia has family and criminal law codes and has signed both the African Charter on the rights and welfare of children and the United Nations Convention on the rights of children. Many international and national NGOs (Non-Governmental Organizations) as well as the Ethiopian Evangelical Church Mekane Yesus (EECMY) are working for the holistic well-being of children. However, children are still at risk in Ethiopia.

Thesis

The Amharic words *Leje*, *Hesane*, and *Tadagi* describe children. In the Ethiopian context, children in urban places, rural places, school, and church have

¹ Central Statistics Agency, "Summary Report 2007 Census Ethiopia," accessed November 3, 2014, <http://www.ethiopianvision.com/2007Census.pdf>.

² World Organization Against Torture, "Ethiopia: Children's rights in Ethiopia," last updated January 1, 2001, accessed November 2, 2014 <http://www.omct.org/rights-of-the-child/>.

different descriptions. The word *Leje* refers to children in all age levels. In general, children are known according to their age: zero to two years old are called *Checkela Hesane*; three to six years old are called *Hesane Leje*; from seven to ten years old are called, *Tadagi Legoche*; eleven to thirteen years are called old *Tadagi*; and fourteen to eighteen years old are called *Tadagi Wotatoche*.

There are significant levels of risk to children in many situations in Ethiopia. Currently, NGOs provide what they call “holistic care” for at-risk children. The Ethiopian Evangelical Church Mekane Yesus also attempts to provide holistic ministry. However, as I will show, neither NGOs nor the church truly provide holistic care for children at risk. The church’s ministry is largely spiritual and educational. The NGOs’ focus is social and developmental. What is needed is a new model of holistic care grounded in practical theology, bringing together insights from scripture, tradition, and the social sciences. Using the new model and rooted in biblical understanding, I will critique the definition and the practice of holistic ministry, pastoral care, and holistic child development in the EECMY and the NGOs.

The new model of pastoral care for at-risk children in Ethiopia will be derived from Bonnie J. Miller-McLemore’s “the living human web,” which includes resistance, empowerment, nurture, and liberation as dimensions of pastoral care.³ I will bring this model into conversation with Gudina Tumsa’s

³ Bonnie J., Miller-McLemore, *Christian Theology in Practice: Discovering a Discipline* (Grand Rapids: Eerdmans, 2012), 217.

theology of holistic ministry.⁴ As a result, I will suggest guidelines for developing a ministry to children that is resisting, nurturing, empowering, and liberating in the practices of congregational holistic ministry, discipleship and vocation, the Ethiopian coffee ceremony, and the Friends of At-Risk Children in Ethiopia.

Method

I will carry out the four tasks of practical theology explained by Rick Osmer.⁵ They are descriptive-empirical, interpretive, normative, and pragmatic. The first task is the descriptive-empirical task which focuses on collecting different data and information using social science and research methods to answer the question, “*what is going on?*” Osmer explains this task as more than just collecting data or information, it involves a spiritual presence.⁶ This task involves priestly listening. It is a way of being spiritually present with others and to others. In the descriptive-empirical task, I will describe the problem of children at risk in Ethiopia drawing from social scientific research. I will use journal articles, qualitative and quantitative research papers and reports,

⁴ The Gudina Tumsa Foundation, *The Life and Ministry of Gudina Tumsa*, (2003; repr., Addis Ababa: Gudina Tumsa Foundation, 2007).

⁵ Richard R. Osmer, *Practical Theology: An Introduction* (Grand Rapids: Eerdmans, 2008).

⁶ Ibid., 33-34.

dissertation papers, and websites and blogs of churches, NGOs, and human rights organizations.

The second task of practical theology is the interpretive task. This task answers the question, “*why* is it going on?” It draws on different theories from the arts and sciences to better understand and explain the situations and dynamics which are happening. Osmer calls the interpretive task a “spirituality of sagely wisdom.”⁷ Sagely wisdom is important to judge, understand, and interpret the dynamics of what is happening in the lives of the community and the system.⁸ The interpretive task will give an overview of the cultural, religious, social, economic, and spiritual situations that expose children to risk in Ethiopia.

The third task of practical theology is the normative task. The normative task uses theological concepts to interpret social, political, ethical, and spiritual practices. Osmer describes the normative task as prophetic discernment. Prophets are the agents of God. They pass the message of God to the people, but they shape God’s message in their context, as the biblical prophets did when they passed it to the Israelites.⁹ The normative task will be the main part of my thesis, presenting a theological understanding of pastoral care in the living human web and holistic ministry. The new model I will present for pastoral care in the living

⁷ Ibid., 81-82.

⁸ Ibid., 82.

⁹ Ibid., 135.

human web for at-risk children will identify pastoral care as resistance, nurture, empowerment, and liberation.

The fourth part of practical theology is the pragmatic task which involves leading change in practical ministry and leadership styles. Task-competent leadership is the organizational skill needed by church leaders in their day-to-day efforts to visit people, to teach, to preach, and to lead worship and other committees and church programs. The pragmatic task will suggest strategies for holistic care of children at risk emerging from my normative definition of pastoral care in the human web. They will include brief descriptions of enacting congregational holistic ministry, reviving of discipleship and vocation, utilizing the Ethiopian coffee ceremony, and developing a new program, the Friends of At-Risk Children in Ethiopia.

Key Words

1. Children: every human being under the age of eighteen.
2. At-risk children in Ethiopia: children who cannot get enough protection for their holistic growth.
3. Patriarchal and sexist tradition: shapes the perceptions of the community, which trends to treat men as superior and women as inferior to grant power and resources to men, and often seeks to control women and children.

4. The living human web: the social, economic, political, and spiritual forces that shape communities, cultures, traditions, systems, and structures.
5. Pastoral care in the living web for-at-risk children in Ethiopia: holistic care that comes from the grass roots of the congregations and involves resistance, nurturance, empowerment, and liberation.
6. Holistic ministry: ministry that addresses the holistic needs of the community and society by participating in all aspects of the people's struggle for justice, equality, peace, and prosperity.
7. Pastoral care as resistance: care that deconstructs abusive structures and systems in Ethiopia that work against children based on gender, age, and physical and mental ability.
8. Pastoral care as nurturing: care that derives from the compassionate and caring heart of God that brings justice to God's people. It demonstrates care, love, compassion, and justice for at-risk children so that their lives will change.
9. Pastoral care as empowerment: the responsibility of all Christians to participate in the lives of at-risk children to heal the wounds their living web.
10. Pastoral care as liberation: care that derives from the liberating acts of God to demonstrate the holistic salvation of at-risk children in Ethiopia.

11. Holistic congregational care: holistic child development programs to resist oppression, nurture, and empower, and liberate children who are in an economic, social, and spiritual crisis. These programs are based in congregations of the EECMY and other denominations.
12. The revival of discipleship and vocation: the goal that church members would become aware of their call to minister to at-risk children in Ethiopia.
13. Ethiopian coffee ceremony: the center of Ethiopians' web. People share their lives at the time of coffee ceremony. The church can use the coffee ceremony to create a system that cares for the day-to-day risks children are facing in the living web.
14. Friends of At-Risk Children in Ethiopia: people who are trained and empowered to care for the holistic development of children in the church, in the community, in the family, in the school, and in other social organizations.

Summary

Chapter One will describe the risks of children in the living human web. Early marriage, female genital mutilation, harmful traditional prenatal practices, orphanhood, vulnerability, rape, and *mingi* are some of the risks facing children in Ethiopia. These are not the only risks to Ethiopian children, but this paper's

focus on the web that causes risks to children offers a model by which others will be able to identify risks children encounter in contexts that are different from those described here.

Chapter Two will interpret political, social, economic, spiritual, and religious causes of early marriage, female genital mutilation, rape, prenatal harmful practices, *mingi*, orphanhood, and vulnerabilities to children in Ethiopia. I will use various research studies and theories that focus on the lives of Ethiopian children. Chapter Two will assert that some of the main causes of risks to children are poverty, non-contextualized definitions of at-risk children, patriarchal and sexist traditions, pietism (and its impact on holistic children's ministry) and economic, natural, and political instabilities. All these affect children's spiritual, social, physical, and economic development.

Chapter Three has a normative task. This chapter will tell what needs to be done to reach out to children who are suffering from a lack of holistic development in Ethiopia. I will draw my normative explanation from Bonnie Miller-McLemore's pastoral theology in the living human web and Gudina Tumsa's context of holistic ministry. Pastoral care in the living human web is resistant to any ideologies, structures, systems, traditions, or cultures which create differences among people due to their age, color, gender, and physical ability. The living human web broadens the meaning of pastoral care, which was individual and document-oriented to public ministry that engages in resistance,

nurturance, empowerment, and liberation. The holistic ministry of Tumsa and the EECMY was written as a critique of paternalistic missiological interpretations, practices, and relationships which had divided human development into spiritual and human development.

From both of these theologies we will discuss pastoral care as resistance, nurturing, empowering, and liberation. Pastoral care as resistance stands against any sexist and patriarchal systems and structures that expose children to risks. Pastoral care as nurturing comes from God's nurturing and loving nature to surround children in Ethiopia with love toward compassionate change. Pastoral care as empowering is an advocacy ministry that comes from God's heart for justice to advocate for the poor and oppressed. Pastoral care as liberation demonstrates the holistic salvation of children at risk children.

Chapter Four has a pragmatic task and will recommend the practices of congregational holistic ministry, the revival of discipleship and vocation, the coffee ceremony, and Friends of At-Risk Children to resist oppression, nurture, empower, and liberate children in the EECMY. These recommendations come from the new model, pastoral care in the living human web for at-risk children in Ethiopia. They will enable us to broaden the meaning and the practice of children's care from a spiritual focus to holistic ministry

CHAPTER ONE

AT-RISK CHILDREN IN ETHIOPIA

This chapter will describe the risks of children in the living human web. The living human web metaphor describes the social, economic, political, and spiritual web of human beings in their communities, cultures, traditions, systems, and structures. For many years, the risks of children in Ethiopia have been addressed individually, but still children are at risk. Describing the risks of children in the living human web will enable us to discern and understand the causes of these risks to children in the web of the Ethiopian community. This will guide us to provide holistic pastoral care in the living human web for at-risk children in Ethiopia.

Risks that expose children to vulnerability, orphanhood, death, or emotional, physical, and psychological abuses do not exist by themselves; they are connected to one another. The risks in the living human web for children are early marriage, female genital mutilation, harmful prenatal practices, orphanhood and vulnerability, child trafficking, migration, child labor, rape, and *mingi*, “The Modern-Day Child Sacrifice.”¹⁰

¹⁰ Matthew D. LaPlante, "Ethiopia's River of Death: A Handful of Tribal Christians Are Fighting Child Sacrifice," *Christianity Today* 55, no. 8 (2011): 42.

In this chapter, I will employ Richard Osmer's descriptive-empirical task of practical theology. It uses different sources and information to describe different episodes, situations, and dynamics to recognize "what is going on" in the respective contexts.¹¹ In order to write the descriptive-empirical task of this paper, I will use various national and international NGOs, TV programs, dissertation papers, reports, and qualitative and quantitative research on child abuse and other abusive practices in Ethiopia. I will also draw from Ethiopian government reports, constitution, family code, and child policy. I will refer to conversations I have had with Ethiopians adopted by American families. Two of them were living in the same orphanage in Ethiopia and adopted by the same family, so now they are living in the same house as brother and sister.¹²

Though the risks I will mention do not include all of the risks children are facing in Ethiopia; describing the lives of at-risk children in the living web of life will enable church ministers, pastors, international and national NGOs, denominational leaders, and congregation members to understand and protect the at-risk children in their relevant and contemporary contexts. For example, when a girl is involved in early marriage, there is a high possibility that she will be infected by HIV/ AIDS. As a result, she may die, and any child she has would lose his/ her mother becoming an orphan. That orphan child would in turn be vulnerable and the web continues.

¹¹ Richard R. Osmer, *Practical Theology: An Introduction* (Grand Rapids: Eerdmans, 2008), 4-5.

¹² I have changed their names to protect their anonymity.

The following represent risks in the living web of children: poverty, war, famine, and drought; all these problems are interconnected in the living human web. One creates the other and the other makes the risks continue. For many years in Ethiopia, these challenges have been treated individually. In contrast, this paper will describe the risks of children as part of the living human web. This can help us see and respond in wholeness.

Children in Ethiopia and the Ethiopian Evangelical Church Mekane Yesus

Ethiopia is the second most populous country in Africa with an estimated 85,237,338 population in 2009.¹³ In 2014 children between the ages of zero and fourteen made up 44.2 percent of the population (male 21,376,243 and female 21,308,454).¹⁴ Ethiopia has ratified both the United Nations Child Rights Convention (CRC) and the African Charter on Rights and Welfare of Child (ACRWC). According to the United Nation's convention, "[A] child means every human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier."¹⁵ According to the Ethiopian Constitution: Article 36 section 1,

¹³ Internet World Status: Usage and Population Statistics, "Africa," last modified March 19, 2015, accessed March 30, 2015, <http://www.internetworldstats.com/africa.htm#et>.

¹⁴ Central Intelligence Agency, "The World Factbook," last updated July 22, 2014, accessed March 25, 2015, <https://www.cia.gov/library/publications/the-world-factbook/geos/et.html>.

¹⁵ United Nations Human Rights, "Convention on the Rights of the Child," adopted and opened for signature, ratification and accession by General Assembly resolution November 20, 1989, entry into force September 2, 1990, accessed March 3, 2015.

1. Every child has the right
To life;
To a name and nationality;
To know and be cared for by his or parents or legal guardians;
Not to be subject to exploitative practices, neither to be required nor permitted to perform work which may be hazardous or harmful to his or her education, health or well-being;
To be free of corporal punishment or cruel and inhumane treatment in schools and other institutions responsible for the care of children. ¹⁶

According to the Federal Democratic Republic of Ethiopia's Ministry of Women Affairs and the Standard Guidelines of the Federal HIV/ AIDS Prevention Control Office , orphaned, vulnerable children are defined as follows:

A child who lost one or both parents;
A child whose parent(s) is/are terminally ill and can no longer support the child;
[A child] living on or in the streets;
A child exposed to different forms of abuse, violence and/or exploitation;
A child in conflict with the law;
A child who is sexually exploited;
A child with disabilities;
Unaccompanied children due to displacement.¹⁷

The Ethiopian evangelical churches also prepared a convention called "Convention for the Coming Generation." (*Leteteki Teweleda Yekale Kidane Sende*)

The Ethiopian Evangelical Church Mekane Yesus also seeks to serve children in holistic ways. EECMY has a children's ministry office in the central office and

<http://www.ohchr.org/en/professionalinterest/pages/crc.aspx>.

¹⁶ The Constitution of The Federal Democratic Republic Of Ethiopia, Art. 36, Sec.1.

¹⁷ Federal Democratic Republic of Ethiopia Ministry of Women Affairs and Federal HIV/ AIDS Prevention Control Official, "Standard Service Delivery Guidelines For Orphan and Vulnerable Children's Care and Support Programs," February 2006, Addis Ababa, Ethiopia, accessed March 18,2015,http://www.thewayforwardproject.org/file_uploads/E12%20Ethiopia%202010%20Standard%20Service%20Delivery%20Guidelines%20for%20Orphans.pdf.

children's ministry programs in most of the congregations. In EECMY, the main understanding of children comes from the scriptures. According to the scripture, the church baptizes, teaches, evangelizes, and discipless children. According to the EECMY third council decision, children's ministry is for children from the age of four to thirteen.¹⁸ That is mostly for children who can come to the church and attend the church program.

Similarly, the Ethiopian Evangelical Church Mekane Yesus Development and Social Services Commission has different programs for the holistic development of children. This program addresses orphaned, vulnerable, disabled, abandoned and handicapped children. It provides health, education, food, sanitation, and other needs of children. EECMY runs its development programs through a budget from abroad.

Risks of Children in Ethiopia

Early Marriage

Early marriage is defined as marriage before the age of eighteen and is forbidden by various national and international laws. The 1994 Human Rights Declaration states that marriage should be practiced with the full interest and

¹⁸ EECMY, Minutes of the Third Council, CO-3-44-99, section 4 cl. 4.1, (Nekemite, June 30, 2008).

permission of spouses.¹⁹ According to UNICEF, 42 percent of women in Africa who are between the ages of fifteen and twenty-four were married before the age of eighteen.²⁰ Similarly, in 2008 Ethiopia had the highest rate of child marriage in the world.²¹

According to Dagne Haile Gabreil, Fasseha Haile Meskal, and Tilahun Teshome in “Enabling Communities to Abandon Harmful Traditional Practices,” there are four kinds of early marriage practices:

(1) promissory marriage (before the birth of the child); (2) child marriage (usually under 10 years of age in a form of *Madego*: introduction to wife-hood under the custody of parents-in-law until she reaches puberty age); (3) early adolescent marriage (between 11-14 years in a form of *Meleles*; the married child may stay with parents but periodically visits her parents-in-law); and (4) late adolescent marriage (15-18 years).²²

The Ethiopian Revised Family Code Section 2, Articles 6 and 7 declare the following about consent in marriage:

Article 6. - *Consent*.

A valid marriage shall take place only when the spouses have given their free and full consent.

Article 7. - *Age*.

I) Neither a man nor a woman who has not attained the full

¹⁹ Eunice Ndunge Muthengi, “Early Marriage and Early Childbearing in Ethiopia: Determinants and Consequences” (PhD diss., University of California, 2010), 2.

²⁰ Mutyaba, Rita, “Early Marriage: A Violation of Girls’ Fundamental Human Rights in Africa,” *The International Journal of Children’s Rights* 19 no. 2 (2011): 339.

²¹ *Ibid.*, 29.

²² Dagne Haile Gabreil, Fasseha Haile Meskal, and Tilahun Teshome, “Enabling Communities Abandon Harmful Traditional Practices: With Special Reference to Female Genital Mutilation, Early Marriage, Marriage by Abduction and Prenatal Harmful Traditional Practices,” Sponsored by the Women’s Affairs Office in Collaboration with the National Committee on Traditional Practices, Ethiopian Women Lawyers Association and UNICEF/Ethiopia, 2004, 15.

age of eighteen years shall conclude marriage.²³

In other words, early marriage is prohibited in the Ethiopian Revised Family Code. Nevertheless, in different regions early marriage is a common practice, especially in the Amhara region. In early marriage, female children are taken to be wives even before their birth. As Mutyaba Rita stated in her journal article, early marriage practice should end, “because they violate girls’ fundamental human rights. These rights include the: right to life, right to education, right to dignity, freedom from degrading, inhuman and cruel treatment, and protection from harmful traditional practices.”²⁴

In 2006, Pathfinder International²⁵ Ethiopia conducted qualitative and quantitative research to identify the causes and consequences of early marriage in the Amhara region. Ahmara is the second largest ethnic group in Ethiopia. The research involved parents, married men and women, unmarried adolescents, teachers, health social workers, and community and religious leaders.²⁶

²³ The Federal Democratic Republic of Ethiopia Revised Family Code, sec. 2, art. 6 and 7.

²⁴ Mutyaba, Rita, “Early Marriage: a Violation of Girls’ Fundamental Human Rights in Africa,” 339-340.

²⁵ Pathfinder International is an international nongovernmental organization founded in the United States of America by Dr. Clarence Gamble in the late 1920s. In the beginning, it mainly worked to introduce contraception to women in America. Now, it is working to advance sexual and reproductive health and rights globally. In Ethiopia, Pathfinder International works mostly in the Amhara region to end early marriage and related problems. If you want to know about Pathfinder International, you can check their website <http://www.pathfinder.org/about-us/mission/>.

²⁶ Bogaleche Alemu, “Early Marriage in Ethiopia: Causes and Health Consequences,” *Exchange on HIV/AIDS, Sexuality and Gender* Issue. 1 (2008): 4.

According to this report, “At the national level, 62% of Ethiopian women aged 20-49 get married before the age of 18.”²⁷ This cultural practice causes mental, physical, psychological problems to female children in Ethiopia, as discussed below.

This study shows that early marriage is practiced in different parts of the Ethiopia. Specifically in the Amhara region early marriage is highly dominant practice and the early marriage rate of female children before the age of ten is 14 percent, before the age fifteen is 39 percent and under the age of eighteen is 56 percent.²⁸

There are many consequences of early marriage that affects the lives of children immediately as well as later. Early marriage causes instability of marriage, poor health (HIV/ AIDS) and other sexual transmitted diseases, fistula²⁹ and related problems, school dropouts, and having many children. Early marriage affects the present and future lives of female children. Female children

²⁷ Ibid.

²⁸ Pathfinder International, “Report on Causes and Consequences of Early Marriage in Amhara Region,” July 2006 Addis Ababa, Ethiopia, accessed November 2, 2014, <http://www.bing.com/search?q=Report+and+consequence+of+Early+Marriage+in+the+amhara+region&form=2>.

²⁹ Obstetric fistula is a hole between the rectum and the vagina or between the bladder and the vagina. Fistula caused uncontrollable leakage of urine and/or stool, stigmatization and psychological problem to millions of young women in Ethiopia. The main causes of fistula are poverty, prolonged labour, and early marriage, and teen pregnancy, low rate care before and after pregnancy. In Ethiopia, for every 1000 women of reproductive age 2.2 percent are fistula patients. Hamlin Fistula Hospital was the first fistula hospital in Ethiopia, organized by Dr. Catherine Hamlin. To know more about fistula in Ethiopia, you can check the following websites <https://www.fistulafoundation.org/countries-we-help/ethiopia/> and http://www.academia.edu/3352854/Causes_and_consequences_of_obstetric_fistula_in_Ethiopia_A_literature_review.

who are married at an early age generally do not have good health. Eighty-four percent of women who were married under age of fourteen reported sexual and sex organ related problems. Marriage in their early productive years exposes them to social, emotional, and physical problems.³⁰ “Women married before age 15 had an average of 5 children, those who married between 15 and 17 years had 4.2, and women who married after age 18 had 3.1.”³¹

Early marriage is also the main cause for school dropouts. According to the Pathfinder International report,

Consistent with the level of literacy and education observed earlier among the study population, the majority of the women were not attending school even before their first marriage. Only 27 percent of urban women and 14 percent of rural women attended school before their first marriage. But, of those who were in school, the majority discontinued after marriage. Especially, in rural areas, marriage is the main reason for discontinuing education, reported by 77 percent, and in urban areas that figure is 60 percent.³²

Early marriage leads female children to be mothers in their childhood. Young wives and mothers depend on their husbands economically and for decision-making. They are not ready to care for themselves and their own children. They have no possibility of studying and working. This is the main cause of gender inequality in the Ethiopian community.³³

³⁰ Ibid., ix.

³¹ Ibid.

³² Ibid., 56.

³³ Ibid. ix.

Female Genital Mutilation

Female genital mutilation (FGM) is one of the most well-known of the harmful traditional practices in different parts of Ethiopia. FGM is connected with religious and traditional beliefs. In this practice, female children not only lose their healthy reproduction organ, but also their feminine emotion, power, and sexual desire. In the community, the belief about female genital mutilation is that controlling women's sexuality is the main way to create a holy and ascetic community.³⁴ FGM is practiced on female children between the ages of seven days and sixteen years-old. This practice is performed using unsanitary materials like blades by the community specialists. At the day of the female mutilation, there is a celebration ceremony. A feast is prepared and close relatives and neighbors are invited.³⁵

There are three types of genital cutting practices:

Type I or Excision: removal of the prepuce (clitoral hood) without or without excision of part of the entire clitoris,

Type II or Cliteridectomy: removal of the prepuce and clitoris together with partial or total excision of the labia minora,

Type III or Infibulations: the removal of part of all external genitalia and stitching/narrowing of vaginal opening leaving a small hole for urine and

³⁴ Haile Gabreil, Haile Meskal, and Teshome, "Enabling Communities to Abandon Harmful Traditional Practices: With special reference to Female Genital Mutilation, Early Marriage, Marriage by Abduction and Prenatal Harmful Traditional Practices," 10.

³⁵ Roberta Cecchetti, "Report Concerning the Application of the Convention on the Rights of the Child by the Federal Democratic Republic of Ethiopia," In OMCT, Dir. of the Pub., Eric Sottas, accessed by March 19, 2015, <http://www.omct.org/files/2001/01/2123/ethiopiacc01.01.pdf>.

menstruation flow. De-infibulations occurs mainly during labour and re-infibulations after child birth.³⁶

FGM is practiced in different parts of Ethiopia. According to the Baseline Survey National Committee of Traditional Practices of Ethiopia in 1998, 72.7 percent of women throughout the country are victims of FGM. Afar region has the highest rate of FGM at 90 percent. In Harari, Ahmara and Oromiya, the practice of FGM is 80 percent. Similarly, in Addis Ababa and Somali estimated 70 percent and Benishangl/Gumuz, Tigray and SNNP fall in the intermediate group with prevalence rates under 60 percent.³⁷

According to Jo Boyden, Alula Pankhurst and Yisak Tafere, female genital mutilation occurs for partial or total removal of female genital. According to their data, in 2005, 75 percent of women in Ethiopia experienced FGM.³⁸ There have been a lot of eradication movements in Ethiopia by health works, Idir (Funereal Association), schools and other social gatherings.

However, it is intriguing that even with the ban, penalties, changing attitudes, and groundswell of activity nationally, these customs persist in so many parts of Ethiopia; indeed, we uncovered significant resistance to reform. Resistance to the prohibition of FGM is strong even in areas such

³⁶ Haile Gabreil, Haile Meskal, and Teshome, "Enabling Communities to Abandon Harmful Traditional Practices," 8.

³⁷ Ibid., 9.

³⁸ Jo Boyden, Alula Pankhurst, and Yisak Tafere, "Child Protection and Harmful Traditional Practices: Female Early marriage and Genital Modification in Ethiopia," in "Child Protection in Development," ed. Michale Bourdillon and William, *Development in Practice* 22, no. 4 (June 2012): 75.

as Addis Ababa and Oromia, where there have been concerted campaigns against the practice and punishment for infraction is applied.³⁹

This practice violates the Ethiopian Constitution and the Family Law that upholds the rights of children and females for equality, life, education, and security. The Ethiopian Penal Code condemned female genital mutilation, but still different tribes practice. Ethiopia also signed the UN Convention on the Rights of Children, African Charter on the Rights and Welfare of Children. FGM was labeled by the Ethiopian government as a harmful tradition.

Female genital mutilation creates a lot of risks and health complications in the living web for girls in their childhood and adulthood. The pain begins from the day of the mutilation. Pain, infection, injury, and fistula are some of the risks they face in the short term. In the longer term, they are at risk for gynecological problems, suffering during menstruation, painful sexual intercourse, child birth complications, absence of orgasm, depression, and other emotional and psychological problems.⁴⁰

The governmental policy, community leaders, women's experiences, and the movement of national and international NGOs brought a change in attitude especially in the cities. There is education in *Idir*,⁴¹ schools, and health education

³⁹ Ibid., 78.

⁴⁰ Haile Gabreil, Haile Meskal, and Teshome, "Enabling Communities to Abandon Harmful Traditional Practices: With Special Reference to Female Genital Mutilation, Early Marriage, Marriage by Abduction and Prenatal Harmful Traditional Practices," 11.

⁴¹ *Idir* is a traditional burial society in the Ethiopian community. People at the work place or in the neighborhood should be members of *Idir*. *Idir* members pay monthly payments and receive

about the negative impact of FGM. The communities are changing their minds in the urban areas about FGM. However, in the urban as well as in rural areas, female children are still at risk of FGM.⁴²

Prenatal Harmful Traditional Practices

Children are at risk in Ethiopia because of harmful prenatal traditions before they are born, at the time of delivery, and after delivery. These practices cause death, illness, physical and mental problems, and HIV/ AIDS infection. According to a 1998 Base Line Survey (BLS) in Ethiopia, there are more than seventeen harmful prenatal practices in different parts of Ethiopia. They include:

- Abandoning a child that presents feet first at birth
- Applying cow dung, butter, etc. on the stump of umbilical cord
- Confining the mother and new born child in a dark room for 40 to 80 days
- Keeping a baby out of the sun (for fear Buda or Mitch⁴³)
- Feeding fresh butter to a newborn child
- Not feeding colostrum to a newborn child
- Isolation during delivery and puerperium
- Massaging abdomen before and during labor

money and other hospitalities at the death of their family members. Recently, *Idir* associations became involved in educational and caring programs. They became forums to discuss hot issues in the community like HIV/ AIDS and other harmful traditional practices. In some places, they also support the sick and provide care for poor students.

⁴² Boyden, Pnkhurst, and Tafere, "Child Protection and Harmful Traditional Practices: Female Early Marriage and Genital Modification in Ethiopia," 78.

⁴³ *Buda* is a traditional belief about the evil eye. Some people believe that there are some group of people with *buda* spirit in the community. The belief about *buda* is that if the people with *buda* spirit see (in their eyes) the newborn babies and the mothers, they will attack them in the *buda* spirit. *Mitch* is also a traditional expression for the infection or other sickness people may have after they are exposed to sunshine. Some people do not allow the mother and the newborn baby to be exposed to sunshine, because they believe that they will become sick from *mitch*.

- Drastic measures to hasten expulsion of placenta
- Attempt to cause bleeding after expulsion of placenta
- Heavy work during pregnancy
- Interdiction of hot food to pregnant women
- Not allowing nutritional food to pregnant women
- Tying thighs together for a long period after delivery
- Suturing vagina after delivery⁴⁴

According to 1998 BLS, feeding fresh butter to newborn babies is a common practice all over the country, occurring for 80 percent of newborn babies on the national level. Similarly keeping babies out of sun is another common practice, 79 percent at the national level. Massaging the pregnant women with butter is another practice in various parts of the country, 73 percent at the national level. Drastic movement to drive out the placenta occurs 69 percent of the time at the national level. Cow dung application in the umbilical cord of the newborn babies is practiced 69 percent of the time at the national level. All-in-all harmful prenatal traditional practices occur regularly in different parts of the country. These practices are more common in rural areas (79 percent) than in urban communities (60.2 percent).⁴⁵

All these harmful practices cause many problems in the living web of children. According to Haile Gabreil, Haile Meskal, and Teshome,

⁴⁴ Haile Gabreil, Haile Meskal, and Teshome, "Enabling Communities to Abandon Harmful Traditional Practices: With Special reference to Female Genital Mutilation, Early Marriage, Marriage by Abduction and Prenatal Harmful Traditional Practices," 28.

⁴⁵ Ibid., 30.

[I]n Ethiopia, 25% of all deaths to women age 15-49 is associated with pregnancy and pregnancy-related complications (Central Statistical Authority, 2001). The obstetric risk associated with each birth in Ethiopia is estimated at 871 deaths per 100.000 [sic] live births, perhaps one of the highest rates in the world. Only 2% of births in rural areas receive care from trained professionals and more than 78% of mothers in urban areas receive care from trained health professional health worker. According to the DHS, 'A large proportion of maternal and neonatal deaths occur during the 48 hours after delivery,' One wonders about the extent to which traditional prenatal practices contribute to the prenatal mortality of mothers and children.⁴⁶

In summation, children and their mothers are at risk of death and different harmful consequences due to practices before birth and afterwards. Some of the practices are directly harming children and their mothers; because of them children suffer from the risk of death, HIV/ AIDS, infection, fistula, and physical and emotional problems.

Orphaned and Vulnerable Children

Orphaned and vulnerable children are at risk for death, street life, illegal adoption, child trafficking, rape, migration, child labor, child abuse, and health problems. According to UNICEF an orphan is a child who has lost one or two of his/her parents, and a vulnerable child is the one who is living in deep need or deep poverty. There are more than 132 million orphaned children in the world, and 13 million of them have lost both of their parents.⁴⁷

⁴⁶ Ibid., 41.

⁴⁷ Amanda Cox, "The Forsaken Children in Ethiopia," *Family and Community Ministries* 22 (2011): 27.

According to the Ethiopian report in 2007, the total population of Ethiopia is over 73.9 million, which makes Ethiopia the second largest population in Africa. Children make up more than half of the population (55.5 percent). At the same time, the number of people living with HIV/ AIDS and the number of orphans continues to grow. In 2009 according to the Ministry of Health (MOH), Ethiopia is estimated to have 5,459,139 orphans; 855,720 of these are orphans due to HIV and AIDS. This is the largest number in Africa.⁴⁸ According to MOH in 2007 and the United Nations Program on HIV/ AIDS (UNAIDS) 2008, approximately 20 percent of the orphans lost their parents because of HIV/ AIDS.⁴⁹

According to the Standard Service Delivery Guidelines for Orphaned and Vulnerable Children Care and Support Program in Ethiopia, orphaned and vulnerable children are defined as children who are less than 18 years old and inclusively defined as follows:

- A child who lost one or both parents;
- A child whose parent(s) is/are terminally ill and can no longer support the child;
- [A child] living on or in the streets;
- A child exposed to different forms of abuse, violence and/or exploitation;

⁴⁸Federal Democratic Republic of Ethiopia Ministry of Women Affairs and Federal HIV/ AIDS Prevention Control Office, "Standard Service Delivery Guidelines for Orphan and Vulnerable Children's Care and Support Programs," February 2006, Addis Ababa, Ethiopia, accessed March 18, 2015, http://www.thewayforwardproject.org/file_uploads/E12%20Ethiopia%202010%20Standard%20Service%20Delivery%20Guidelines%20for%20Orphans.pdf.

⁴⁹ Gina Crivello and Nardos Chuta, "Rethinking Orphanhood and Vulnerability in Ethiopia," in "Child Protection in Development," ed. Michael Bourdillon and William Myers, *Development in Practice* 22, no.4 (June 2012):103.

- A child in conflict with the law;
- A child who is sexually exploited;
- A child with disabilities;
- [A child] unaccompanied due to displacement.⁵⁰

Children are exposed to orphanhood and vulnerability in Ethiopia, because Ethiopia is one of poorest countries in the world. Ethiopia has a high rate of adult mortality because of poverty and related problems. In 2011, United Nations Development Program (UNDP) Ethiopia was ranked as a poor country – 174th out 187 countries in the world. In the history of Ethiopia, many things cause poverty including famine, drought, war, conflict, and displacement. According to the Ethiopian income and expenditure survey in 2004/2005, 38.7 percent of Ethiopians are living in poverty, especially in rural areas where most of the people live.⁵¹

In Ethiopia, orphaned and vulnerable children are living, eating, and begging on the streets in Addis Ababa and elsewhere. Street children are exposed to various emotional, physical, psychological, and economic problems. Some of them do not have enough money to survive, but they have a strong connection with their families and relatives. Most of them establish their family on the street and have children on the street. Their children generate income by

⁵⁰ Federal Democratic Republic of Ethiopia Ministry of Women Affairs and Federal HIV/ AIDS prevention control official, http://www.thewayforwardproject.org/file_uploads/E12%20Ethiopia%202010%20Standard%20Service%20Delivery%20Guidelines%20for%20Orphans.pdf.

⁵¹ Gina Crivello and Nardos Chuta, “Rethinking Orphanhood and Vulnerability in Ethiopia,” 103.

begging or vending on the street. Life continues in the same direction for their newborn children. The cause of street life is inconsistent but according to Amanda Cox in the *Forsaken Children in Ethiopia*,

Some children have been sent to the city to live with relatives or to work and have ended up in exploitative labor conditions. Some children have run away from their homes due to neglect or abuse. Others prefer life on the street and have become addicted to street behavior such as using drugs. Many street children beg or play in the street because they have no money for school, but return home to family each night. Not all street children are orphans and not all orphans are street children.⁵²

Child trafficking is another risk to orphaned, vulnerable, and street children in Ethiopia. According to the African Network of Prevention and Protection against Child Abuse and Neglect,

Child Trafficking is the recruitment, transportation, transfer, harbouring or receipt of children, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability, or of the giving or receiving of payments or benefits to achieve the consent of a person having control over the child, for the purpose of exploitation. Exploitation means at minimum, the exploitation for the prostitution or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or even removal of organs.⁵³

Child trafficking occurs within and outside of the country. It is not easy to find clear data about child trafficking. Children are exposed to child trafficking when they come from school, on the street, in the rural areas when they go by

⁵² Amanda Cox, "The Forsaken Children In Ethiopia," *Family and Community Ministries* 22 (2011):24-25.

⁵³ African Network of Prevention and Protection Against Child Abuse and Neglect, "Child Trafficking," Nairobi, Kenya, accessed April 29, 2015, http://www.anppcan.org/files/File/08_ChildTrafficking.pdf.

themselves to the marketplace, and when they go alone to big cities like Addis Ababa or regional cities and towns.

Migration contributes to child trafficking and other abusive situations in the lives of children. Many children migrate from rural to urban areas, especially to Addis Ababa. According to Daniel Hailu, children reported that they migrate to the cities because of the abusive character of foster or step parents, poverty, and encouraging words about urban life. On the other hand, some children are pushed by their step parents to migrate and work in the urban areas to meet the parent's needs.⁵⁴ Daniel Hailu writes,

The majority of these migrant children have joined the rank of fellow street dwellers. During their initial period of extreme loneliness and isolation and in the course of their socialization into and integration with the street population, they endure a variety of physical and sexual violence, exploitation and abuse. However, as invariably occurs with trauma, the traumatized children grow desensitized to the physical and psychological pains that street life routinely inflicts on them. At this stage, many change their name and make up a new life story to signal a complete break from their past and previous identity.⁵⁵

According to a US government report about human trafficking in Ethiopia in 2013, Ethiopian trafficked girls are exposed to hard child labor, domestic servitude, and prostitution. At the same time, boys are exposed to child labor such as weaving, herding, guarding, and street vending. Many young

⁵⁴ Daniel Hailu, "Organizational Constraints and Supports for Psychosocial Care of Ethiopian Children at Risk: The Case of Services in Addis Ababa," (PhD diss., Loyola University, Chicago, December, 2013), 51-52.

⁵⁵ Ibid., 52.

people travel from Ethiopia to Djibouti, Egypt, Somalia, Sudan, and Middle East in hopes of a better life. However, in these countries young people suffer from hard labor, physical, emotional, and psychological abuses. Most of their employers deny them a salary and passport and expose them to physical assault and sexual abuse.⁵⁶

According to the Ethiopian Ministry of Labor of Social Affairs, in 2013 approximately 1500 people were migrating daily, but most of them were going without legal work permits in to the Middle East and other neighboring countries to be babysitters and maids. Women are exposed for sex trade. Male and female illegal workers are exposed for forced deportation, violence, mistreatment in custody, and xenophobia that forced them to leave. In 2013, 50,000 Ethiopians who were working illegally in Saudi Arabia were arrested, mistreated, and deported.⁵⁷ There are four hundred legal agencies in Ethiopia, but most of them are doing legal and illegal work at the same time.⁵⁸ According to the US Department of State Diplomacy in Action, 2014 Trafficking in Person Report,

⁵⁶ US Department of State Diplomacy in Action, "2013 trafficking in Person Report," accessed, March 3, 2015, <http://www.state.gov/j/tip/rls/tiprpt/countries/2013/215460.htm>.

⁵⁷ Ludger Schadomsky, "Ethiopian Workers Forced out of Saudi Arabia," DW, accessed April 29, 2015, published November 30, 2013, <http://www.dw.de/ethiopian-workers-forced-out-of-saudi-arabia/a-17263035>.

⁵⁸ US Department of State Diplomacy in Action, "2014 trafficking in Person Report," accessed, March 17, 2015, <http://www.state.gov/j/tip/rls/tiprpt/countries/2014/226721.htm>.

Since November 2013, the Saudi Arabian government has deported over 163,000 Ethiopians, including over 94,000 men working mostly in the construction sector and over 8,000 children working in cattle herding and domestic service; international organizations and Ethiopian officials believe thousands were likely trafficking victims. Many migrants reported not having repaid debts to those who smuggled them to Saudi Arabia, rendering some of them at risk for re-trafficking.⁵⁹

In Ethiopia, children are at the high risk of unsafe living environments which make them vulnerable to child trafficking and child labor. There are many domestic children trafficked in Ethiopia who are not reported. The community and also the regional officers and authorities are not sensitive about child trafficking. According to the US State Department Diplomacy in Action 2013 Trafficking in Person Report, “The government also did not effectively address child prostitution and other forms of internal trafficking through law enforcement, protection, or prevention efforts. It did not report on the number of victims it identified in 2013.”⁶⁰

Child trafficking is interconnected with illegal adoption, a significant issue Ethiopian children are facing. Ethiopia sent more than 850 children for adoption in 2004. In 2007, 3,000 children were adopted by American parents and 1,727 were adopted by Ethiopian parents. For many years, the United States and other developed countries were adopting children from South Korea, Russia, and

⁵⁹ Ibid.

⁶⁰ US Department of State Diplomacy in Action, “2013 Trafficking in Person Report,” accessed, March 3, 2015, <http://www.state.gov/j/tip/rls/tiprpt/countries/2013/215460.htm>.

China, but when these countries' economies progressed and they stopped sending children for adoption, Ethiopia filled that gap.⁶¹

Over the past several years, Ethiopia has rapidly become one of the top "sending countries" in international adoption: the number of children sent abroad has recently grown from a few hundred to several thousand annually. In the context of a global decline in international adoptions--which plummeted from a 2004 peak of 23,000 adoptions to the U.S. to under 12,000 in 2010--Ethiopia's exponential growth has earned it the label of the adoption world's "New China."⁶²

For the last ten years adoption was a main strategy to care for orphaned and other vulnerable children in Ethiopia. However, the process exposed the fact that many Christian-based orphanage agencies are corrupt and unethical. Most of them were giving money and false information to Ethiopian parents in order to persuade them to send their children for adoption. Consequently the Ethiopian government closed many orphanages in Addis Ababa.⁶³

As Kathryn Joys mentions in her writing, after many adopted kids come to the United States and learn to speak in English, they tell their adoptive parents in their broken English that they have a mother and other relatives in Ethiopia. When Ethiopian parents send their children abroad, it is intended to be for a

⁶¹ Matthew D., LaPlante, "Open Arms, Closed Doors: Ethiopia Cracks Down On International Adoptions," *Christianity Today* 56, no. 1 (2012): 15.

⁶² Pulitzer Center on Crisis Reporting Casualties of Ethiopians Adoption Boom, "Over the Past Several Years, Ethiopia has Rapidly Become One of the Top "Sending Countries" In International Adoption," last updated June 30, 2011, accessed March 19, 2015, <http://pulitzercenter.org/projects/ethiopia-adoption-boom-casualties>.

⁶³ Matthew D., LaPlante, "Open Arms, Closed Doors: Ethiopia Cracks Down On International Adoptions," 15-16.

better life, not for their entire life. When some of the adoptive parents visit Ethiopia, they then learn that Ethiopian parents are waiting for their children to come back home.⁶⁴

According to Kathryn Joyce,

When adoptive families sought more information about how their children had been relinquished, and sometimes found stories that contradicted what their agencies had told them, they were devastated. "It feels terrible," one adoptive mother told me. "Like you stepped on something solid and it turned to quicksand." Another explained, "When you go to adopt, the last thing you imagine is going into some developing country and stealing someone's child."⁶⁵

In addition, some adoptive families in Western countries have mistreated adopted kids. The Ethiopian government is blaming Westerners for adopting kids for household and other exploitive activities. A cruel example occurred in Washington, D.C. A thirteen-year old girl was adopted by Larry and Curri Williams, but she died outside of their house where they forced her to sleep in freezing weather conditions. They also were not providing enough food, and they kept her in the closet for many days.⁶⁶

These unethical practices by the agencies and some of the adoptive parents in the West have closed the doors of adoption for many caring parents

⁶⁴ Sean Gallup, "Babies For Sale," *Review of The Child Catchers': Evangelicals and the Fake-Orphan Racket by Kathryn Joyce*. The Daily Beast. last modified, April 24, 2013. accessed March 3, 2015, <http://www.thedailybeast.com/witw/articles/2013/04/24/kathryn-joyce-s-the-child-catchers-inside-the-shadowy-world-of-adoption-trafficking.html>.

⁶⁵ Ibid.

⁶⁶ Ibid., 16-17.

and the children who are in need of love and care. “Being adopted is not the solution to stop child vulnerability in Ethiopia, but not sending orphan children for adoption is also not a solution,” said one child adopted by American parents. She continued saying, “I am in America. I finished high school, and I am going college. My life is totally different from the life I was living in Ethiopia.” She also said, “I wouldn’t be able to make it without Christ.” Living in the adoption system in a foreign country is very difficult. As she mentioned, many adopted kids suffer from cultural shock, language, race, and family dynamics.⁶⁷

Orphaned and vulnerable children have many challenges to face in their living web. Closing adoption programs or leaving them open will not protect or minimize the risks of children, because in both directions there are risks for them. However, understanding the risks in their living web can show us the vulnerability in the whole web, so that we can respond to all the challenges they are facing in wholeness.

Rape and Broken Children in Ethiopia

Rape is another social risk male and female children face in Ethiopia. It is impossible to find organized data about rape in Ethiopia. Rape is part of the sexist system which encourages early marriage and female genital mutilation. In previous days, female children were at risk of rape, and today as we hear in

⁶⁷ Betty Mulat, interview by author, Holland, March 8, 2015.

different police programs and in the community, boy children are also at risk for rape.

It is usual to hear in the Ethiopian radio and television police programs about girls being raped and the sentence of the rapist. But this year a very vindictive rape incident happened in Addis Ababa, the capital city of Ethiopia. It was a main issue for the Ethiopian government, social media, and international and national NGOs. According to the Ethiopian Broadcasting Corporate Special Police Program, a girl named Hana Lalango, a sixteen year old tenth-grade student was raped by five men. She was abducted while on her way home from school on Meskerem 21, 2007, according to the Ethiopian Calendar or September 30, 2014. The incident happened while she was waiting for a taxi at the taxi station. A taxi came with a group of people as usual, but when she got into the taxi there were five men. They kidnapped her and took her to a friend's house. She struggled, but she could not escape. They injured her with a sword and raped her.⁶⁸

The family reported to the police that she was missing, but no one could find her. After eleven days, Hana called her father. Hana's sisters and a friend of hers called back to the same number, and a man spoke to them and said, "Come and take your sister." They went to find her in the area called *Ketena Hulet*. The taxi driver came and asked them to go with him. Hana's father said, "He was

⁶⁸ "Ethiopia Police Special Program about Hana Lalango: 16 Year Old Girl Who was Gang, Raped, and Died," Police Program, EBC TV, trans. Rode Molla, pub. Nov 30, 2014 by Sodere Zena, <https://www.youtube.com/watch?v=823kDqr52Ss>.

planning to rape the rest of the girls as well, but one the girls refused to go with him.” They wrote down his car number and reported that to the police.⁶⁹

The rapists threw Hana on street where two of her sisters and her friend found her. She was then taken to Gandhi Hospital. The police came to her and she told them what happened, while she was struggling to survive.⁷⁰ Hana stayed in the hospital for twenty days, but she could not survive. She died as a result of her injuries. Police found all of the criminals because of Hana’s witness and the license number the girls recorded.⁷¹

Hana’s case represents the many children who suffer and die as a result of being raped in Ethiopia. Her case was a media issue for many days, and many NGOs and governmental representative and TV and radio shows discussed the issue. Some people blamed modern practices such as watching pornographic movies as the cause of this incident. No one mentioned Ethiopian history, which is full of rape and early marriage. Most of them were talking about the case as if it were a very recent issue in Ethiopia.

This is a huge brokenness for Hana and her parents and for all people in Ethiopia. Before her death Hana told her parents that “while the five men were taking her to their house, there were people who were looking and she was

⁶⁹Ibid.

⁷⁰ “A Father of Hana Olango Speaks at Seifu Show,” Seifu Fantahune Show, EBS TV, trans. Rode Molla, pub. Nov 30, 2014 by Yehabesha. www.youtube.com/watch?v=4NRGM3Cc7k8.

⁷¹ Ibid.

asking for help, but nobody was willing to support her.”⁷² This is the saddest part of the story. There are many girls in Ethiopia who die spiritually, mentally, physically, and emotionally because of rape. Hana’s rape and death represent millions of children.

William Davison writes in his article, “Ethiopia's Women Vow to the Turn Tide of Violence, Rape and Murder,” in the light of Hana’s rape incident, Ethiopian women activists started a new movement called, “Justice for Hana.” They are fighting for justice, equality and protection of women, including children in Ethiopia. While the government report indicates that there is no coordinated data about rape and abduction, a 2013 report indicates that 50-60 percent of Ethiopian women have experienced domestic abuse.⁷³

There are many heartbreaking stories in the Ethiopian community related to rape. Some families do not want to report a child’s rape to the police in order to keep their reputation. Children are also afraid to report to their families about a rape incident, because they are not trained to report or share bad incidents with others. Children are at risk of rape. They are shouting, but they are not heard.

⁷² A Father of Hana Olango Speaks at Seifu Show,” Seifu Fantahune Show.

⁷³ William Davison, Ethiopia's Women Vow to Turn Tide of Violence, Rape and Murder, *The Gurdian*, Tuesday 27 January 2015.

Mingi [The Modern-Day Child Sacrifice]⁷⁴ in Southern Ethiopia

Mingi children are at risk of death in Ethiopia. These children are seen as cursed and as the cause of the devastation of the Omo Valley Southwest community. This community believes that *mingi* children may bring a curse to the community, so they should be removed from the midst of it. According to OMO CHILD organization, every year 200-300 children die because of this practice. There are three tribes which are practicing *mingi* in the southwest in the Omo Valley: Kara, Banna, and Hamar. There are four kinds of *mingi* declarations. Girl *mingi*, woman *mingi*, teeth *mingi*, and twine *mingi*. Girl *mingi* is a child who is born outside of marriage or wedlock. Woman *mingi* is a child born from a couple whose marriage is not approved. Twins *mingi* are children who are twins. Teeth *mingi* is a child whose top teeth come in before the bottom teeth.⁷⁵

According to Hasani Gittens in “Young Tribesman Fight for Babies’ Lives”

Children declared *mingi* are thought to bring drought, famine or disease to the tribe – so they are killed. Helpless infants are drowned in the Omo River, left to die in the bush, or suffocated – their mouths filled with soil to stop them from breathing. It’s impossible to know how many children have suffered this fate but – as the practice is so old and ingrained – experts estimate the number is many thousands.⁷⁶

⁷⁴ This phrase comes from Matthew D., LaPlante, "Ethiopia's River of Death: A Handful of Tribal Christians Are Fighting Child Sacrifice," *Christianity Today* 55, no. 8 (2011):41-46.

⁷⁵ OMO CHILD, “Mingi and Ending Mingi,” last updated 2015, accessed March 17, /2015, <http://omochild.org/about-mingi/mingi/>.

⁷⁶ Hasani Gittens, “Young Tribesman Fight for Babies’ Lives,” *NBC NEWS*, July 13, 2014, accessed March, 19,2015, <http://www.nbcnews.com/news/world/breaking-brutal-tradition-young-tribesman-fights-babies-lives-n139716>.

Matthew D, LaPlante in *The Ethiopian's River of Death* discusses the practice of *mingi* in the southern part of Ethiopia. The author calls this practice modern-day child sacrifice. LaPlante writes that the elders of the tribe practice *mingi* for the survival of the whole community. He quotes Bona Shapo from the Kara tribe, "If they have *mingi*, there will be no water, no food, no cattle, ... But when they throw the baby away, everything is good again. So yes, it is sad, but we are thinking about the village, the family, and all the people."⁷⁷

The Ethiopian government is trying to control this practice, but still people practice in secret. The women who are losing their children because of *mingi* do not oppose it for two reasons: they are afraid of the community, and they believe that it is for the good of the community.⁷⁸

There were some movements in the community by people like Shoma Dore. Shoma Dore was born in the Kara community and used to believe in *mingi*. Shoma went to school for two years and came back to his community to create change. He and thirty other youth tried to convince the community elders to stop *mingi*, but it did not work. It was believed that the *mingis* would cause drought and poverty to the Kara community. They received support from Westerners and opened orphanages in order to board *mingi* children far from the community. As

⁷⁷ Matthew D., LaPlante, "Ethiopia's River of Death: a Handful of Tribal Christians are Fighting Child Sacrifice," 42.

⁷⁸ Ibid., 42-43.

one community member said, twenty *mingi* children were born in his village, and half of them were killed before the orphanage workers reached the village.

As LaPlante writes, and I myself agree, opening orphanages to board *mingi* children was a controversial solution, because the project did not change the attitude of the people. Rather, the project exposed the *mingi* children to the corrupted system of the Ethiopian orphanage and illegal adoption.⁷⁹ According to LaPlante, “ [A]doptions and orphanages do not address the fears that instigate *mingi* killings. Even with support from Westerners, the rescue and shelter system is able to save only a fraction of at-risk children.”⁸⁰ There are encouraging movements in the community to change the *mingi* practice. As LaPlante mentioned, there are some mission movements right now in Ethiopia within the community. Christian tribal families are adopting *mingi* children, and there is no drought in the community. Protecting children from *mingi* practice requires a change within the community. That is what Christian missionaries and local evangelists are doing, but there is still a long way to go.⁸¹

The Kara tribe ended the *mingi* practice in July 2012 because of hard work by OMO CHILD and Lale Labuko. Lala Labuko grew up in Dus village in the Omo River and went away to school. When he was fifteen years old, he came to visit his family in Dus village where Labuko saw the elders taking a two year-old

⁷⁹ Ibid.,43.

⁸⁰ Ibid.

⁸¹ Ibid.,44.

girl and the mother and the child were crying. Where he told his mother what he had seen, she warned him not to tell to anybody. He learned that the girl was taken from her mother and drowned to the Omo River.⁸² He writes, "And I was really, really crying. And my mother said, 'Well, son, don't cry. One day you will kill your child and your friend is going to kill their child.'"⁸³ After that moment Labuko was committed to changing the practice of *mingi* in his community. He remembered saying to himself, "I'm here for some reason. This is bad. This is unacceptable. But these people are not bad." I said, 'Okay, one day I'm going to fix this problem.'⁸⁴ Now he is working with different organizations to stop *mingi* practice in his village and his work is bearing fruit in the Kara community. However, the Hamar tribe is still practicing *mingi*. Children are still at risk of death in the tribes of southwest Ethiopia.

Conclusion

Children are at risk in many situations in Ethiopia. Describing these risks in the living human web was the main purpose of this chapter. Early marriage, female genital mutilation, harmful traditional prenatal practices, orphan hood,

⁸² Hasani Gittens, "Young Tribesman Fight For Babies' Lives," NBC NEWS, July 13, 2014, accessed March, 19, 2015, <http://www.nbcnews.com/news/world/breaking-brutal-tradition-young-tribesman-fights-babies-lives-n139716>.

⁸³ Ibid.

⁸⁴ Ibid.

streetism, poverty, HIV/AIDs, child labor, migration, child trafficking, rape and *mingi*: these are the many risks facing children in Ethiopia. All of the risks are connected to one another, and all cause long-term and short-term risks to the living web of children. Moreover cultural, social, economic, traditional, political, and sexist attitudes contribute to these risks. We will explore the causes of the risks in the living web of children in Ethiopia in Chapter Two, particularly the main political, cultural, spiritual, economic, and social contributors to the risks of children in Ethiopia.

CHAPTER TWO

INTERPRETING THE LIVING HUMAN WEBS RELATED TO THE LIFE OF CHILDREN IN ETHIOPIA

This chapter will interpret why children are at risk in Ethiopia using Richard Osmer's practical theology interpretive task to explain why things are happening as they are in the Ethiopian context.⁸⁵ It will consult various research studies and theories that focus on the lives of Ethiopian children. The interpretive task will tell us why children in Ethiopia suffer from early marriage, female genital mutilation, rape, prenatal harmful practices, orphanhood, vulnerabilities, and *mingi*.

The main causes of risks to children are poverty, a non-contextualized definition of at-risk children, patriarchal and sexist traditions, pietism (and its impact on holistic children's ministry,) and economic, natural and political instabilities. All these affect children's spiritual, social, physical, and economic health in the living human web. If we only discuss poverty without showing how it affects the living human web for children, we cannot provide holistic care for at-risk children in Ethiopia. This chapter will interpret the political, social, economic, and spiritual forces that expose children to risks in the Ethiopian context. Interpreting the risks in the living human web will enable us to provide holistic pastoral care for at-risk children in the living human web in Ethiopia.

⁸⁵ Richard R. Osmer, *Practical Theology: An Introduction* (Grand Rapids: Eerdmans, 2008), 4-5.

Poverty in the Living Web of Children in Ethiopia

Poverty is a complex issue that impacts children's social, spiritual, academic, physical, emotional, and psychological development. In the Ethiopian context, poverty is connected to politics, history, socioeconomics, and family systems. Poverty is defined here as a lack of resources for living a holistic life. It could be lack of food, health, money, peace, water, respect, dignity, recognition, or relationship. At-risk children in Ethiopia are exposed to risks due to poverty. According to Laura Canfield in her article "Stew without Bread or Bread without Stew," poverty is an issue that extends far beyond just a lack of physical resources. She says

Children in our study reported stigma from being labelled as poor because their parents were daily labourers, they received support from NGOs or even because they participate in Young Lives. They alluded to the effects of chronic poverty, for example the sense of the fragility attached to any benefit (cf. the title of this paper). They also described the tension caused by never having more money than they need to survive and being continually distracted by the things that they lack.⁸⁶

In developing countries, material poverty and lack of natural resources like water cause relationship poverty and social exclusion, bringing discrimination, stigma, and shame to children. Children experience poverty in their houses, in the schools, and playgrounds. Compared with children who have enough, children in poverty have less social acceptance. Children from poor families cannot go to school or if they go to school, they cannot concentrate;

⁸⁶ Laura Canfield, "Stew Without Bread or Bread Without Stew': Children's Understandings of Poverty in Ethiopia," *Children and Society* 24, (2010): 279.

instead, they think about their economic and food insecurities. They make less academic progress. Poverty creates significant stress that has a huge impact on their perspective to the world, their studies, and their social interactions. Children experience poverty in families affected by alcoholism, divorce, or ill health.⁸⁷

Canfield's research focuses on Ethiopian children's experiences and understandings of poverty and the impact of this poverty on their lives. This qualitative research was conducted with three-thousand children who are attending Young Lives.⁸⁸ The research focused on the age groups from five to six and from eleven to thirteen. The study represented three of the most populous regions in addition to the capital city, Addis Ababa. The participatory qualitative research was conducted in the area Young Lives Ethiopia could reach in Atiklt Tera, Addis Ababa, Leku, Awassa, Leki, Oromia, Semhal, Tigray, and Tach Meret, Amhara. Most of the Ethiopian regions are represented in this research. The research used two concepts, well-being and ill-being, to show the depth of relative poverty and social exclusion and its impact on the lives of children. The research broadens the concept of poverty. The main focus was how children

⁸⁷ Ibid., 272-273.

⁸⁸ Young Lives is an international study of childhood poverty in the countries like India and Ethiopia, Peru and Vietnam. Ethiopia Young Lives is working with 3000 children. 2000 of them were born in 2001-2002 and 1000 of them were born in 1994-95. Young Lives research was led by a team from Young Lives the University of Oxford led by Professor Jo Boyden. See <http://www.younglives-ethiopia.org/>.

define, experience, and understand well-being and ill-being in their living web of life.⁸⁹

The qualitative research was done through drawings, conversations, group discussions, and writings. Children wrote, drew and talked about how they understand well-being and ill-being. For example, ten year old children in two groups were able to write on a flip chart about good life and bad life. Caregivers communicated in the mother tongues and established close relationships with the children before research, so that the children were familiar with the researchers.⁹⁰

According to the data, for children between the ages of three and six, housing and appearance were the strongest indicators of poverty. These indicators were followed by sleeping arrangements, the necessity of work, and relationships. For children ages eleven to thirteen, food, clothing, education, housing, and appearance were important. Their experiences of poverty included being landless, studying in the government school, being unable to meet basic needs such as food, clothing, and teaching materials. Older girls for Ateklit Tera described attending the government school without having enough school materials as one of the struggles. As one of the girls mentioned, her parents were able to pay for the registration, but they could not fulfill the rest of her needs. In

⁸⁹ Laura Canfield, "Stew Without Bread or Bread Without Stew': Children's Understandings of Poverty in Ethiopia," 274-275.

⁹⁰ Ibid., 276-278.

addition, she was falling behind in her studies because she was always thinking about what her family could provide and what she lacked. Her mind was full of worries, thinking about what she did not have and comparing her life with children who had enough.⁹¹

Similarly, the older boys described the consequences of poverty as studying in the government school without water, table or desk, chair, and books. As a result they will disturb children at school, stop attending the government school and start participating in theft. Clothing was another problem; they prefer to herd cattle instead of going to school because their parents cannot afford to clothe them. Clothing was very important for girls and boys. In the Semhal area, indicators of poverty for girls were being thin, having dry hair, wearing old clothes and having a dirty body. Girls who look thin and ugly are less likely to make friends in the community.⁹²

This research reveals different kinds of poverty and their impact on the entire living web for children. Relative poverty is mostly related to lower income. In the research, children described the impact of poverty in lack of education, clothing, water, landlessness as well as the impact on their appearance and friendships. Poverty is related to social exclusion, stigmatization, and discrimination. Poor children are disconnected or discriminated against by the community. Still another type of poverty is chronic poverty. It continues and will

⁹¹ Ibid.

⁹² Ibid.

not improve. This is connected to cultural poverty. Cultural poverty affects the attitude of the community towards education and work ethics.⁹³ In general, according to Canfield,

The concept of social exclusion can extend our understanding of the factors sustaining poverty and disadvantage in childhood by highlighting its multi-dimensionality and location in a particular place and time. Talking in terms of social exclusion rather than poverty denaturalizes poverty and inequality by emphasizing firstly that it is something people do to others and have done to them, and secondly that it is not inevitable. Interventions to address childhood poverty should provide resources for social participation as well as survival, and recognize the operation of mechanisms of power, both directly through coercion and indirectly through shaping children's understandings of their lives.⁹⁴

Poverty has a social, spiritual, academic, physical, emotional, and psychological impact on children. It is related to Ethiopians' politics, economics, history, traditions, cultures, communities and economies. In order to care for children, interpreting poverty in the web of children in the Ethiopian context is very important.

Non-Contextual Definitions⁹⁵ of At-Risk Children in Ethiopia

There are many national and international NGOs (Non-Governmental Organizations) involved in support programs for orphaned and vulnerable

⁹³ Ibid., 279.

⁹⁴ Ibid.

⁹⁵ This term will describe various irrelevant definitions and supporting categorizations of at-risk children in Ethiopia by international and national nongovernmental organizations.

children; however, children are still at-risk in Ethiopia. Non-contextualized definitions of at-risk children in Ethiopia are one of the main reasons. National and international NGOs provide support to children based on international definitions and categories without considering the living web of children in Ethiopia. According to Gina Crivello and Nardos Chuta in their article “Rethinking Orphanhood and Vulnerability in Ethiopia,” the main cause of children’s vulnerability is “[T]he absence of a strong web of care and material support.”⁹⁶

According to international NGOs, all orphaned children are vulnerable especially in sub-Saharan countries. The NGOs categorized orphaned and vulnerable children as those who have experienced the death of parents from HIV/ AIDS. However, according to Crivello and Chuta, confirmed by my own work experience with children, parental presence does not guarantee the safety or protection of children in Ethiopia. Children’s personal experiences to risks are the main sources of vulnerabilities to children. All orphaned children are not vulnerable, and all vulnerable children are not orphans. So these authors urged national and international NGOs to rethink their definition of vulnerable and orphan children in Ethiopia. Children with or without parents might experience poverty, death, lack of education, and health problems. These experiences should

⁹⁶ Gina Crivello and Nardos Chuta, “Rethinking Orphanhood and Vulnerability in Ethiopia,” 109.

be the main criteria to define at-risk children in the living human web in Ethiopia.⁹⁷

Ethiopia tried to adapt and contextualize the OVC (Orphan and Vulnerable Children) international guidelines in the Ethiopian context. However, the manual is not workable in the Ethiopian context. Though it could be helpful for international donors and adoption agencies to address this issue in the same way in multiple sub-Saharan countries like Ethiopia, it makes the problem worse. The reason is that some people with HIV/ AIDS perceive themselves as privileged to get support from different organizations. Similarly, the guidelines expose children to be discriminated and do not recognize that HIV/ AIDS has risks other than leading to orphanhood.⁹⁸

According to the Ethiopian Ministry of Health in 1987 the number of orphaned children was 2,656,195. In 2007, this number jumped to over five million. To be sure, HIV/ AIDS has played a leading role to expose children to orphanhood and vulnerability, but it is not the only reason. War, misplacement, famine, drought, economic problems, divorce, and early marriage are some of the additional reasons children are without parents. There is also a high rate of adult mortality because of poverty.⁹⁹

⁹⁷ Ibid., 103-107.

⁹⁸ Ibid., 102.

⁹⁹ Ibid., 103.

Crivello and Chuta analyzed different data and conducted studies to define orphaned and vulnerable children's experiences of risks in Ethiopia. Their qualitative research focused on children aged nine to sixteen, caregivers, government and NGOs, teachers, health workers, and Idir (traditional funeral association) leaders. They mainly focused on two towns, Luku and Bertukan. Luku is found in the southern part of Ethiopia. Bertukan is a center for commercial and industrial activities, and it is found in Addis Ababa, the capital city of Ethiopia. These two towns do not represent the whole situation of children in Ethiopia, but they do hold some of the poorest households in the country. In Luku, the risks children face are poverty, *chat* addiction, *shisa*¹⁰⁰ houses, daily labor, street vending, and petty trade. Bertukan is also known for poverty, lack of housing, poor sanitation, poor hygiene, and economic and social risks.¹⁰¹

Crivello and Chuta raised many questions about the orphaned and vulnerable children related to poverty in urban and rural areas. According to their study, orphaned children have better household situations, because in some cases they receive care from other family members or relatives who have a good economic situation. Similarly, in school attendance, orphaned children attend

¹⁰⁰ *Chat* is a green leaf plant mostly known in East Africa and Arabian countries. People chew *chat* and they become addicted. *Shisa* is a nickname given to drugs in Ethiopia. In *Shisa* houses, people gather to smoke drug and chew *chat* and other addictive smokes.

¹⁰¹ Gina Crivello and Nardos Chuta, "Rethinking Orphanhood and Vulnerability in Ethiopia," 103-104.

school more often than children who are living with their parents in poverty. Orphaned children who are living in good households have a good body mass index report compared to children who are poor and living with a poor family. According to this study, orphaned and vulnerable children should be defined not according to their status but instead according to their experiences.¹⁰²

The study analyzed children's experiences of risks in three ways. First, it looked at situations children face after the death, misplacement, and sickness of their parents. In the case of parents' death, misplacement, or sickness, extended families or relatives have a responsibility to take care of children. In this kind of situation, in order to understand the risks of children, we need to see the dynamics children have in their relationships with their caring families. In some cases, the families are taking this responsibility when they do not have enough to provide. This relationship puts children in the position of being seen as additional wage earners in the family. It could expose them to child labor, to school drop outs, health problems, addictions and crowded living situations.¹⁰³

Second, the research analyzed the day-to-day experiences of children. The abuses children face related to their age, sex, living status, and environment will help us know the risks of children in their living web. In different situations, children face rape, harassment, bullying, insecurity of food and shelter, street

¹⁰² Ibid., 105

¹⁰³ Ibid., 106-107.

life, unsafe sexual relationships, HIV/AIDS, and other problems.¹⁰⁴ The actual experience of children in the whole web should determine the care we provide for them. International definitions will not enable us to know what is going on in the lives of children and to address their problems in a holistic way.

Third, the research focused on analyzing how children perceived the world from their own worldviews. In order to care for children in our midst, we have to understand how they interpret life after experiencing repeated loss and suffering. Some of these children do not have memories of their parents. They lost their parents when they were very young. In the Ethiopian culture, not telling the stories of the past related to the death of parents is the norm. On the other hand, the oldest children, who can remember their parents, do not want to feel sad, because they believe that they cannot change their situation and it is inevitable. Their lives, which are full of risks, shape their worldview of death, life, illness, and the meaning of the present, the past, and the future.¹⁰⁵

Many international and national NGOs are working for the holistic development of children in Ethiopia, but they are not reaching the holistic needs of children in their context. Their international definitions about orphaned and vulnerable children might be applicable in some cases, but those definitions are not the only way to understand the risks of children in Ethiopia. Unfortunately, the definition of at-risk children in Ethiopia is not informed by children's

¹⁰⁴ Ibid., 107-108.

¹⁰⁵ Ibid., 109.

experiences with HIV/AIDS, poverty, traditional harmful practices, economic and societal challenges, war, and political problems, but rather by unfitting international definitions.

The Influence of Pietism on Holistic Children's Ministry

In January 1973, the Ethiopian Evangelical Church Mekane Yesus 7th General Assembly passed a decision to reconsider its ministry and development activities. This decision has been called "holistic ministry." The theology of holistic ministry was fashioned by the Reverend Gudina Tumsa and other church leaders when Ethiopia was transitioning from the emperor's leadership to communist and revolutionary leadership. The holistic ministry document of the church was presented at Lutheran World Federation (LWF) meetings and other international gatherings by Tumsa who was the EECMY general secretary.¹⁰⁶ After the paper was presented to the LWF, Tumsa visited some countries in Europe and other parts of the world and experienced the following:

During the consultation also quite a number of people who talked with me...said that they were surprised such a theological issue was raised by the Mekane Yesus Church. On my part I am surprised at their surprise, because it is, in my opinion, just time to raise such questions by the African Churches. I believe that an African theology will be developed along the line that has been defined in Mekane Yesus document... In my opinion, reconsideration of criteria and review of policies by the western churches requires a theological rethinking which has led to laying down of the criteria. In Africa there are some thinkers who are interested neither

¹⁰⁶ Gudina Tumsa, "Serving the Whole Man: A Responsible Church Ministry and Flexible International Aid Relationship," in *Witness and Discipleship: Leadership of the Church in Multi-Ethnic Ethiopia in the Time of Revolution* (Addis Ababa: Gudina Tumsa Foundation, 2003), 112-113.

in the Western nor in the Eastern way of thinking. The one divides one man into various parts, while the other denies the reality of the religious dimension of human existence. In Africa we are not interested in this. We have, if we are to develop healthy societies [to] look at life as total unit and try to cater to its needs.¹⁰⁷

The holistic ministry model critiques the pietistic view of the missionaries.

Pietist movement began in the seventeenth century in Germany, Britain, and Scandinavia. It was disconnected from the state church, politics, and colonization. The pietistic missionary movements had very little emphasis on holistic development. Their social programs for health and education are doors to lead to personal salvation.¹⁰⁸

In the nineteenth century, the missionary societies that came to Ethiopia were the Hermansburg Mission in 1849, the Swedish Evangelical Mission in 1856, the Norwegian Missionary Society in 1842, and the Norwegian Lutheran Mission in 1891. They came from the conservative and Pietist movements in Europe and America. Their mission emphasis was narrowed to individual salvation and disconnected from the salvation of the whole person. Their theology of salvation had an impact on their view of mission and social activities. As Øyvind M Eide mentioned,

Historically-or as the EECMY letter says, in the "old emphasis"-educational, medical, and technical fields were regarded as being of secondary importance. They were only a "means to an end," or as "avenues by which the message would reach people." The old imbalance is characterized as "false piety." As admitted in the EECMY letter, missions

¹⁰⁷ Ibid., 112.

¹⁰⁸ Øyvind M. Eide "Gudina Tumsa: the voice of an Ethiopian prophet, " *Svensk Missionstidskrift* 89, no. 3 (January 1, 2001): 303-304.

have spent large amounts of their financial resources on social activities. But this was not often highlighted when they reported back home. Therefore the missions themselves are largely responsible for the situation that has developed.¹⁰⁹

According to Tumsa, the missionaries' pietistic view brought two imbalances to the churches, especially to the African churches. They are called old and new imbalance. The old imbalance refers to the pietistic missionaries' approach, which emphasized individual salvation. The new imbalance is a sense of guilt for the old imbalance. It emphasized development activities and social developments without considering the gospel message. According to Tumsa, neither of these approaches is helpful for the churches in Africa.¹¹⁰

The old imbalance view of salvation had an impact on the lives and the ministries of the EECMY members, even though, for the EECMY, holistic ministry is not only a theological but also a cultural reality. People place more emphasis on individual salvation than holistic salvation. According to Henry Johanne Mugabe, for Africans, life is holistic, and there is no difference between spiritual and secular life. There is a saying that "our world is like a drum and if you beat one part, everything vibrates."¹¹¹

¹⁰⁹ Ibid., 305.

¹¹⁰ Ibid., 88-90.

¹¹¹ Henry Johannes Mugabe, "Christology in an African Context" *Review & Expositor* 88, no. 4 (September 1, 1991): 343-344.

The current holistic ministry of the church is meant to be applied structurally, not individually. Holistic ministry is understood as the development activities of the church. The church has built a lot of schools, hospitals, and other infrastructure for the holistic growth of the Ethiopians. Still, holistic ministry has had less impact on most of the EECMY members or congregations. It does not have support from the inside members of the EECMY. Child development programs, ministries, and supports are typically related to foreign support. EECMY congregations and members themselves are not working to improve the lives of at-risk children in Ethiopia.

Even though EECMY has strong children's ministry programs in most of its synods and congregations, their emphasis is spiritual. Ministry focused on Sunday school programs. They are concerned with preparing teaching materials, Sunday school teachers, classrooms, and aides. Holistic ministry of the EECMY related to children is seen as an activity done by the development office or other Christian NGOs, especially Compassion Ethiopia and World Vision Ethiopia¹¹².

According to Shiferaw W. Michael, chairman of the board of the Child Development Training Centre in Ethiopia, there are three historical periods for children's ministry in the Ethiopian churches. The first period is 300 to 1900 AD.

¹¹² Compassion Ethiopia began working in Ethiopia in 1993. It provides holistic care for vulnerable and orphaned children in Ethiopia. It works with evangelical denominations in Ethiopia. See <http://www.compassion.com/about/where/ethiopia.htm>. World Vision Ethiopia began working in Ethiopia in 1970. World Vision works with churches, civil societies, and the government organization for the well being of orphaned and vulnerable children in Ethiopia. See <http://www.wvi.org/ethiopia>.

The second period is 1900 to 1975. The third period is 1975 to the present.¹¹³ The first period of time is concerned with the Ethiopian Orthodox Church. The second period of time is mostly connected to the history of the missionaries and Evangelical Christianity in Ethiopia. During that period, children's ministry was about memorizing Bible verses and learning new songs and biblical stories.

According to Michael,

The focus of children's Sunday schools during this period was on "spirituality," in the very narrow sense of the word. Children were taught Bible stories [and] songs and made to memorize Bible verses. It is difficult to see any trace of the content of training being "holistic." In almost all cases, if not all, Sunday school teachers did not receive special training to be teachers to children. This is still true today, in most, barring a few local churches in the country. The materials and the classes were not age-graded. All the materials were translations of the literature from the churches of missionaries who were instrumental in starting the church in Ethiopia. As a result, there was very little adaptation of materials to the Ethiopian context. Some mission organizations did produce their own children's training materials that were used by some churches.¹¹⁴

The third period of time is from 1975 to the present. For the last four decades holistic child development ideas and understandings have been growing through the impact of Compassion Ethiopia and World Vision Ethiopia.

Compassion Ethiopia and World Vision Ethiopia have played a huge role for the paradigm shift of children's ministry in Ethiopia. World Vision Ethiopia started working with local congregations and then changed its program to work directly

¹¹³ Shiferaw W. Michael, "A Story of Hope: Children's Ministry in Ethiopian Evangelical Churches," *About Children*, last updated 2014, accessed April, 4, 2015, <http://aboutchildren.net/a-story-of-hope-children-s-ministry-in-ethiopian-evangelical-churches.html>.

¹¹⁴ Ibid.

with the communities. The work that was started by this organization has brought significant change in the Ethiopian Evangelical churches for at-risk children. Compassion Ethiopia is biggest NGO, helping more than eighty-three thousand children in Ethiopia in four hundred local churches. Holistic child development is the core mission of Compassion Ethiopia.¹¹⁵

However, the support children are receiving from Compassion Ethiopia and World Vision Ethiopia does not change the attitude of local congregations towards children. For most of the local congregations still the meaning of holistic child development is still the support children get from compassion projects. The Ethiopian Evangelical Church Mekane Yesus and other Ethiopian Evangelical churches do not yet have their own holistic care system for at-risk children in Ethiopia.

The Dignity of Children in the Sexist and Patriarchal Tradition

Tradition has power to shape the cultures, systems, customs, and practices of the community. The patriarchal and sexist tradition is a large part of the culture of Ethiopians regarding religion, gender and family relationships. Many of the harmful practices are caused by gender inequality and perceptions about religious obligation, kinship ties, marital benefits, and economy.¹¹⁶ According to

¹¹⁵ Ibid.

¹¹⁶ Dagne, Haile Gabreil, Fasseha Haile Meskal, and Tilahun Teshome. "Enabling Communities to Abandon Harmful Traditional Practices: With Special Reference to Female Genital Mutilation, Early Marriage, Marriage by Abduction and Prenatal Harmful Traditional Practices," 66-68.

Dagne Haile Gabreil, Fasseha Haile Meskal, and Tilahun Teshome in “Enabling Communities to Abandon Harmful Traditional Practices,”

Community conventions are usually known as tradition signifying the historical aspect of culture. Community practices, customs or set[s] of beliefs, become tradition or convention because they are handed down by word of mouth or example from one generation to another. Tradition, as convention, is rigid, claims to be unchanging due to reference to authority of ancestors and demands strict conformity to its norms. Thus, as [an] inherited pattern of thought, tradition takes the form of community convention and gives meaning to peoples’ life.¹¹⁷

In the patriarchal and the sexist Ethiopian community, children and women are dependent, obedient, and submissive to the patriarchs and older people. Men are economically strong and are most likely the wage earners in the rural and urban areas. That creates a power dynamic and gender inequality in the community. Children and women are vulnerable emotionally, psychologically, socially, and physically. There is a huge social gap between children and adults. Children do not have a place in the social structure. Negative tales and sayings about children and women are another expression of this tradition. These sayings pass rules, regulations, and attitudes of the community towards children. They tell about the inferiority, inability, and incapability of children.

Gender inequality is the main cause of most harmful traditional practices. Gender inequality exists in the lives of female children from their early childhood to their adulthood. Their rights to freedom, education, health, sex, and

¹¹⁷ Ibid., 66.

decision making are denied. Female children have to be circumcised in their early age and stay virgins for their future husbands. Men want to marry a girl who is circumcised in order to have sexual and emotional power over her. At the same time, parents urge their daughters to get married at an early age, because they are responsible to protect their daughters from early sexual practices.

Virginity, early marriage, and bearing children are the ways female children show their religious purity for the patriarchal community. Girls' virginity is important for their future economic and social status. If a girl cannot keep her virginity, the community will blame and stigmatize her and her parents. Getting married and bearing children in her early age secures her economic needs. Therefore, in order to keep their name in the community and their daughter's economic stability, parents force their female children to get married at an early age.¹¹⁸ This patriarchy and sexism robs women of their voices from an early age. They do not have equal voice in their marriage life. Their role is giving birth, that is, reproduction. The patriarchal community makes decisions about female bodies, sexuality, and fertility.

Moreover, the patriarchal and the sexist traditions are related to religious understandings and traditions.¹¹⁹ In the Ethiopian context, religious understanding continues systems of gender inequality and plays the main role in harmful traditional practices. Eighty-five percent of the Ethiopian population

¹¹⁸Ibid., 65.

¹¹⁹ Ibid.

which is living in the rural part of Ethiopia connects harmful traditional practices with religious customs and practices. Early marriage is more common in the Amhara region, which is a mostly Christian community, and female genital mutilation is practiced in the Muslim community.¹²⁰

At the same time, material benefits and economic status play a big role in sustaining harmful traditional practices. In the wedding ceremony, people collect money from relatives, neighbors, and friends, so early marriage is an economic benefit to parents. In other places, the groom pays a lot of money to marry the girl. Benefits for parents are also social. In the Amhara region, parents are responsible to prepare a big wedding celebration that will give them fame in the community. They win respect, notoriety, and a good name in the community by preparing a big celebration. Having a son-in-law who has good money, education, or a farm are some other social benefits.¹²¹

The economic reasons also extend to the peasant families. Peasant families urge their children to get married during their working years, so that they can help their children to build their own house. When children get married during their early childhood, they will bear children who will help their families

¹²⁰ Ibid., 69.

¹²¹ Eunice Ndunge Muthengi, "Early Marriage and Early Childbearing in Ethiopia: Determinants and Consequences," 16-19.

in farming and other activities. More children means more working power for the peasant family and community.¹²²

Misconceptions and misunderstandings about female reproductive organs expose female children to risks in Ethiopia. Most parents believe that female circumcision is important for females. They also think that the clitoris is not part of the female body, but that it is an outsider which causes trouble in child-bearing. They also think that the clitoris will lead women to excessive sexual desire and practice. By practicing FGM, communities believe that they are protecting girls from early sexual desire and practice. Moreover, they believe a girl should marry before her first period and get pregnant after first period.¹²³ Most of the harmful practices toward the mother and child at pregnancy, the time of delivery, and afterwards come from this false understanding of female reproduction.¹²⁴

Economic, Natural, and Political Instabilities

Ethiopia has become one of the fastest growing economies in the world. For the last ten years, the country's GDP has grown between seven percent and

¹²² Ibid.

¹²³ Dagne, Haile Gabreil, Fasseha Haile Meskal, and Tilahun Teshome. "Enabling Communities Abandon Harmful Traditional Practices: With Special Reference to Female Genital Mutilation, Early Marriage, Marriage by Abduction and Prenatal Harmful Traditional Practices," 68.

¹²⁴ Ibid., 41.

double digits. Nevertheless, the Ethiopian economy has a problem with inflation. According to Hailu,

The annual average inflation rate between 2007 and 2009 has been 26 percent, only to become 40 percent in the last three years due partly to rising global inflation. Parallel with the rapid rise in inflation has been the increase in inequality between urban and rural areas as well as within the urban population.¹²⁵

The economic development of Ethiopia is related to infrastructure, road construction, huge apartment construction, and fancy buildings. However, there are beggars, and street and orphaned children living next to new huge buildings in Addis Ababa.

Inflation causes food prices to rise; so many children are exposed to deeper poverty and food insecurity. People cannot feed their children and pay the house rent, so children go to the streets. Children do not get enough food and cannot attend school. Their lives are exposed to danger on the streets, food insecurity, begging, vending, shoe polishing, and child labor. Most female children drop out of school and get married in order to support themselves and their parents. Others might be involved in theft and addicted to *chat* chewing and smoking.¹²⁶

Famine, wars, and drought are also root causes for many risks children face in Ethiopia. There were severe droughts in the 1970s and 1980s.

¹²⁵ Daniel Hailu, "Organizational Constraints and Supports for Psychosocial Care of Ethiopian Children at Risk: The Case of Services in Addis Ababa," 40.

¹²⁶ Daniel Hailu, 40-41.

Three decades ago, in 1984, years of drought in Ethiopia produced a famine on the level of what international journalists would describe as “biblical” proportions. In October that year, World Vision’s small twin-engine plane carried three BBC reporters to the famine zone, where they captured footage that would show the world community the scale of the humanitarian crisis that was unfolding. The report prompted a global response that enabled World Vision and other organizations to provide life-saving assistance to sick, malnourished children and families.¹²⁷

When the millennium began, there were seven million Ethiopians under threat of starvation, and the number doubled after two years. Bad climate, lack of rain, deforestation, damaged soil because of erosion and bad farming, and wars caused famine in Ethiopia. That caused many vulnerabilities and risks for children.

In the history of Ethiopia for many years, there have been civil wars and migration. In the political arena, there was no organized caring system in the living human web for children. All the political parties relinquished the previous party’s program and started their own. When we go back and analyze the political systems in the imperial and communist eras most programs were related to relief.

According to Hailu, during the imperial regime, there were no organized civil or governmental programs to care for children or other vulnerable members of the community. However, in the nineteenth century the imperial government opened its doors to different mission organizations. The missionaries came to

¹²⁷ “Ethiopia Famine, 30 Years later: Alerting the World to a Humanitarian Emergency,” World Vision, published October 23, 2014, accessed April, 26, 2015, <http://www.worldvision.org/news-stories-videos/ethiopia-famine-anniversary-bbc-report>.

Ethiopia and built schools, orphanages, and health centers. Similarly, some of the royal families organized orphanages in their names, though these royal family orphanages did not get support from the imperial government.¹²⁸

After the imperial regime the *Derge*, or the Communist regime, came to power. The Communist regime confiscated all the missionaries' programs and organizations because they were seen as imperialist agents. The royal families' orphanages were also targeted by the Communist leaders. In 1984, children were at risk from severe famine and civil war in the northern and western parts of Ethiopia. As a result, the *Derge* took over all the child care programs and became highly involved in emergency programs for vulnerable children who were under the risks of death, famine, and drought.

In 1984-1985, eighteen percent of the population was under severe famine and the Communist government was unable to provide support to millions of people who were suffering from famine and drought. The government sought contributions from international NGOs and the global community. As a result, many orphanages and shelters were opened to support at-risk children in Ethiopia. The civil war and the attitude of the Communist government towards international NGOs created a barrier for reaching children who were at risk in different parts of Ethiopia. Those dark days and the support of the international community are unforgettable; they remain in the memory of Ethiopians.¹²⁹

¹²⁸ Daniel Hailu, 57-59.

¹²⁹ Ibid., 60-63.

The Ethiopian Federal People's Revolutionary Front came to power in 1991. EPRDF deinstitutionalized the orphanages and shelters that were under the Communist regime and focused on community care programs. When the orphanages deinstitutionalized, children in the orphanages were united with families and foster care, but children who did not have families stayed in the orphanages. Some of children who were reunited with families or extended families became at-risk because most of the families were not ready and able to care for the children who came into their lives.¹³⁰

Now, the Ethiopian government has special programs related to children in Ethiopia: disaster preparedness and response, child abuse, and HIV/AIDS programs. Ethiopia ratified the Child Rights Covenant (CRC) of the United Nations in 1989. The Ethiopian Constitution Articles 9 and 36 clearly describe the rights of children in Ethiopia. In 2000, the Ethiopian Revised Penalty code stated different harmful traditional practices. In 2003, the Labor Proclamation voted a declaration about child labor. In 2005, the Revised Family Code clearly stated children and their families' relationship, rights and protection.¹³¹

There has been progress in recent years in the society's understanding of child rights, and children themselves now know more about their rights, though in some places, lack of awareness about the rights of children is still an issue. A

¹³⁰ Ibid., 67-69.

¹³¹ Ibid., 76.

related problem is a lack of expertise in child rights among government officials assigned to implement the policies. At the grassroots level, children are still suffering from child abuse, labor, harmful traditional practices, bullying, and other issues. They do not know where to go or to whom they need to report. Child abuse practices happen in the churches, in the schools and, in recreational places.

As a secular government, the Ethiopian Constitution divides state and church. According to the Ethiopian Constitution Article 11 Separation of State and Religion:

State and religion are separate.
There shall be no state religion
The state shall not interfere in religious matters religion shall not interfere in state affairs.¹³²

Article 27 Freedom of Religion, Belief, and Opinion says:

Everyone has the right to freedom of thought, conscience and religion. This right shall include the freedom to hold or to adopt a religion or belief of his choice, and the freedom, either individually or in community with others, and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.¹³³

The way Ethiopian Christians have interpreted Article 11 seems to have caused misunderstanding about their ministry to children. The congregations do not advocate against early marriage, rape, FGM, HIV/AIDS, and poverty. Not only outside of the churches but also inside of the churches, the holistic needs of

¹³² The Ethiopian Federal Constitution, Art. 11.

¹³³ The Ethiopian Federal Constitution, Art. 27.

children are not a priority to most of the congregations. Though it is clearly stated in Article 27, churches or individuals can practice their faith in public and private as communities or individual persons, most Ethiopian congregations have emphasized spiritual services. They come together to sing a song and pray and preach in the church buildings. The program outside of the church building is concerned with evangelism. Holistic ministry or caring for at-risk children in the living human web is not the main concern for most of the congregations.

Conclusion

This chapter interpreted the impacts of poverty, non-contextualized definitions of at-risk children, pietism, sexist and patriarchal traditions, social, economic, and political instabilities to the lives of at-risk children in Ethiopia. Each of these issues is connected to one another. They cause social, emotional, spiritual, physical, and mental suffering for children in Ethiopia. This chapter analyzed the causes of this suffering and their impact on the holistic development of children.

In the third chapter, we will discuss a normative theological view of pastoral care in the living human web for at-risk children in Ethiopia. We will describe the holistic ministry model of Gudina Tumsa and a model of pastoral care based on the living human web of in the work of Bonnie Miller-McLemore.

CHAPTER THREE

PASTORAL CARE IN THE LIVING HUMAN WEB AND HOLISTIC MINISTRY

Chapter Three has a normative task. According to Richard Osmer's practical theology method, the normative tasks are sympathy, prophetic discernment, and theological interpretation through understanding and sharing God's passion.¹³⁴ The normative task will tell us what ought to be done for children who are suffering from early marriage, female genital mutilation, orphanhood and vulnerability, harmful prenatal practices, poverty, and migration, and *mingi* due to social, economic, spiritual, political, and emotional problems.

In order to write this chapter, I will use scripture and Bonnie Miller-McLemore's and Gudina Tumsa's books. I will also consult different pastoral, systematic and biblical theologians' theological and ethical views. This chapter will explain Bonnie Miller-McLemore's pastoral theology in the living human web and Gudina Tumsa's holistic ministry. Pastoral care in the living human web and holistic ministry of the EECMY will lead us to provide pastoral care as resistance, nurturance, empowerment, and liberation in the living human web for at-risk children in Ethiopia.

¹³⁴ Osmer, *Practical Theology*, 136-137.

Pastoral Care in the Living Human Web

Pastoral care in the living human web is Bonnie Miller-McLemore's metaphor. Miller-McLemore, as a feminist pastoral theologian, concentrates on the pastoral and practical theology approach. She describes pastoral care in the living human web metaphor in *Christian Theology in Practice: Discovering a Discipline*. Pastoral care in the living human web demands an analysis of structures and ideologies which create difference among people because of their age, sex, gender, color, and physical ability.¹³⁵ This model broadens individual care and counseling-oriented pastoral theology into a communal and public ministry addressing injustice and social and ethical issues. Miller-McLemore defines pastoral care as resistance, empowerment, nurturance, and liberation.¹³⁶

The web metaphor is used by different pastoral theologians to show the broadened concept of pastoral care from individual to communal and contextual care. Pamela Couture and Larry Graham use the web metaphor to explain individual problems and to challenge social orders, as well as church policies and programs, which have power to influence the understandings of power, abuse, violence, suffering, and healing. John Patton uses the metaphor of a web to demonstrate the move of pastoral clinical understanding from an individual to

¹³⁵ Bonnie J. Miller-McLemore, *Christian Theology in Practice: Discovering A Discipline* (Eerdmans: Grand Rapids, 2012); *Feminist and Womanist: Pastoral Theology*, ed. Bonnie J. Miller-McLemore and Brita L. Gill-Austern (Nashville: Abingdon, 1999); Bonnie Miller-McLemore has written about children's care and ministry in her books *In the Midst of Chaos: Caring for Children as Spiritual Practice* (San Francisco: Jossey-Bass, 2007) and *Let the Children Come to Me* (San Francisco: Jossey-Bass, 2003).

¹³⁶ Ibid.

a community and contextual orientation. For Brita Gill-Austern, the metaphor of web shows the care in the life of the congregation.¹³⁷ According to Richard Osmer, the scope of the web goes beyond human; it includes discussion with arts, sciences, and other theological fields. The practical theology tasks, which are interpretive, descriptive-empirical, normative, and pragmatic enable practical theologians to interpret contemporary realities in the web.¹³⁸

Bonnie-Miller McLemore in “The Living Human Web” wrote about the field of pastoral care and its historical struggle to find its identity in relation to the fields of religion, theology, and social science. In the modern era¹³⁹ as biblical studies focused on historical-critical reading methods, pastoral care focused on psychology to understand the inner experience of human beings. Pastoral care learned most of its methods from psychology.

¹³⁷ Ibid., 61-62

¹³⁸ Osmer, *Practical Theology*, 4-29.

¹³⁹ In 1648, the Enlightenment’s anti-tradition epistemological understanding impacted the world. Rene Descartes’s view “I think, therefore, I am” became the center of universal truth. This Universalist and foundationalist understanding of truth, concept, and certainty affected modern theology and the church. In the modern world, many thinkers and theologians tried to respond in two ways: by appealing to universal experience as introduced by Friedrich Schleiermacher and Charles Hodge’s error-free bible understanding. The experience-oriented theologians were called liberal. The error-free Bible focused theologians are called conservatives. The conservative theologians used the Bible as a source for each and every doctrinal teaching and practice of the church. On the other hand, the liberals focused on the human side of scripture and see the Bible as a fallible document. They use experience to identify the universal message of the Bible. The struggle of the liberal and conservative theologians to construct foundationalist epistemologies on experience or an error-free Bible caused the silencing of the Bible. See Stanley J. Grenz and John R. Franke, *Beyond Foundationalisms: Shaping Theology in a Postmodern Context* (Louisville: John Knox Press, 2001), 58-63.

Teaching about counseling and the field of chaplaincy became the center of pastoral care.¹⁴⁰

However, there was uncertainty in the field of pastoral care about how to connect social science and psychology with theology. Seward Hiltner gave a theological and systematic response to this question. His pastoral theology as shepherding perspective has two cognates, organization and communication, and three main aspects of pastoral theology, healing, sustaining, and guiding.¹⁴¹ These cognates and aspects were aids and operations to connect pastoral theology with psychology and sociology so that pastoral care could function in different parts of the church's ministry.

In the twentieth century, Anton Boisen's "the living human document" was a major understanding of pastoral care. Seward Hiltner's pastoral care as shepherding perspective along with Boisen's living human document placed the focus on healing individuals and emphasized the role of the pastor in a crisis as well as outlined methodologies to solve personal crises.¹⁴²

Miller-McLemore, as a feminist theologian was concerned for the unheard voices of children, women, people of color and other marginalized groups of people in pastoral care and pastoral theology. Anne Carr, Elisabeth

¹⁴⁰ Bonnie J. Miller-McLemore, "The Living Human Web Pastoral Theology at the Turn of the Century," in *Through the Eyes of Women: Insights For Pastoral Care*, ed. Jeanne Stevenson Moessner (Minneapolis: Fortress Press, 1996), 10.

¹⁴¹ Seward Hiltner, *Preface to Pastoral Theology* (Nashville: Abingdon, 1909), 55-64.

¹⁴² Miller-McLemore, *Christian Theology in Practice: Discovering Discipline*, 61-63.

Schüssler Fiorenza, and Delores Williams are some of the other Christian feminist theologians who have revealed a transcendent view of Christianity through their feminist theology as well as Rosemary Radford Ruether, one of the most influential feminist theologians. In their biblical, systematic, and pastoral theological views, each of these theologians shared God's passion for the unheard voices of women, children, people of color and other discriminated members of the community who need love and justice, and peace.¹⁴³ Miller-McLemore's new pastoral care metaphor, pastoral care in the living human web is a huge development in the disciplines of pastoral theology. The move is from the individual (care for, counseling of, clinical approaches to, and shepherding of individual persons) to communal (public and liberation ministry). According to Miller-McLemore, "The focus on care narrowly defined as counseling has shifted to a focus on care understood as part of a wide cultural, social, and religious context."¹⁴⁴ This move was a move of feminist pastoral theology.

Feminist theology grew from its focus on method, definition, and exegetical work to the interdisciplinary investigation of theological epistemology. Feminist theologians challenged the western Enlightenment understanding of universality, objective truth, autonomous reason, science, and public knowledge. In the modern era, pastoral care courses and textbooks were

¹⁴³ Rosemary Radford Ruether, *Sexism and God-Talk: Toward a Feminist Theology* (Boston: Beacon Press, 1993).

¹⁴⁴ Bonnie J. Miller-McLemore, "The Living Human Web Pastoral Theology at the Turn of the Century," 14.

about techniques and methods to investigate, support, evaluate, and advise individuals.¹⁴⁵ However, pastoral psychology has shifted to pastoral theology.

“Pastoral theology” has replaced “pastoral psychology” as the overarching theme; and the notion of care has returned to center stage, with counseling regarded as an important but not comprehensive specialty. Ultimately, almost everyone acknowledges the limits of the therapeutic paradigm and talks about sharpening our understanding not just of theological paradigms but of the social context as well, through the study of sociology, ethics, culture, and public policy.¹⁴⁶

Feminist theologians contributed significantly to the shift and to the progress from pastoral psychology to pastoral theology. For feminist theologians, the question is not simply what and how others think about theology, but *who* is doing theology.¹⁴⁷ Theological moves in the feminist theological circle, according to Miller-McLemore, include the following:

(a), a humanist emphasis in early theological feminism to (b), a gynocentric religious feminism to (c) a nascent ecological religious feminism that combines elements of both. In the last two decades, feminist discussion has shifted from critical assessment of patriarchal traditions to inclusion of the history and knowledge of women and to new constructive projects in scripture, ethics, and theology from a variety of diverse perspectives.¹⁴⁸

When women started doing the theological thinking, feminist theology progressed towards focusing on the life of the people. The impact of feminist

¹⁴⁵ Bonnie J. Miller-McLemore, *Christian Theology in Practice: Discovering A Discipline* (Grand Rapids: Erdmans, 2012), 121.

¹⁴⁶ Ibid., 33.

¹⁴⁷ Ibid., 121.

¹⁴⁸ Ibid., 223.

theology in pastoral and practical theology is a huge contribution to theological study. Feminist theology moved from history, definition, and method to implication for pedagogical and pastoral practice.¹⁴⁹

Feminist theology impacted pastoral and practical theology in its move from document to web and from private to public theology and ministry. As Miller- McLemore writes,

A feminist perspective demands an analysis of structure and ideologies that rank people as inferior or superior according to various traits of human nature, whether gender, sexual orientation, color, age, physical ability, and so forth. Hence to think about pastoral theology and care from this vantage point requires prophetic, transformative challenge to systems of power, authority, and domination that continue to violate, terrorize, and systematically destroy individuals and communities.¹⁵⁰

The redefinition of pastoral theology to public theology demands engagement in public issues such as poverty, children at risk, child abuse, rape, economic, and social justice. The feminist pastoral theological model in the living human web involves confronting systems, ideologies, and hierarchal structures. It has a prophetic and transformative nature that challenges any dominant power and authority in the lives of individuals and communities. According to Miller- McLemore, pastoral theology in the living human web entails acts of resistance, , nurturance, empowerment, and liberation; it involves analyzing social systems to be a public voice for the poor and the marginalized; and it means standing

¹⁴⁹ Ibid., 213.

¹⁵⁰ Ibid., 35.

against racism, sexism, and economic exploitation.¹⁵¹ Therefore, the feminist model of the living human web of pastoral theology reshapes and connects pastoral care of the lives of individuals, issues of children and human development, with other religious and social issues.¹⁵²

The feminist theology of the living human web changes the definition of pastoral care to include, resistance, nurturance, empowerment, and liberation. According to Miller-McLemore, these four have not been yet seen as distinct pastoral care types. Recently, they have received attention in the pastoral care field especially in feminist and womanist circles. "For the moment I offer only rather terse definitions to give a general flavor of recent feminist- and womanist-influenced trends."¹⁵³ Resistance focuses on healing the wounds of vulnerable community. Nurturance is solidarity with the poor and vulnerable. This is the proclamation of love with full presence. The empowerment role of pastoral care involves advocacy on the behalf of the poor and vulnerable. This involves compassionate activities for the marginalized who do not have voice and power. The liberation releases a new whole life for the people of God who are suffering from injustice and poverty.¹⁵⁴

¹⁵¹ Ibid., 80-99.

¹⁵² Ibid.

¹⁵³ Ibid., 217.

¹⁵⁴ Ibid., 216.

Feminist pastoral theology critiques patriarchal systems and advocates for the marginalized by reconstructing pastoral theology. The major agenda of feminist pastoral theology is to incorporate the voices and lives of women in pastoral care and theology. According to Miller-McLemore, feminist theology and theory emphasizes the following theological ideas:

Feminist and womanist theologians emphasize the creation of women in the image of God and hence their inherent worth as partners and co-creators in life. They write about the imperative of egalitarian relationships of love, justice, and shared responsibility within families and society. The attempt to understand the religious and social grounds for radical mutuality is perhaps one of the most prominent common themes. They warn against the dangers and violence of patriarchy and racism, but contend that Judaism and Christianity when critically re-interpreted hold an array of anti-patriarchal, anti-racist values. They speak about the necessity of redefining religious doctrines of love, sexuality, sin, servanthood, and redemption. They seek a holistic view of creation and redemption that holds body and mind, material and spiritual needs in dialectical relation. Finally, they are sensitive to individuals and groups that have been relegated to the margins of social existence.¹⁵⁵

Still feminist theologians emphasize the importance of psychology for pastoral care. Feminist pastoral theologians are not against the use of psychology in the caring process; instead, they use social scientific methods to broaden the context of care for individuals. Feminist psychology opens new ways of understanding male-female relationships in the family and the community.¹⁵⁶

Feminist theory, gender study, and feminist psychology have enabled feminist pastoral theology to address the three publics identified by David Tracy:

¹⁵⁵ Ibid., 224.

¹⁵⁶ Ibid., 250-251.

society, church, and academy. Feminist pastoral theology cares for individuals, women, children and all marginalized groups of people in the living human web by resistance, nurturance, empowerment, and liberation.¹⁵⁷

The Theology of Holistic Ministry in the EECMY

Holistic ministry and theology in the EECMY was written as a critique of paternalistic missiological interpretations, practices, and relationships which had divided holistic human salvation into development and spiritual activities. This vision of holistic ministry was also a critique of Ethiopia's state and church relationship and political views of feudalism, imperialism, communism, and socialism. Gudina Tumsa is a major figure in the holistic ministry and theology of the EECMY. Understanding and analyzing his social, political, economic, and spiritual dimensions will enable us to understand Tumsa's holistic theology and ministry.

Tumsa's Theological, Political, and Social Background

Tumsa was born in 1929 in Bodgi, in the western part of Ethiopia. He was an Oromo,¹⁵⁸ Ethiopian, and African. He was a pastor, a preacher, a teacher, and

¹⁵⁷ Ibid., 312.

¹⁵⁸ Oromo is one of the biggest ethnic groups in Ethiopia. The language is called Oromo, and it is in the Cushitic line.

a theologian. The former EECMY Emeritus president Emannuel Abraham calls him the “Ethiopian Billy Graham.”¹⁵⁹ He was ordained in April 20, 1958. He was a strong man of prayer with a caring personality.

He served as the General Secretary of the Ethiopian Evangelical Church Mekane Yesus from 1976 to 1979, after he graduated from Luther Seminary in Saint Paul, Minnesota with a Bachelor of Divinity. While in that position, he was arrested by the communist government three times, October 11 to November 7, 1978; June 1 to 23, 1979; and finally, in July 1979, when he was taken by government officials while he was walking with his wife from Urael Mekan Yesus congregation. He was killed by the communist government officials on July 28, 1979.¹⁶⁰

At the time of his imprisonment, Lutheran World Federation Bishop Josiah Kibira together with Oberkirchenrat Krause, asked for support from the Tanzanian president, Nyerere. Nyrere was able to get him released from prison and offered him a possibility of escape, but according to Øyvind M.Eide, Gudina Tumsa refused with the following words:

“Here is my church and my congregation. How can I, as a church leader, leave my flock at this moment of trial? I have again and again pleaded

¹⁵⁹ Yonas Deressa, “ Rev Gudina Tumsa: Early Life and Ministry” in *The Life and Ministry of Gudina Tumsa*, (2003; reprint Addis Ababa: Gudina Tumsa Foundation, 2008), 4.

¹⁶⁰ Rev. Gudina Tumsa, “The Role of a Christian in a Given Society,” In *Witness and Discipleship Leadership of the Church in Multi-Ethnic Ethiopia in a Time of Revolution* (Addis Ababa: Gudina Tumsa Foundation, 2003), 1.

with my pastors to stay on.” He then quoted 2 Cor. 5:15: “‘Christ died for all that those who live should no longer live for themselves but for him who died for them and was raised again.’ Never ever will I escape.”¹⁶¹

Tumsa grew up with an African understanding of cosmology. In African cosmology, all sickness and disasters come from evil spirits. The contextual meaning of the gospel and the role of Jesus Christ is victory over evil spirits. Before his leadership in the EECMY as General Secretary, the feudal government was leading Ethiopia. Oppression and domination were part of his political experience. There was no dignity for the Oromo language and people at that time.¹⁶² On the other hand, the Ethiopian revolution challenged the church and the community when Tumsa was a General Secretary of the EECMY.¹⁶³ Both of these perspectives influenced Tumsa’s view of holistic ministry.

Similarly, Tumsa’s theological education had an impact on his holistic understanding of salvation and ministry. Tumsa studied theology from 1955-1958 in Nojjo, in the Swedish Evangelical tradition. Later on from 1963-1966 he studied at Luther Seminary and received his Bachelors of Divinity.¹⁶⁴ Reinhold Niebhur’s hermeneutical model and ethics had an impact on the theological and

¹⁶¹ Øyvind M.Eide, “Gudina Tumsa: The Voice of An Ethiopian Prophet,” *Swedish Missiological Theme*, 89, no. 3(2007): 291.

¹⁶² Ibid.

¹⁶³ Gudina Tumsa, “Unbelief (“Kairos”): From Historical Perspective,” in *Witness and Discipleship: Leadership in Multi-Ethnic Ethiopia in a Time of Revolution*, 25-30.

¹⁶⁴ Eide “Gudina Tumsa,” 294.

practical life of Tumsa. Also, while he was studying in the United States, the Civil Rights Movement and Martin Luther King Jr.'s nonviolent movement were that time's reality. When Eide visited Luther Seminary in 1999, he talked with two of Tumsa's contemporaries from Luther Seminary, Professor Jarrell Jabboch, who shared a room with Tumsa, and Professor Dennis Everson, who later served as a missionary in Ethiopia. Both reported that Tumsa had become highly involved in the African Americans' protest and debate.¹⁶⁵ This time impacted Tumsa's understands of justice, philosophy, gospel and non-violent actions. For Gudina Tumsa, "oppression and the gospel of Jesus don't go together."¹⁶⁶

Ecumenical movements and meetings also had a huge impact on Gudina Tumsa's holistic theology. When Gudina Tumsa was the General Secretary of the EECMY, he participated in different WCC (World Council of Churches) and LWF (Lutheran World Federation) meetings. At that time, the LWF and the ecumenical churches' major agenda included integral human development, and missiological questions and social justice. The lives of people after the Second World War and the decisions of Vatican II had an impact on the worldwide church. Tumsa has brought so much to the LWF from his Ethiopian perspective. Three items included mission as mediating salvation, mission as the quest for justice, and evangelism and social responsibility.¹⁶⁷

¹⁶⁵ Ibid., 294-295.

¹⁶⁶ Ibid., 295.

¹⁶⁷ Ibid., 44.

Through his ministry, life, and theological experiences Tumsa pushed the EECMY to a new view of theology as holistic ministry, in later days known as “serving the whole person.” The holistic views and theological understanding of Tumsa and EECMY are found in the following documents: “The Pastoral Letter,” 1975; “The Memorandum” 1975; “The Memorandum Debet and the EECMY” 1975; “Unbelief,” 1976; and “The Role of the Christian in the Given Society,” 1979.¹⁶⁸

For Tumsa, holistic theology is African theology that comes from a holistic understanding of African lifestyle, and from scripture and context. He explains holistic theology in the Memorandum¹⁶⁹ as follows,

Western theology has lost the this-worldly dimension of human existence and wholistic theology is an effort in rediscovering total human life. Apolitical life is not worthy of existence, uninvolvedness is a denial of the goodness of creation and of the reality of incarnation. We are not interested in creating medieval monasteries, in setting up ghettos (modern monasteries), but in being involved in the complex social life of our people as we find it daily, with full knowledge of our Christian responsibility. The history of the people of God in the Old Testament starts with the liberation of a group of slaves from oppression. Nothing is more political than this biblical narrative. In our continent what is prevalent is the basis to define economic policy, agriculture development, foreign relations – “Politics decides who should die and who should live”. African theology should develop a political theology relevant to the African political life.¹⁷⁰

¹⁶⁸ As Eide mentioned in “Integral Human Development: Rev. Gudina Tumsa’s Theology with Special Reference to His Critique of Dominant Trends in Missiology and the Question of Human Rights,” in *The Life and the Ministry of Gudina Tumsa*, most of the sources for Gudina Tumsa were lost in the Suez Canal during the Israeli-Egyptian war in 1976. In order to read Tumsa please see Rev. Gudina Tumsa, *Witness and Discipleship: Leadership in Multi-Ethnic Ethiopia in a Time of Revolution* (Addis Ababa: Gudina Tumsa Foundation, 2003).

¹⁶⁹ The memorandum was written by Gudina Tumsa after the church consultation that was prepared by the LWF in June 9-14 in 1975 on “The Church Economy in Socialist Ethiopia.”

¹⁷⁰ Gudina Tumsa, “Memorandum” in *Witness and Discipleship: Leadership in Multi-Ethnic Ethiopia in a Time of Revolution*, 69-70.

As Eide continues describing Gudina's theology related to the African context, he says that Gudina did not get a chance to do deep theology, but if he had had time, he would have been able to write an African confession. According to Eide, for Tumsa, the gospel is the religion of justice and love and this was his African theological voice to the world.¹⁷¹

His theology of justice was demonstrated in his experience- and practice-oriented ministry for the holistic development of God's people against injustices, inequalities, domination, poverty, and other social, economic, ethical, and political insecurities. Tumsa, in his theological writings addressed two phases in the lives of the EECMY and Ethiopia. The first phase was before 1974 or the revolution. Then, most of his writings and the church decisions focused on the relationship of the EECMY to the mission and donor agencies. The second period of time was after the Ethiopian revolution in 1974. That was a hard time for the church and his writings and the theology were focused on the Christian's ethical responsibility and the church-state relationship.¹⁷² As Tesgara Hirpo mentioned, Tumsa boldly confronted three fronts:

The feudal ideology and the current communist regime
The doctrine of the two kingdoms
The colonial mentality of the mission partners and churches.¹⁷³

¹⁷¹ Ibid., 37-88.

¹⁷² Eide, "Gudina Tumsa," 292.

¹⁷³ Tesgara Hirpo, "Partnership and Interdependence," in *the Life and the Ministry of Gudina Tumsa*, 91-92. As many historians agree, Christianity came to Ethiopia in the fourth century. Christianity was the state religion. The church and state were going hand in hand to expand the territory of the Christian kingdom and to evangelize non-Christians or other ethnic groups in

Tumsa challenged these realities in his theological view of holistic ministry. Holistic ministry is serving the spiritual and physical needs of human beings. It is a continuous liberation for wholeness. Holistic ministry is against unjust structures, ideologies, and hierarchical understandings. This makes the church unique, because there is no institution other than the church to liberate people's spiritual, physical, social, and economic exploitations. The holistic gospel of Jesus Christ can liberate people from spiritual and physical bondage. Love and justice is the foundation of this ministry. Christians should pray and participate for the peace of their country. It is the church's mission to call people to repentance from the power of sin, the devil, evil, and death in Jesus Christ to holistic salvation and development.¹⁷⁴ Tumsa's holistic theology can be described further in his theological views: his rejection of the two kingdom view

Ethiopia. The highlanders, mostly the Amharic speakers were Christians and political leaders in the Ethiopian history. The feudal ideology was part of political and social systems and traditions that had been practiced in Ethiopia for many years. Amharic language and the Ethiopian Orthodox church were seen as the national language and religion in Ethiopia. Tumsa confronted this ideology, because Christianity is not under any feudal or hierarchical structure. Instead, the gospel of Jesus has power to liberate people from the feudal powers, structures, and systems. When the Communist regime destroyed the feudal system in Ethiopia, there was a lot of expectation and hope in the Ethiopian community. However, the communist regime could not accept all who did not support its ideology. The church (EECMY and other evangelical churches) became persecuted because they were seen as the agent of Western (imperialist) followers. Tumsa was asked by the communist leaders to witness to the world medias that there is peace and progress in Ethiopia but Tumsa refused. Tumsa was imprisoned different times and finally, he was killed. See Tibebe Eshete, *The Evangelical Movement In Ethiopia*, (Waco: Baylor University Press, 2009). Tesgara Hirpo, Rev. Gudina Tumsa's contribution to the Understanding of a National Church, Partnership and Interdependence in the Global Church, as View in and Developed in the EECMY," in *The Life and Ministry of Gudina Tumsa*, (2003; reprint Addis Ababa: Gudina Tumsa Foundation, 2008), 77-100.

¹⁷⁴ Emmanuel Abraham and Rev. Gudina Tumsa, "Pastoral Letter," in *Witness and Discipleship: Leadership in Multi-Ethnic Ethiopia in a Time of Revolution*, 77-79.

of Martin Luther; holistic salvation and the role of the Christian in society; the two imbalances; and praxis-oriented theology.

Luther's Two Kingdoms in Tumsa's Holistic Theology

For Luther, everything stems from God. Luther emphasized justification by faith without works; we are judged by our faith, not by our work.¹⁷⁵ From his reforming ideas and beliefs, Luther's view of the two kingdoms was stated as follows in the in the apology of the Augsburg Confession,

In short, we confessed that legitimate civil ordinances are good creations of God and divine ordinances in which a Christian may safely take part. This entire topic on the distinction between Christ's kingdom and the civil realm has been helpfully explained in the writing of our theologians. Christ's kingdom is spiritual, that it is the heart's knowledge of God, fear of God, faith in God, and the beginning of eternal righteousness and eternal life. At the same time, it permits us to make outward use of legitimate political ordinances of whatever nation in which we live, just as it permits us to make use of medicine or architecture or food, drink, and air. Neither does the gospel introduce new laws for civil realm. Instead, it commands us to obey the present laws whether they have been formulated by pagans or by others and urges us to practice love through his obedience.¹⁷⁶

Tumsa deconstructed the two kingdoms view of Luther in order to construct his holistic theology from his African and Ethiopian holistic worldview. Holistic theology is about justice and love to address the holistic needs of the community and society by participating in all aspects of the people's

¹⁷⁵ R. Stupperich, "Martin Luther" *The History of Christianity*, ed. Tim Dowley, (Minneapolis, MN: Fortress Press, 2002), 368.

¹⁷⁶ AC, Ger. XVI: 2-3, in BC, 31.

life for justice, equality, peace, and prosperity. Tesgerea Hirpo describes Tumsa's idea of the two kingdom view as follows:

By interpreting the good news into the life of Ethiopian society, Rev. Gudina abandoned the tradition of the two kingdoms, and made the message relevant to the situation of the people his theological thought was already revealed in the famous document/letter of the EECMY in 1972. He stressed more the biblical understanding of citizenship, which both Jesus and Paul claimed when they were mistreated by the authorities, rather than depending on the European tradition.¹⁷⁷

As Eide wrote, he had a chance to meet with Tumsa and had a discussion on the view of two kingdoms in the African context. Tumsa believed that it is impossible to have divided the kingdoms in an African context. Eide wrote regarding what Gudina said,

It's impossible for Africans to divide the secular from the religious, mind from body, faith from development. Confession Augustans was relevant to the needs of the reforms. African churches of our time have to develop a "Confession Africana," a confessional stand relevant to Africa's social, political and ideological reality.¹⁷⁸

For Tumsa, the church should be a prophetic voice for the voiceless for their holistic needs. The division of the two kingdoms in the lives and the ministries of the EECMY was not acceptable. From his experience with the poor and the discriminated, he believed that Africans needed their own theology and biblical interpretations.

¹⁷⁷ Ibid., 91.

¹⁷⁸ Øyvind M.Eide, "Integral Human Development, " in *The Life and The Ministry of Gudina Tumsa* (Addis Ababa, Ethiopia Gudina Tumsa Foundation, 2003), 38.

Holistic Salvation and the Role of the Christian in Society

According to Tumsa, salvation is a gift from God. There is no division between mission and development. Salvation is “the integral human development.”¹⁷⁹ Salvation has a holistic role, because Jesus gives physical, spiritual, and social salvation for the people. Jesus never divided spiritual mission from the social development of the people. He was against any religious, cultural, and social structures that hinder in receiving this holistic salvation of God’s kingdom.¹⁸⁰ Christians’ salvation and the responsibility of the Christian in

¹⁷⁹ In the EECMY, there was a complaint about the mission agencies’ supporting criteria, because there was a lack of support for mission and spiritual work, while there was lots of support for development work. In order to give response to this big challenge, the EECMY church officers assigned Gudina Tumsa as the chairman of the drafting committee to write a document about the integral human development to LWF and other mission organizations. The document was sent to LWF and other mission agencies by May 1972. There was a special consultation prepared by LWF October 1974 on the EECMY letter sent to LWF by May 1972. Tumsa presented the paper and explained the EECMY’s stand on holistic or integral human development. The EECMY and Tumsa’s view of integral human development critiqued the material-oriented concept of development. Even though socio-economic standards divided the world as developed and developing or third world countries, they could not evaluate shared values that give meaning for the given society. We need modern technologies and development; however, the Western material-oriented development created so many ecological, structural, and racial problems to our world. Therefore, according to Tumsa, human beings need two-sided or integrated development to their spiritual and material needs. He critiqued the division of church work between spiritual and development. He emphasized that the church should minister or address the holistic needs of the people. Salvation could not be divided between spiritual and material, because spiritual and the material salvation are integrated. He requested the mission organizations and the donor agencies to support the church to train people for human development and to the integral development of human beings. See EECMY Officers, “On the Interrelation of Proclamation of the Gospel and human Development (EECMY Letter to the Lutheran World Federation, May 1972),” in *Witness and Discipleship: Leadership in Multi-Ethnic Ethiopia in a Time of Revolution*, (Addis Ababa: Gudina Tumsa Foundation, 2003), 81-94.

¹⁸⁰ Church Officers, “Serving the Whole Man: A Responsible Church Ministry and a Flexible International Aid Relationship,” in *Witness and Discipleship: Leadership in Multi-Ethnic Ethiopia in a Time of Revolution*, 118-120.

society go together. The salvation we have received in Christ has an impact for our ministry for our society. Christians are new creations through the death and the resurrection of Jesus Christ. We are justified and become members of the body of Christ in the work of Jesus Christ. Baptism confirms our participation in the death and the resurrection of Christ for God's mission to the world. The person who is in Christ is not anymore living for her/his own will, but for Christ and for the call that we have received in baptism.¹⁸¹

In Tumsa's theology, the role of the Christian in society is called, the cost of discipleship. The cost of discipleship is that the saving power of the gospel should be preached regardless of the sacrifices it may entail (Romans 1:17-18).¹⁸² This is the prophetic role of the church to speak for the social and political struggles of the Ethiopian community.

Tumsa used the word *martyrdom* to show the role of the Christian in the church. The meaning of the Greek word for *martyr* is "witness." We have to witness to our salvation by our deeds and words every day. The power of the Holy Spirit sanctifies us to be a witness for our neighbors. We are liberated from the power of death, Satan, and evil in Christ. The person who has this new life in Christ is responsible to be a faithful citizen, to participate in the life of the society in his/her knowledge, capacity, and leadership for peace, justice, and equality.

¹⁸¹ Gudina Tumsa, "The Role of a Christian in a Given Society," in *Witness and Discipleship: Leadership in Multi-Ethnic Ethiopia in a Time of Revolution*, 1-11.

¹⁸² Gudina Tumsa, "Memorandum," 74.

However, the Christian should reject the pressure, opposition, domination, and injustices which are happening to the people by the government against the scripture and God's will.¹⁸³

The Two Imbalances

The holistic view of the EECMY was against the paternalistic view of mission. The paternalistic view of mission divided the spiritual and developmental work of the church. Some put emphasis on evangelism called (the old imbalance) and others on development activities (the new imbalance).

The EECMY officers wrote in their letter to the LWF, "It is our firm belief that Christian service is neither 'a means to and' nor 'an end in itself', but an integral part of the total responsibility of the church. The division between witness and service, or between proclamation and development, which has been imposed on us, is, in our view, harmful to the church, and will ultimately result a distorted Christianity."¹⁸⁴ Holistic theology does not support a paternalistic view of mission relationships and mission definition.

We also maintain very strongly that it is the need that should determine where assistance should be given, and not criteria laid down by donor agencies which reflect trends in the western societies and churches. It is the need in a given local situation that should be the guiding principle for assistance, and therefore there ought to be more flexibility in order to meet

¹⁸³ Ibid.

¹⁸⁴ Ibid., 91.

extraordinary opportunities in an African church which doesn't necessary share all the views of western churches and agencies.¹⁸⁵

The argument of Tumsa or the EECMY came from a contextual or praxis-oriented view of theology. According to Tumsa, the church's theology should be contextual. Ethiopian or African churches should have a theology based in social, economic, and political realities. Their theology should come from their context. That theology should guide the mission, strategy, and ministry to the people.

Contextual Theology

The EECMY needs to have contextual theology that comes from the Ethiopian peoples' context and experiences. The gospel of Jesus Christ and the ministry of the church should be familiar with the reality people are facing in the Ethiopian context. According to Tumsa,

Contextual theology is making the message of the Gospel of the risen Lord meaningful and relevant to our life situation, economic life, political life and social life as a whole. In our case, theology must grow out of concrete daily experiences, from our dealing with ordinary affairs of life as we experience them in our situation, in our culture setting, in our economic life, in our political experience and in our social practice.¹⁸⁶

According to Edie, this model of Tumsa, which is "praxis-theory-praxis," put behind the dominant western hermeneutical interpretation which was "theory-praxis" oriented. Tumsa's theological understanding came from his

¹⁸⁵ EECMY Church officers, "Interrelation," 88.

¹⁸⁶ Tumsa, "Memorandum," 69.

cultural, spiritual, social, and economic reality at his time in the Ethiopian context.¹⁸⁷ Holistic ministry comes from the experience of the people and is addressed through the holistic mission of the church to serve the whole needs of God's people.

The Four Models of Pastoral Care in the Living-Web of Life for At-Risk Children in Ethiopia

Pastoral care in the living human web examines traditions, cultures, structures and ideologies that create differences due to people's age, sex, gender, color, and physical ability. It broadens the Western foundationalist concept of pastoral care, which involves a shepherding perspective, and is individual and document-focused, to communal care and public ministry, which address injustice, and social and ethical issues. Pastoral care in the living web is concerned with the unheard voices of children, women, people of color, and other marginalized groups of people. Feminist theologians were against paternal and Western theological and religious definitions and concepts. They contributed a lot to the move of pastoral psychology towards a theology of care for the web of social, cultural, and religious contexts including poverty, children at risk, and economic and, social injustice.

¹⁸⁷ Eide, "Integral Human Development," 298.

Similarly, the holistic ministry and theology of the EECMY advocates for justice and love. Holistic ministry challenged the paternalistic missionaries' view that divides spiritual and physical salvation of human beings. It also changed the dominant scripture reading from "theory-praxis" to "praxis-theory-praxis." It put emphasis on the experiences of the people in the Ethiopian context in order to read scripture and to reach the people with the holistic gospel of Jesus Christ. There were imbalances in the missions work and definition in the EECMY. Some of the mission organizations focused only on spiritual care. Others focused only on development activities and social justice. The EECMY, in its holistic approach, requested world mission organizations and worldwide partner churches to change their motto to the holistic salvation of God's people. For Ethiopians, the gospel is holistic for justice and love. There is no division between spiritual and developmental salvation.

These two theological models focused on the holistic needs of God's people. Pastoral care and holistic theology attend to the social, economic, political, and spiritual salvation of God's people. At-risk children in Ethiopia need spiritual and developmental salvation. Children are at risk in Ethiopia because of the following: political, spiritual, social, and culture oppressions definitions; hierarchal understandings, sexist tradition; biblical designation; spiritually focused ministries; and political and natural resource instabilities. Pastoral care in the living human web addresses these many interrelated

dynamics that cause risks for children so that children have holistic salvation in Jesus Christ.

Still, in Ethiopia most of the churches focus on spiritual activities, while NGOs base their work on international standards and focus on education and health. Holistic care is needed for at-risk children in their living web. This care system will use Miller-McLemore's theological views of pastoral care in the living human web in dialogue with Tumsa's holistic theology. Based on both of these theologies, this project recommends pastoral care that leads to resistance, nurturance, empowerment, and liberation in the living web model.

Even though Miller-McLemore's pastoral care in the living human web and holistic ministry of Tumsa have similarities, with their emphasis to public, holistic, experience, and context-oriented theology and their ministry for justice, equality, and the development of God's people, they have clear differences. Tumsa's view of holistic ministry was not inclusive for the feminist view of God. It was not also against sexist and patriarchal structures and systems in the Ethiopian context. So this paper will critique and correct Tumas's use of patriarchal and exclusive languages and masculine view of God through Miller-McLemore feminist perspective and scripture texts. In the next section, we will explain this new model on scripture and the experience of children in the Ethiopian context.

Pastoral Care as Resistance

Pastoral care in the living human web is resistant to social, political, and cultural ideologies, biblical interpretations, and dominant systems which discriminate against people because of their age, color, and gender.¹⁸⁸ According to Miller-McLemore, pastoral care as resistance is “healing wounds of abuse that have festered for generations.”¹⁸⁹ For Tumsa, holistic theology and ministry resist the feudal political system, the socialist ideology, the western paternal missional thinking, and the pietistic and the liberal views that divide spiritual and social salvation. Holistic ministry is resistant to any ideologies or teachings or missional interpretations and relationships which are against the holistic salvation and development of God’s people.¹⁹⁰

Tumsa’s and Miller-McLemore’s view of resisting is demonstrated in different contexts. Tumsa in his holistic view resisted the feudal and the communist political systems in Ethiopia, and colonization and dichotomized view salvation from mission organizations that hindered the church from giving holistic service and ministry to the society. Miller-McLemore in her theology of pastoral care as resisting challenged the struggles such as sexism, modernism, racism, and individualism. For Miller-McLemore, pastoral care is resistant to any

¹⁸⁸ Bonnie J. Miller-McLemore, *Christian Theology in Practice: Discovering Discipline*, 32-42.

¹⁸⁹ Ibid., 218.

¹⁹⁰ Øyvind M Eide, “Gudina Tumsa: The Voice of an Ethiopian Prophet,” *Svensk Missionstidskrift* 89, no. 3 (January 1, 2001), 292. Tesgara Hirpo, “Partnership and Interdependence,” in *the Life and the Ministry of Gudina Tumsa*, 91-92.

oppressive system against people's sex, gender, color, and physical and mental ability. Both Tumsa and Miller-McLemore emphasized care for the web and the holistic need of the society. Pastoral care as resisting for at-risk children in Ethiopia will show the need of care for children in the web for their holistic salvation. Scripture will show the liberating and resisting ministry of Jesus for the poor and discriminated in their living web.

In the Gospels, Jesus' life and ministry was resistant to Greco-Roman world ideologies, the Jewish religious interpretations and thinking, and social and economic status which excluded and discriminated people because their nationality, gender, religion, language, and age. In his relationships with the poor, the sinners, children and women, Jesus crossed the barriers of the social, cultural, religious and political structures of his time. In this, Jesus's ministry was resistant and therefore holistic, to give holistic salvation for the people.

Pastoral care as resistance should come from the caring and welcoming ministry and character of Jesus Christ. The resistant character of Jesus was related to his care and love for children and other discriminated parts of the community. In the Gospels, children were brought to the center of understanding the kingdom of heaven. In Matthew 18:1-14 the disciples raised a wrong theological question: who is the greatest in the kingdom of heaven? Jesus challenged this understanding by telling the disciples that becoming like a child is required to enter and to be greatest in the kingdom of heaven. Jesus warns not to be a stumbling block for the little ones who have faith in him. The concern of

the disciples was the greatest position in the kingdom of heaven; Jesus' concern was the life of the little ones who have faith in him. Jesus' resistant character was related to his welcoming heart for children. Jesus says, "Whoever welcomes one such child in my name welcomes me" (Matthew 18:5). Not welcoming children is not welcoming Jesus, and welcoming Jesus is welcoming children.

Pastoral care as resistance is participating in Jesus' ministry for vulnerable and despised groups of people. Jesus welcomes those who were not welcomed by others. Jesus came to the world as a child, and childhood is still part of Jesus Christ. Jesus himself was the little one, powerless, homeless, and killed by the death of the cross. Pastoral care as resistance is participating in God's ministry to care for children who are suffering due to child abuse, *mingi*, early marriage, female genital mutilation, orphanhood, and vulnerability. According to Michel Green, "The church should be the place, above all others, where the children and leftover people can be sure of a warm, unjudging and unpretentious welcome."¹⁹¹

In Ethiopian culture and tradition, children are discriminated against and abused part of the community. There are so many bad sayings about children's inability to think, to analyze, to understand, and to behave in a good manner. Children and women are the lowest ones in the community. The patriarchal and the sexist tradition does not have a place for children. Most harmful traditional practices are caused by patriarchy and sexism. Children are

¹⁹¹ Michel Green, *The Message of Matthew* (Downers Grove: Inter-Varsity, 2000), 192.

at risk due to harmful traditional practices, early marriage, *mingi*, orphanhood, vulnerability, illegal adoption, child labor, and child abuse. There are social, economic, and religious practices which cause abuse to children emotionally, spiritually, mentally, and physically; all these abuses corrupt children's living web of life.

In the EECMY and other churches, the church does not remember children after baptism or blessing. Children are not seen as full members of the church, and their voices are not heard. Most churches are not attractive or welcoming for children. Patriarchy and sexism which does not give dignity to children, has an impact on the EECMY and other churches in Ethiopia.

Pastoral care in the living human web for at-risk children in Ethiopia will be resistant to any sexist and patriarchal systems and structures that expose children to risks. Ministers who resist will take the stance described by Nancy J. Ramsay,

I have defined resistance as a hopeful and empowering ethical posture that refuses to give up on God's vision for the fulfillment of love and justice. This ethic of care is grounded in the assertion that God's loving power is vulnerable to evil but not defeated by it. Rather, I have proposed that in the face of radical suffering, God's fierce and tender love is embodied as the practice of compassionate resistance. Our exercise of such power is rooted in our capacity to recognize God's image in each other, evoking in us a defiance of evil's dehumanizing ways. When we mediate God's compassionate resistance, we exercise power that is at once trustworthy and steadfast, tender, nurturing, sustaining, fiercely protective if necessary, and respectful.¹⁹²

¹⁹² Nancy J. Ramsay, "Compassionate Resistance: An Ethic for Pastoral Care and Counseling," *Journal of Pastoral Care*, 55, no. 3 (Fall 1998): 226.

While practicing resistance to harmful practices, this caring system will work for the fulfillment of any regulations and constitutions that are made by the government, the church, and national or international bodies for the safety of children. Pastoral care as resistance will fight to stop abusive practices, child trafficking, illegal adoption, rape and harmful practices such as child labor, and physical, emotional, and psychological abuses. It will also work for inclusive language, a welcoming and friendly atmosphere, dignity and care for children in the church and the community. Pastoral care as resistance will enable the church to care for the holistic development and salvation of children in the church and outside of the church against abusive structure and systems.

Pastoral Care as Nurturance

Pastoral care as nurturing comes from God's nature of compassion and care for God's creation. According to Miller-McLemore, "Nurturance is not sympathetic kindness or quiescent support but fierce, dedicated proclamation of love that makes a space for difficult changes and fosters solidarity among the vulnerable."¹⁹³ It is honest solidarity to bring change for the vulnerable.

For Gudina Tumsa, evangelism and nurturing go together. In the *Memorandum of the EECMY* written by Emmanuel Abraham and Gudina Tumsa,

There are two inseparable responsibilities, nurturing and evangelism, confronting us at present as anytime, although sharpened because of the

¹⁹³ Miller-McLemore, *Christian Theology in Practice*, 218.

present changes taking place in the country. We may be tempted to maintain the one at expense of the other, rather than maintain the two in a dialectical relationship with healthy tension to be appreciated.¹⁹⁴

For many years in the EECMY the ministry of evangelism was dominant. The authors of the “Memorandum” encouraged the church to focus as much on the nurturing ministry as it does on evangelism. The nurturing ministry of the church needs to focus on change and empowerment activities and ministries of the church to the community especially on language development.¹⁹⁵

The pastoral care as nurturing views of Miller-McLemore and Tumsa are not explicitly similar. The nurturing theology of Tumsa is related with his integrated human development view of salvation. On the other hand, for Miller-McLemore pastoral care as nurturing is solidarity, compassion, love, and care to advocate for the voiceless and the discriminated. For Miller-McLemore and other feminist theologians the compassionate and caring character of God matters for their theology of care. Tumsa’s use of exclusive language and masculine pronouns of God clearly show his dissimilarity with Miller-McLemore’s use of inclusive language and the caring and compassionate nature of God. However, Tumsa and Miller-McLemore still have similarities on their emphasis to bring change to the lives of the vulnerable and the poor.

¹⁹⁴ Abraham and Tumsa, “Memorandum,” 70.

¹⁹⁵ Ibid., 70-71.

Pastoral care as nurturing for at-risk children in Ethiopia will deconstruct Tumsa's masculine view of God through Miller-McLemore's compassionate and tender love view of care and biblical texts. It will use Tumsa's and Miller-McLemore's similar view of nurturing for change to the poor and the discriminated.

In Hosea 11:1-11, we find the nurturing metaphorical expression of God. "I led them with cords of human kindness with bands of love. I was to them like those who lift infants to their cheeks. I bent down to them and fed them." According to Terence Fretheim, "The question of the kind of God in whom one believes is not only important, it is crucial. It is a question of images. Metaphors matter."¹⁹⁶ The metaphors we use for God have an impact on our caring ministry. In a patriarchal and sexist community, the metaphor of God is masculine. God is a father who cares for his sons. Most of the time in the church, we emphasize only the masculine metaphors and characteristics of God, and that has a clear impact on our caring ministry for children. God is "he" (masculine). However, in the Psalms and the Prophets, we find the nurturing and feminine nature of God. God cares with compassion and love to change the lives of God's people.

In Hosea 11:3, God expresses God's feelings and needs to Hosea. God fed the people of Israel and cared for them. The metaphor used to express God's

¹⁹⁶Terence E. Fretheim, *The Suffering Of God* (Philadelphia: Fortress Press, 1984), 2.

characteristic is a mother who cares for her little child. In verses 8-9, God speaks directly to Israel. This is an anthropomorphic expression of God: "My heart recoils within me; my compassion grows warm and tender. My compassion grows warm and tender." In verse 8b God expresses the feelings of compassion and sadness and love towards Israel in an anthropomorphic metaphor. God's nurturing character is not only for compassion and care, but God also brings justice and salvation to Israel. In verses 10-11, the nurturing God again uses power to destroy the oppressor of the Israelites. God's nurturing act is related with love and change for the poor, the oppressed, and the vulnerable.

Pastoral care as nurturing in the living human web for at-risk children in Ethiopia comes from God's nurturing, caring, and loving nature. God cares to bring new life and change. God's passion leads God to be involved in life changing actions on behalf of the people. According to Nancy Ramsey, the feminist expression or metaphor called fierce tenderness expresses pastoral care as love and justice,

I have come to imagine God's love as *fierce tenderness*. Fierce tenderness is an image that highlights the relation of God's love and justice. It is an image that locates God's power in the service of God's love. Fierce Tenderness defines God's power as compassion. This is an image deeply rooted in scripture where God is described as our Creator who not only gives us life but whose life giving Spirit continues to be highly involved in our lives empowering us for love. Scripture describes God as fiercely protective of the vulnerable and insistent on justice as essential in all our relationships. Throughout scripture compassion is the norm for the exercise of power.¹⁹⁷

¹⁹⁷ Nancy J. Ramsay, "Compassionate Resistance: An Ethic for Pastoral Care and Counseling," 219.

In Ethiopian culture and tradition the nurturing character of God is not dominant in the church, because nurturing is the role of women. This role does not have power to change lives. Children who grow up only with their mother do not have a good name and acceptance in the community. Even though their mother is able to nurture them in love and care, the community believes that she does not have appropriate knowledge or power to discipline them and change them.

Physical, mental, and emotional abuses and economic and social risks of children call for a caring system that nurtures them in love and compassion for change. Pastoral care as nurturing for at-risk children in Ethiopia should move past the masculine characteristics of God and only spiritual care to care for at-risk children in love and compassion for holistic change in their lives. Love and justice cannot be separated in God, and in the nurturing pastoral care ministry for at-risk children in Ethiopia. For God, love and justice come together from the compassionate and loving relationship with the people and the creation. Pastoral care as nurturing comes from the metaphors we use to worship God. When our metaphors express the tender love, the caring, and the compassionate nature of God, our theology and caring ministry for at-risk children in Ethiopia will be for justice and love.

Pastoral Care as Empowerment

Pastoral care as empowerment is the role of the Christian in order to advocate for the vulnerable and the voiceless. According to Miller-McLemore, “Empowerment involves advocacy and tenderness on behalf of the vulnerable, giving resources and means to those previously stripped of authority, voice, and power.”¹⁹⁸ Tumsa in the “*Role of the Christ in the Given Society*” claims that Christians are living in the given society to fulfill their mandate given by God in Jesus Christ. He mentioned the specific call of Ethiopian Christians to live in the Ethiopian context to fulfill God’s will and mission to Ethiopian people. Being in God’s kingdom is not our choice; God has chosen us in Jesus Christ to be part of God’s kingdom. We all should live for God’s will and mission with transformed hearts and actions. This ministry is a holistic ministry to bring the gospel of Jesus Christ to the people who are vulnerable, poor, and discriminated to spiritual and developmental salvation.¹⁹⁹

Tumsa’s view of the role of the Christian in the given society is related with his view of Christ as a ransom for our sin. Even though Tumsa’s view encouraged male and female participation to be a witness for Christ in their deeds and words, Christ as a ransom theory emphasized the male savior. In the masculine rule of Christ, males are on Christ’s side, and females and children are submissive. Feminism is the symbol of sin and evil. As Rosemary Radford

¹⁹⁸ Miller-McLemore, *Christian Theology in Practice*, 218.

¹⁹⁹ Tumsa, “The Role of A Christian in a Given Society,” 1-4.

Ruether wrote in *Sexism and God-Talk* about the patriarchal role of Christ, “Christ as head and bridegroom of the church must necessarily be male, and hence his representative, the priest must also be male. Only males can be bridegrooms”²⁰⁰

Pastoral Care as empowering for at-risk children in Ethiopia will critique the patriarchal view of Christ through the liberating and servanthood nature of Christ to the poor and the oppressed. It will broaden the meaning of children’s ministry as empowerment and advocacy for justice and holistic salvation in the living web of children in Ethiopia. Justice is the nature of God, so advocating for justice is the role of the Christian in the given society.

In the Ethiopian context, the work of advocacy is given to the government or other nongovernmental organizations which are caring for children and women. Though advocating for the poor for holistic salvation is the responsibility of the church, the Ethiopian congregations are silent in the face of famine, civil war, oppression, and human rights violations in the country.

An advocacy ministry for the poor is our response to the transformation of our nature in Jesus Christ. The main problem is that in the Ethiopian evangelical church context, the meaning of worship is limited to the three-hour worship program on Sunday morning. We limit God to our spiritual activities, and God seems passive in our lives outside of the church. In contrast, in the books of the

²⁰⁰ Rosemary Radford Ruether, *Sexism and God-Talk*, 126.

prophets, we find the importance of the role of empowerment or advocacy of God's people. God was not interested in the festivals and burnt offering songs of Israel but in their actions towards the oppressed (Amos 5:23-26).

In the book of Amos we find that God destroyed and punished Israelites for carelessness in practicing the role of advocacy for justice. The main theme of the book of Amos is social justice (3:10, 2:6-8; 5:11). The call to repentance for rulers was practical, that is, to stop social injustice. Amos's deep concern was the present situation of the rulers and the future judgment of exile.

In Amos 5: 21-23, God said: "I hate, I despised your festivals, and I take not delight in your solemn assemblies. Even though you offer me your burnt offerings and grain offerings, I will not accept them, and the offerings of well-being of your fatted animals I will not look upon. Take away from me the noise of your songs; I will not listen to melody of your harps." God rejected Israel's festival, assemblies, and performance of grain and animals songs, music and worship. The festivals, burnt offerings, and worship were part of the Law (Exodus 23, 34, Deuteronomy 16, 2 Kings 10:20). Still, God was not interested in the offerings and worship of Israel. In the earlier prophets, for instance 1 Samuel 15:22, Samuel said to Saul that obeying God is better than a burning sacrifice.

In Amos 5:24, God needed justice from Israel. The absence of justice and righteousness are the issue for God. The divine promise and social justice are associated. The people of Israel more focus on keeping the law related to offering burnt offerings. But God's concern is not the offering; God's concern is salvation.

Salvation and social justice are connected. If there is no justice, the relationship of God and God's people is broken. God could not be separated from justice. As Abraham Heschel says,

Justice is not an ancient custom, a human convention, a value, but a transcendent demand, freighted with divine concern. It is not only a relationship between man and man [sic] it is an act involving God, a divine need. Justice is [God's] line righteousness, His plummet (Isa 28:1.) It is not one of [God's] ways, but in all [God's] ways. Its validity is not only universal, but also eternal, independent of will and experience.²⁰¹

Amos did not condemn the practice of worship itself, but God needs the life and the salvation of the people. The sacrifice and the life of the people cannot be separated. Heschel says, "In sacrificial of homage, God was participant; in the sacrifice of expiation, God was a recipient. The sacrifice act was from of personal association with God, a way of entering into communion with Him. In offering and animal, a person was offering himself vicariously. It had the power of atonement."²⁰²

Pastoral care as empowerment comes from God's caring heart to advocate for the poor and the oppressed. Advocating for the despised is keeping God's commandment. This is the nature and mission of the church and the Christian. Pastoral care as empowerment for at-risk children in Ethiopia is an advocacy ministry for children who are suffering due to early marriage, female genital mutilation, *mingi*, orphanhood, vulnerability, poverty, or emotional and

²⁰¹Abraham J. Heschel, *The Prophets* (New York: Harperenennial, 2001), 252.

²⁰² Ibid., 251.

psychological abuses. At-risk children in Ethiopia need a caring system that can speak and advocate for them. We cannot divide our worship from our ministry for the orphaned and vulnerable children. "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world" (James 1:27).

Pastoral Care as Liberation

According to Miller-McLemore, pastoral care is liberating action and ministry for new, wholistic life for the people of God who are suffering from injustice, economic exploitation, and poverty.²⁰³ For Tumsa, God is a God of liberation, and holistic ministry is related with the holistic liberation of God's people. He wrote as follows,

In [God's] ministry, we note that forgiveness of sins and healing of the body, feeding the hungry and spiritual nature, opposing dehumanizing structures and identifying himself with the weak can never at any time [be] divided or departmentalized. He [sic] saw as a whole, and he [sic] was always ready to give help where the need was most obvious.²⁰⁴

The Liberation view of Gudina Tumsa are: evangelism, physical healing, and being prophetic voice in the social structure and community development. Tumsa was against the feudal and socialist ideologies, because he himself was

²⁰³ EECMY Church Officers, "Serving the Whole Man: A Responsibility Church Ministry and a Flexible International Aid Relationship," in *Witness and Discipleship: Leadership in Multi-Ethnic Ethiopia in a Time of Revolution*, 118.

²⁰⁴ Ibid.

under the domination of the feudal and the communist structure. However, Tumsa's liberation view was not against the sexist and patriarchal systems and structures, and ideologies which were dominant in Ethiopia towards women and children. His view of holistic ministry came from his masculine view of God. Tumsa used masculine images and names for God. Even though he was working for the holistic salvation and liberation of Ethiopians, he himself was and the church (EECMY) was part of the sexist and patriarchal system at his time and still.

Even though Tumsa and Miller-McLemore's have similarities in their focus to public and prophetic, holistic ministry, they have differences. For Miller-McLemore as a feminist and pastoral theologian, pastoral care as liberation is against any sexist and patriarchal structure that dominates people due to their color, sex, age, physical and mental ability, which is not true for Tumsa. Therefore, this paper will appropriate Miller-McLemore's sensitivity for the sexist and patriarchal domination and structures to Tumsa's holistic ministry.

Liberation is God's action toward the poor, discriminated, slaves, children, women, and men. The Exodus story in the Old Testament and Jesus' holistic ministry, demonstrate God's liberating deeds for the holistic salvation of God's people. According to Tumsa, "God is the God of all creation, the God of history. God has called into being a people to serve God in the world. God liberates this people from oppression, brings them into the judgment, defeat and

exile and restores them time and again.”²⁰⁵ In the scriptures, God chooses and liberates God’s people from social, political, spiritual and economic problems.

“And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God saw the people of Israel, and God knew their condition” (Ex 2:24-25.)

In this text, there are four words which are connected with the liberating action of God. God *heard*, *remembered*, *knew*, and *saw*. The Israelites were in slavery in Egypt. Those slaves were crying, groaning, and shouting due to suffering, the death of their children, and social and economic exploitations. God heard their voices. God’s hearing causes compassion and care in God. God’s feeling caused God to remember the covenant God had made with the people of Israel. God became vulnerable and broken with the people. God’s seeing is connected to the act of justice and love to liberate the people. The liberating heart of God, which comes from hearing and remembering, seeing, and knowing should be the core of our pastoral care as a liberation ministry for at-risk children in Ethiopia.

The word for liberation in Amharic is *nesamarwetate*. The person who has spiritual, social, economic, political, or emotional problem should be liberated. However, in the Ethiopian churches’ context, liberation is related only to

²⁰⁵ Abraham and Tumsa, “Pastoral Letter,” 80.

problems of sin and the devil or Satan possession. Pastoral care is far from the reality of the people's lives.

Pastoral care in the Ethiopian context does not discuss social justice or political, economic, or social exploitations and patriarchal and sexist dominations. Liberation is the mission of God. God's compassionate heart for the poor and the discriminated causes God's liberating acts. Pastoral care as liberation comes from understanding and knowing God's passion for children who are suffering because of *mingi*, early marriage, female genital mutilation, orphanhood, and vulnerability. The churches that have God's heart can hear the groaning of at-risk children in Ethiopia.

Pastoral care in the living human web for-at risk children in Ethiopia as liberation comes from the church that can hear the risks of children and grounds its ministry for children on the covenant of God for children. This will lead the church to know and share the vulnerability and brokenness of children in order to liberate them. Children are God's people, and they are welcome to holistic salvation. They need to be respected, loved, and cared for. They are the covenant children of God in Jesus Christ. God knows and sees children's groaning in Ethiopia. As God's agent, the church should hear these voices and participate in the liberating act of God by providing a holistic, liberating, caring ministry for children in Ethiopia.

Pastoral care as liberation is a holistic caring ministry for the holistic salvation of children. It comes from hearing the groaning of at-risk children

Ethiopia. Hearing is connected with remembering God's love and covenant for children. Knowing the brokenness and vulnerabilities will lead the church to act in love, compassion, and deeds for at-risk children in Ethiopia. Millions of children in Ethiopia are dying or suffering due to national and international social, economic, political, spiritual, and emotional, problems. They are groaning around us; we need to hear and remember the covenant that God has given for children. Then, we can join God to liberate them for holistic salvation.

Conclusion

Chapter Three has discussed pastoral care in the living human web and holistic ministry as a normative theology for at-risk children in Ethiopia. Both of these models critique the Western modern worldview that divides the secular and spiritual realms of life. The secular and spiritual division had an impact on the theological understandings of pastoral care, mission, salvation, and holistic ministry. Even though Bonnie Miller-McLemore wrote her theology from the Western feminist perspective and Gudina Tumsa wrote and reflected on holistic ministry and theologies from the Ethiopian and African cosmology, their theology have similarities. Both care for the discriminated and the voiceless members of the community. They both want to address public and holistic needs of the people.

Tumsa and Miller-McLemore also have dissimilarities. Tumas' view of masculine of God, exclusive language, ransom theory, and not being sensitive for sexist and patriarchal dominations in Ethiopia were some of the major differences. So we critiqued Tumsa's exclusive, masculine metaphor and view of God, ransom theory of Christ through the feminist and sexist pastoral care views of Miller-McLemore, other feminist theologian, and scripture.

Four pastoral models which were explicitly stated by Miller-McLemore were also implicitly discussed by Tumsa in his holistic ministry model. We discussed each of them; pastoral care as resistance, nurturance, and empowerment, and liberation. Pastoral care as resistance in the living human web for at-risk children in Ethiopia will be resistant for any sexist and patriarchal systems and structures that expose children to risks. Pastoral care as nurturance for at-risk children in Ethiopia should move past the masculine language and spiritual care to care for at-risk children in love and compassion for holistic change in their lives. Pastoral care as empowerment is the role of the Christian in advocating for the vulnerable and the voiceless. Pastoral care as liberation is a holistic caring ministry for the holistic salvation of children.

Chapter Four will address the pragmatic tasks which show us how to practice the new model outlined in this chapter. The pragmatic tasks to be discussed are congregational holistic ministry, the revival of vocation and discipleship, coffee ceremony, and the Friends of At-Risk Children in Ethiopia.

CHAPTER FOUR

PRACTICES AND PROGRAMS TO IMPLEMENT PASTORAL CARE IN THE LIVING WEB FOR AT-RISK CHILDREN IN ETHIOPIA

Chapter Four has a pragmatic task, which answers the question, “How can the EECMY actually live out the vision of holistic care for at-risk children in Ethiopia?” According to Richard Osmer, the pragmatic task embodies servant leadership. Servant leadership demonstrates leading a change in humility and love for the community.²⁰⁶ This part of the paper is based on my academic and ministry experiences in the Ethiopian and American contexts.

The previous chapters discussed the risks children are facing in Ethiopia because of social, political, economic, and religious problems. They have proposed a new model of pastoral care in the living web for at-risk children in Ethiopia. This chapter will recommend practices of congregational holistic ministry, the revival of discipleship and vocation, the coffee ceremony, and Friends of At-Risk Children to offer resistance to oppression, nurture, empower, and liberate children in the EECMY. These recommendations will enable us to broaden the meaning and the practice of children’s care from only a spiritual focus to a web-based and holistic ministry.

For the author, these practices are relevant and contextual to minister for her ministry at-risk children in Ethiopia. However, they are not the only ways to

²⁰⁶ Osmer, *Practical Theology*, 192.

serve or minister to children in the Ethiopian context. Various congregations and denominations or national and international NGOs could provide holistic pastoral care for at-risk children in Ethiopia. The practices could be varied from one place to another based on the needs and the relevance and the context of the situation.

Congregational Holistic Ministry

Congregational holistic ministry must practice pastoral care as resistance, nurturance, empowerment, and liberation for children who are at-risk of early marriage, female genital mutilation, harmful traditional practices, orphanhood, vulnerability, rape, and *mingi*. Congregational holistic ministry must care for the whole living web of children in Ethiopia.

Developing congregational holistic ministry in the EECMY would require a revision of the structure and seminaries' and Bible schools' curriculum. The EECMY congregations' structure is spiritual ministry-focused. At the same time, the EECMY seminaries' and Bible Schools' pastoral care courses and programs prepare students only to lead in sacraments, preaching, and spiritual growth. The revision of the congregations' structure and the curricula of Bible schools and seminaries will enable the church to broaden the meaning of children's pastoral care from Sunday School programs, family and marriage counseling, and home-to-home visits to public and holistic care ministries and programs. At

the same time, it will encourage the pastors to learn concepts, and gain theological understanding to help them more effectively care for children at risk and to become involved in public, social, and economic issues.

After I graduated from the Mekane Yesus Seminary, I worked in the ET-537 Compassion Child Development Project as a project director in the Kombolcha²⁰⁷ Mekane Yesus congregation. ET-Projects is a Compassion Ethiopia's projects.²⁰⁸ They are holistic child development programs run in partnership with Compassion Ethiopia and various denominations in Ethiopia.

The vision and the mission of the projects is to meet the holistic needs of children by providing physical, spiritual, educational, and medical support. Kombolcha Mekane Yesus was where I learned about the absence of congregational holistic ministry in the EECMY. The project workers were involved in the day-to-day activities of children. We saw the project children as our own children and part of our lives and families. However, the program was not well supported by congregation members and some people in leadership positions. Children who were getting support from the project were seen as outsiders.

²⁰⁷ Kombolcha is a town located north east of Addis Ababa the capital city of Ethiopia. I was born and raised in Kombolcha. It is the industrial town and crossroads for three directions, and many truck drivers stay overnight in the town. There are thousands of children who have become orphaned due to HIV/AIDS infection.

²⁰⁸ Et- Child Development Projects are compassion Ethiopia projects that are working under various denomination at the congregations.

At the denominational level, the annual meetings of ET-projects for directors and social workers lacked support from church elders, and congregation members were the main agenda item for most meetings. I remember one day in a Kombolcha Mekane Yesus congregational meeting, the project workers and children's ministers who were supporting the child development project were *accused* of encouraging non-baptized children to sing songs for a Christmas program.

The issue was raised by a group of people in the congregation. They blamed us for making the sanctuary impure by the songs of the non-baptized children or those who were not Christians. The Senior Pastor of the congregation, Reverend Nahum Teshom responded by standing, pointing to the pulpit and saying, "This is just a stone. It will be destroyed. [We] are the Holy Temple of God. These children are the holy and the loved one in the eyes of God. They are welcome to sing and to participate in our congregation even though they do not fulfill the requirements in your eyes."

In my day-to-day interactions with the members of the congregation and the children, I was always asking why most of the people were not open or welcoming to the children who were at our hands. Why was the congregation not advocating for holistic care for children? One day, I found the answer from the congregational structure poster that was taped on the wall of the church elders' office. This structure [below] represents most EECMY congregations.

This structure clearly shows that the children's ministry of the congregation is limited to spiritual care. The structure of the church reveals the mission and the vision of the church. There is no focus on the holistic development of children or the rest of the community in the congregations. Changing and revising this structure will be a huge move for most of the EECMY congregations. In the present structure, children, youth, women, students, and men group are under the spiritual care of the congregations. It would allow the congregations to provide holistic ministry and to be involve in public issues beyond the spiritual to hear, see, remember, and know the groaning of children in their midst. I suggest the structure below for the holistic pastoral care in the EECMY congregations.

This structure is a circle, not hierarchical. All ministries of the congregation would be involved in the holistic development of the church

members including at-risk children in the church or outside of the church. The church with holistic ministry and care will be involved in liberating children from poverty and other social, political, and economic problems. In the EECMY, there are more than six thousand congregations. If each of the EECMY congregations started to provide support for one child each year, six thousand children would get support within a year. In my discussions with most children's ministers and other workers who have direct relationship with children, they mentioned that the churches in Ethiopia are rich. They spend thousands of Birr²⁰⁹ for church buildings and to buy musical instruments, but when it comes supporting orphaned or vulnerable children, they always expect funds from abroad. They do not see it as part of the mission of the church.

Congregations' holistic care begins with taking responsibility for at-risk children in Ethiopia as their own. They should be aware of the contemporary challenges children are facing in the community. The issues they see in the community should guide the holistic care they provide, so that they take into account the context of children in their community. A congregation with holistic care is an advocate for the voiceless children in the community and in the church. It is a place where at-risk children in the community feel welcomed and loved. A congregation with a holistic ministry is actively involved in the lives of children

²⁰⁹ Birr is the currency of Ethiopia.

is resistant to cultural, traditional, and social systems and struggles which are barriers to the holistic development of children.

Similarly, seminaries and Bible schools have a direct impact on the ministries of congregations, because most EECMY pastors are trained in the EECMY Bible schools and seminaries. The schools need to revise their curricula, especially in the areas of pastoral care and children's ministry. In most cases, the pastors of congregations are not supportive of child development projects. They are passive or they do not actively participate to resist, nurture, empower, and liberate children from the risks, cultures and traditions, and practices attacking those children.

In my experience, most pastors confine the main part of their ministry to the church compound, and they are not to be involved in public issues. One of the main reasons is that in their education at the seminaries they are not as prepared for holistic ministry as they are for spiritual ministry. The pastoral care courses at the Mekane Yesus seminary and most of the EECMY Bible schools are not designed to train pastors for public and holistic care. For my bachelor's of theology class in the Mekane Yesus seminary, for example, the pastoral care courses addressed marriage counseling, individual care, and caring for persons with HIV/AIDs. If the EECMY Bible schools and seminaries revised their curricula, the pastors who are studying would learn about the need for and for importance of holistic care for children. This will have an impact on their post-education lives and ministries. They will be able to engage the needs of the

people beyond the spiritual. For example, pastoral care courses could focus on the entire living web. Pastors would be trained to analyze and think biblically and theologically about economic, political, and social oppression.

Holistic care for at-risk children in Ethiopia is always an issue that is raised by foreigners. This paper is inviting the EECMY congregations and other denominations in Ethiopia to start holistic child development programs to nurture liberate, empower, and nurture children who are facing spiritual, social, political, and economic crisis. This must include changes in congregational structure and in the education provided for pastors.

Reviving Discipleship and Vocation

Pastoral care in the living human web for at-risk children in Ethiopia has a prophetic role. This caring system is not limited by the church compound; rather, it speaks and advocates for at-risk children in their contemporary context. In my ministry experience in the Ethiopian Evangelical Church Mekane Yesus Children's Ministry Section, my struggle and that of other children's ministers was how to make children's ministry a ministry in which all will be partakers.

Discipleship and vocation are two main themes that can inspire members of the congregations to care for children holistically. As Paul mentioned in 1 Corinthians 12:27, "Now you are the body of Christ individually members of Christ." Being the body of Christ means spreading the mission and the love of

God to God's creation. As members of the body of Christ, we all are disciples. Understanding the role of discipleship would remind and revive members of the body of our call as disciples to contribute to the holistic development of children who are at risk in Ethiopia. Our discipleship will be manifested in our mission and participation in the church or outside of the church for the wellbeing of children.

Vocation includes our commitment to accomplish the task and the mission we have received from God while we are functioning as members of the body of Christ. We are saved by grace and salvation is the work of God. But as saved people, our vocation is a response to the love and the call of the eternal God. As Paul mentioned in Romans 12:1-2, vocation is presenting our bodies as "a living sacrifice, holy and acceptable to God." Our vocation is our worship, our lifestyle, or the ministry we offer to God and others as a saved person to participate in the body of Christ and in the mission of God to redeem God's broken creation.

The EECMY needs to frame discipleship and vocation in relation to the living human web, so that our discipleship and vocation will be resistant to any hierarchical systems, structures, traditions, or cultures that are imposed on the living web of children. As it is also confirmed in the teaching of Jesus Christ, "Love the Lord your God with all your heart and with all your soul and with your mind. This is the first and greatest commandment. And the second is like it: "Love your neighbor as yourself.' All the Law and the Prophets hang on these

two commandments” (Matthew 22:36-40). Our vocation is the lens which enables us to see our ministries in the larger mission of God.

The EECMY is known for lay ministers and the participation of its members in most of the church ministries. Most congregational ministries are covered by volunteers. Youth, women, and men are involved in prayer, evangelism, choir, preaching, teaching, and visiting ministries. However, as pastoral care has a spiritual focus, the lay ministers’ or volunteers’ focus is also spiritual. Spiritual involvement is more valuable than any other professional participation.

I am not arguing that people do not need to participate in spiritual ministries, but their ministry should not only be limited to the spiritual web. The revival of discipleship and vocation must engage members of congregations so that they can learn to participate in public issues such as politics, economics, societies, cultures and traditions to liberate, sustain, nurture, and empower children at risk in many situations in Ethiopia. This revival can start from the family. Being a mother and a father is a vocation. Parents should care for their own children and others. At the same time, all the members will be revived to serve children with the gifts they received at their baptism. This revival will enable every church member, as a teacher in the school, a health worker in the hospital, an athlete in the media, whatever vocation they have to meet the public, politicians, and social workers in the community to speak, care, and advocate for children in wholeness.

The revival of discipleship and vocation could begin in the EECMY Children and Youth Department. The EECMY Children and Youth Department could train and empower the synod's children and youth directors about the theological and practical aspects of discipleship and vocation so that they will be able to initiate the revival in each of their respective synods and congregations. This training will be held at Gudina Tumsa Holistic Training Center in Addis Ababa for three days. The topics of the training will be pastoral care in the living web for-at risk children, the biblical and theological understanding of discipleship and vocation, and the impact of discipleship and vocation in the lives of at-risk children in Ethiopia. The synod children and youth directors' expense will be covered by each synod. The training specific date will be decided after discussion with the EECMY Children and Youth Department Office. The synod children and youth leaders, after they take the training, they will train parish and congregation children and youth programs leaders. The central office workers will follow the implementation of the revival of discipleship and vocation by visiting different synods and requesting quarterly reports.

The training at the congregation level will create revival so that they would participate in different ways for the holistic development of the body of Christ. The participation of the congregational members that is limited to spiritual development of the body of Christ would be expanded to care for the holistic needs of children. Particularly in the case of children, the congregations

would be involved to care for children in the ways they can provide support for them.

Coffee Ceremony *Buna Tetu*

Coffee, and the coffee ceremony *Buna Tetu*, is the center of Ethiopian economy, culture, community, and tradition. In Ethiopia, drinking coffee is not just press and drink; it has a ceremony. The ceremony has a ritualistic process. The ceremony begins with preparing the floor. Chairs for people who attend the ceremony are readied around the ceremony place. While the woman is preparing the ceremonial place and materials, the participants are also coming. The people gather around the ceremony and converse throughout the whole process.

The woman who is preparing the coffee prepares the fireplace, washes the coffee beans, and roasts them in a roasting pan on the coals. She stirs slowly. When the coffee roast is done, she passes the roast coffee around the group of people to smell the aroma of the coffee roast. After she finishes roasting, she grinds the coffee with a grinding machine or traditional pestle and mortar. After the ground coffee is ready, she puts the coffee powder in the coffee pot *Gebena*. The coffee pot could stay in the coals for twenty to thirty minutes.

There are three rounds of coffee. The first one is called *Awole*, the second one is called *Tona*, the third one is called *Bereka*. While the first round is boiling, people will discuss their lives, politics, and spiritual, social, and economic issues.

The second round is not as strong as the first one, and the discussion continues. The third round is less strong. The third round is called *Bereka* meaning 'blessing', and the person who is the oldest in the ceremony blesses the woman and the other participants' lives, children, and work.

The coffee ceremony is a place where people discuss politics, the economy, gossip, social events, and other current issues in the community. The gathering lets people know what is happening in the community. They inform one another about the issues they hear in the news, or from friends, relatives, neighbors, in marketplaces, at weddings, in funeral ceremonies, or on the farms in the rural areas. In their discussion, they share their burdens, find solutions, plan ahead and connect to their feelings and needs.

In the EECMY, congregations could use the coffee ceremony to reach the holistic needs of children. The ceremony could take place once a week in one of the individual's houses where groups from the congregations would come with issues they have seen and heard about children in their surroundings. They could discuss, pray, and plan to resist oppression, nurture, empower, and liberate children from the risks in their day-to-day activities. Once every two months, if the whole congregation prepared a coffee ceremony in the congregation's compound and discussed all the issues that have come up recently, it would enable them to be aware of the issues and to give a bigger picture to the congregation members.

At the same time, in the coffee ceremony, the children's ministry leader could present some major issues like national and international covenants, the meaning of child abuse, child labor, sex trafficking, early marriage, female genital mutilation, and illegal adoption. It is also important to move beyond discussion to instruction on how to report to the church and the police department when they see any harmful practices.

In most cases, the issues of children at risk involving harmful cultural and traditional practices are not discussed in the church and in the community; they are the issues of the NGOs. If the EECMY used the coffee ceremony which is Ethiopian, it would help the church to practice holistic care in the living web of children. Through the coffee ceremony, the EECMY congregations could make the issues of children their own issues to care for Ethiopian children in an Ethiopian way.

Friends of At-Risk Children in Ethiopia

Pastoral care in the living web of life must include practical ways that children will be welcomed, loved, respected, heard, seen, and recognized. Children are created in the image of God. They are called by God's grace to salvation and have a right in the body of Christ to participate in the edification and the growth of the church. As the disciples of Jesus Christ, they are called to a vocation by God. The church and all the community of faith, including families

and other organizations have a role to play in empowering children to participate in the mission of God.

In the EECMY, the first Sunday of *Tire*²¹⁰ is dedicated for a Children's Day celebration. Because of the church council decision, all the EECMY congregations should celebrate Children's Day; however, very few of the congregations celebrate this. Last year in 2014, Children's Day was celebrated at the national level. The celebration was held in one of the best known EECMY congregations in Addis Ababa.

After the celebration, the person who volunteered to take pictures came to my office and gave me the pictures he had taken. After he downloaded all the pictures to my computer, he said to me, "Rode, I want to show you something important." He opened the file and showed me one of the pictures. The picture was of one five-year-old girl who sat on a chair. Her legs were in the air and she could not reach to the back of the chair. Her face was not happy and she could not get down because the floor was very far from her. He said to me, "In the Children's Day, children were not happy."

Actually, that congregation was one of the most child-friendly congregations compared to the rest of congregations in Addis Ababa. In most of the Evangelical congregations, after CDTRC (Child Development Training and

²¹⁰ Tire is the fifth month of the year. Ethiopia uses the Ethiopian Orthodox Church Calendar. The Ethiopian Calendar is seven years later than the Catholic Church Calendar. It has thirteen months. Twelve months have thirty days and the thirteenth month has five days for three years and six days once every four years.

Research Center)²¹¹ started giving training for compassion workers and Sunday school teachers, the word “child-friendly” became known a little in some places in Ethiopia. Shiferaw W. Micheal is the leader of CDTRC and an advocate for a child-friendly attitude among the evangelical churches in the Ethiopian context.

The child-friendly church and leaders care and advocate for children in the congregations. In the EECMY central office, the Children’s Ministry Section has been producing material, giving trainings for Sunday teachers and synod coordinators, and advocating for more attention for children’s ministry at different decision-making bodies about a child-friendly church. However, most of the congregations are not child-friendly.

I came to Western Theological Seminary in August 2014. In the week of orientation, I heard about the Friendship House²¹², about people with disabilities who live there, the students who live with them, and the Community Kitchen. The word friends resonate with me. Sometimes, when I go and eat in the Community Kitchen.²¹³ I eat with people who come to eat from the community,

²¹¹ CDTRC is a child development and research center in Ethiopia. It is found in the town called Sendafa forty kilometers from Addis Ababa. The vision initiator and the establisher of CDTRC is Mr. Shiferaw W. Michael. He worked as a Compassion Ethiopia national director and now he is the Board chair person of CDTRC. Most of the Compassion project workers and some children’s ministers get training on child friendly teaching methods in CDTRC.

²¹² In 2007, Western Theological Seminary became known in its work with people with disabilities. People with disabilities live in the Friendship House, and the students also live with disabled people. The students of Western get exposure to live and experience life with people with disabilities. In 2016, the seminary will start a graduate certificate program in Disability and Ministry. See www.westernsem.edu.

²¹³ The Community Kitchen serves lunch every week from Monday to Friday and breakfast on Saturday and Sunday. People from the community, the seminary community, and students eat at the Community Kitchen.

and they are my friends. I sit and eat with them. When I say friends I really mean it. (I care for them and sometimes, when they share their stories with me, I honor, share, and sympathize in compassionate heart with their feelings.)

I am recommending a new program called Friends of At-Risk Children in Ethiopia. This proposal comes from the challenges I have seen in my ministry experience regarding child-friendly atmosphere, and from what I have learned from the Friendship House at Western Theological Seminary. For children's ministry that is welcoming in the EECMY, we need friends who are willing to be public figures in the community, the church, and the country so that at-risk children will be loved, respected, welcomed, and cared for.

The children's ministry program is working to create a friendly-atmosphere for children, but still we do not have child-friendly churches. In the pastoral care in the living web of children model, the friendship will begin with individuals. The members of the congregations would be friends with at-risk children to hear risks in the web of children in the community. They would also analyze *why* children are at risk in that context so that with a clear understanding and interpretations, they would be involved in holistic care to resist oppression, nurture, empower, and liberate. Their friendship to children limited to the church compound. Their welcoming, loving, and caring approach will be attractive to children to share their risks and struggles with them.

In most of the Mekane Yesus structures from the congregations, there is already an established ministry for children. At the congregational level the

name of children's ministry is Sunday School, rarely children's ministry which conveys something much larger than Sunday School. The new program I recommend, which could be called the Friends of At-Risk Children in Ethiopia, would change the name of the Sunday school teacher or Children's Minister in the EECMY to Friends of Children. They will lead the Friends of At-Risk Children in Ethiopia programs at the congregational level.

This program will focus on working in congregations for children's holistic development by emphasizing that children are gifts from God and that they need to be valued. Children are disciples and have their own vocations. Moreover, this program would work to make the church compound, programs, planning, budgets, ministers, communities, and leadership child-friendly, and focused.

Friends of Children would work to create advocates for children who care about holistic development. This program would teach, empower, and instate people to know the following. It would make sure to announce that children are God's, that we have received them as parents and as the church to steward them as gifts from God. Moreover, Friends of Children would work for the spiritual development of children by creating relevant, contextualized teaching materials and age-graded and trained Bible teachers for children in the congregations. Friends of Children would work for the dignity of children. When we think about the future existence of EECMY, we think about children's ministry, but children are important today. Children are friends, and our ministry to children

is a ministry which helps children to be part of the kingdom of God and to grow as disciples of Jesus Christ. Friends of Children will preach, teach, and speak about children in the way God sees them.

Conclusion

The pragmatic task showed us some practical ways we can practice a new model of pastoral care in the living human web for at-risk children in Ethiopia. These practices are recommended based on the challenges and realities I have faced in my ministry area. The suggested recommendations are holistic congregational care, the revival of discipleship and vocation, the coffee ceremony, and Friends of At-Risk Children in Ethiopia.

Holistic congregational care would focus on revising the congregational structures and Bible schools' and seminaries' curricula. The revival of discipleship and vocation would initiate the EECMY congregations to be aware of their call in discipleship and vocation to be a prophetic voice for at-risk children in Ethiopia. Use of the coffee ceremony by the EECMY enables it to reach at-risk children in Ethiopia in the Ethiopian way. Finally, Friends of At-Risk Children would work to create a child-friendly atmosphere in the EECMY congregations.

CONCLUSION

Even though the Ethiopian Evangelical Church Mekane Yesus and other national and international NGOs are trying to provide holistic support for children in Ethiopia, children are still at-risk. EECMY congregations' ministry to children is spiritual and educational. The development office of the church receives most of its support from abroad, and its ministry is divided from the spiritual ministry of the church. Most of national and international NGOs in Ethiopia provide "holistic care" for children based on international definitions, and their emphasis is only social justice and development.

This paper proposes a new model: pastoral care in the living human web for at-risk children in Ethiopia. This model is drawn from Bonnie Miller-McLemore's pastoral care in the living human web model and Gudina Tumsa's holistic ministry in the EECMY.

Miller-McLemore's pastoral care in the living web model is resistant to any ideologies, structures, or cultures that discriminate against people on the basis of color, age, gender, or physical and mental abilities. The model of pastoral care in the living human web broadens the meaning of pastoral care from a spiritual and individual emphasis to a public and communal ministry to resist oppression, and to nurture, empower, and liberate children.

Tumsa's holistic ministry was a critique of old and new imbalance which emphasized spiritual salvation that came from the pietistic movement of the

missionaries and the new imbalance which emphasized only development activities or social justice. Tumsa's and EECMY's model of holistic ministry accentuates a holistic salvation of human beings that declares that physical and spiritual needs cannot be divided. For Tumsa, love and justice go together.

Miller-McLemore, from her feminist and pastoral perspective, and Tumsa from his African holistic view, critiqued the Western foundationalist perspectives that divided the spiritual and social development of God's people. They addressed the public and holistic lives of God's people. The church should demonstrate love and justice in the political, economic, social, and religious living webs of God's people. Based on the work Miller-McLemore and Tumsa, I have recommended that pastoral care for children become resisting, nurturing, empowering and liberating. I have recommended the specific practices of congregational holistic care, the revival of discipleship and vocation, the Ethiopian coffee ceremony, and Friends of At-Risk Children in Ethiopia.

Future Ministry

This thesis has helped me discern and understand the past and present risks and challenges children are passing through in the religious, cultural, traditional, economic, spiritual, political, and social web of Ethiopia. Moreover, it has enabled me to analyze and interpret these risks and challenges using historical, spiritual, political, social, cultural, and traditional facts and analysis,

studies, researches and theologies. These interpretations and analyses led me to develop my own theology to provide holistic care for at-risk children in Ethiopia.

Now, I have a contextual theology for at-risk children in Ethiopia. My theology is pastoral care in the living web for at-risk children in Ethiopia which is resisting, nurturing, empowering, and liberating. I also have strategies and programs to fulfill my theology. My strategies and practices are contextual. They arise out of my contextual experiences with children and my theology.

My theology of at-risk children brings insights from the scripture and theology, along with wisdom and experience gleaned from Western and Southern churches. It has enabled me to go to my ministry with clear and precise strategies to hear, remember, see, and know the groaning of at-risk children in Ethiopia.

Further Study

Relevant pastoral care for children in Ethiopia is a process, and children's ministry needs contextualized theology, because the living web of Ethiopians and our world affects the lives of children in Ethiopia. Following are some recommendations for further study for me or others who are working with children to provide holistic pastoral care in the living web of at-risk children in Ethiopia.

1. The Ethiopian Orthodox Church (EOC)'s pastoral ministry and theology has an impact on the Ethiopian Evangelical Church Mekane Yesus's pastoral ministry and children's ministry. Consequently, the EOC's theology and ministry should be clearly analyzed.
2. The Ethiopian government has formed the millennium development goals. In further studies about at-risk children in Ethiopia, researchers should take into account how the lives of at-risk children in Ethiopia are addressed or changed by the millennium development goals.
3. In 2012, the Ethiopian Evangelical Church Mekane Yesus approved a five year strategic plan of which children's ministry is part. Researchers should consider how the EECMY strategic plan changes ministry to children in the EECMY.
4. The Ethiopian government introduced the Charities and Societies Proclamation No .621/2009 on January 6, 2009 and it has been implemented since January 6, 2010. This proclamation divided the roles and the activities of national and international charities in Ethiopia. Future research should address this law and its impact on the lives of children in Ethiopia.
5. Global warming is having an impact on how developing countries relate to children. This should be analyzed.

6. Pastoral care in the living web for at-risk children in Ethiopia as resisting, nurturing, empowering and liberating needs to be connected with a Christian theology of hope and the expectation of fulfillment.

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