



**FACULTY OF SOCIAL SCIENCES AND
THE HUMANITIES SCHOOL OF SOCIOLOGY AND SOCIAL
WORK**

The Roles and Challenges of Community Based Organizations in Local
development: The cases of Iddirs in Bahir Dar City, Ethiopia.

By: Bahru Desalegn Tadesse

Advisor: Daregot Berihun (Ph.D)

JUNE 2013
GONDAR UNIVERSITY, ETHIOPIA

Declaration

I, Bahru Desalegn Tadesse declare that “ The Roles and Challenges of Community-Based Organizations in local development: The cases of Iddirs in Bahir Dar City” is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Date-----

Bahru Desalegn

Advisors:

Date-----

Dr. Dargot Berihun

Date-----

Mr. Girum Taye

IJSER

Dedication

This work is dedicated to my late father Desalegn Tadesse and grandmother Mullunesh Assifaw, who had given me inspiration, courage and endless love that make me strong throughout my life. Moreover, the study is dedicated to my child, Yordanos Bahiru Desalegn and to all the children of the world. Where we did wrong, have courage and correct our mistakes and do the right things. Where we did well, be proud and excel so that you may create a better environment for the future generation.

Remember, do not only live to enjoy your success and ours but to make those who come after you enjoy even more. This is the only road to a better world. Be other-centered, live for a better future.

IJSER

ACKNOWLEDGEMENTS

Firstly, I thank the Lord God for giving me the courage to undertake this academic journey and for providing me with strength and wisdom to traverse through this journey to this point.

I also extend my profound gratitude to my advisors Daregot Berihun (PhD) and Girum Taye (MA) for their dedicated guidance and support towards the completion of this thesis. I am very grateful for their encouragement and motivation.

I further extend my sincere appreciation to my sister Yesheye Desalegn who had to push me at times to get down to complete this work. She always reminded me that our children need higher academic benchmarks in life and that my successful completion of my postgraduate studies would serve as a good example to them.

I am profoundly grateful to my child, Yordanos Bahiru Desalegn for her understanding and patience during the long hours of writing this thesis. I surely sacrificed some family time to get this work done. It is my hope that she learnt something out of this whole episode.

I also give a great gratitude to Mr. Fisseha Mulatie for his full and heartiest cooperation and his stand on the side of me to this beginning as well as for his future commitment.

Lastly, but certainly not the least I extend my gratitude to the NWC, Kidus Rufael and Birhan Iddir executive committees, members, VCDPFs, volunteers and GOs and NGOs managers, coordinators, officers and my professional colleagues who are working in developmental organizations for accepting to discuss and provide me with valuable information and guidance with regards to this study.

Declaration.....	i
Dedication.....	ii
Acknowledgments.....	iii
Table of Contents.....	iv
Acronyms.....	vii
Glossary and Key Terms.....	viii
Abstract.....	ix
1. Introduction	1
1.1. Background to The Study	1
1.2. Statement of the problem	3
1.3. Objectives	4
1.3.1. General objective of the study.....	4
1.3.2. Specific objectives of the study.....	4
1.4. Research questions	4
1.4.1. Main research question.....	4
1.4.2. Sub research questions.....	4
1.5. Significance of the study.....	4
1.6. Scope of the study.....	5
1.7. Limitations of the study.....	5
2. Literature review	6
2.1. Development concepts and frameworks.....	6
2.1.1. Development approaches.....	6
2.2. The concept of community and community (local) development.....	6
2.3. The concept of community based organizations (CBOs).....	7
2.4. The community based organization approach.....	8
2.5. Rational for a community-based local development.....	9
2.6. Literature review on issues related to CBOs and <i>Iddirs</i>	11
2.6.1. Community based organizations' roles and Challenges with.....	11
2.6.1.1. The Role CBOs in sustainable development.....	11
2.6.1.2. Problems and Limitations of CBO and its Approach.....	12

2.6.2. <i>Iddirs</i> Roles, Challenges with and Related Issues.....	14
2.6.2.1. Functions and Roles of <i>Iddirs</i>	14
2.6.2.2. The Role of <i>Iddir</i> in local development.....	15
2.6.2.3. Associated challenges of <i>Iddirs</i>	16
2.6.2.4. State- <i>Iddir</i> Relations under the three regimes of Ethiopia.....	17
2.6.2.4.1. State-iddir relation during the imperial regime.....	17
2.6.2.4.2. State-iddir relation during the Derg regime.....	19
2.6.2.4.3. State-iddir relation during the EPDRF regime.....	20
2.7. The formation of CBOs as action groups.....	20
3. The Methodology of the Study.....	23
3.1. Background of the study area.....	23
3.2. The Research design.....	23
3.3. The research approach.....	24
3.4. The research strategies.....	24
3.5. Selection of respondents/interviewees.....	24
3.6. Data sources and collection methods.....	25
3.7. Data analysis.....	26
3.8. Triangulation and ensuring validity.....	28
3.9. Consideration of ethical issues.....	28
4. Results and discussions of the study.....	29
4.1. Profile and status of the <i>Iddirs</i>	29
4.1.1. Profile and statuses of Negede Woyitto Community Meredaja <i>Iddir</i>	29
4.1.2. Profile and statuses of Kidus Rufael Meredaja <i>Iddir</i>	31
4.1.3. Profile and Statuses of the Birhan Meredaja <i>Iddir</i>	33
4.2. CBOs and their contributions to local development.....	34
4.2.1. The role of social bonding and development	34
4.2.2. The establishment and continued existence of the <i>Iddir</i> /CBO.....	39
4.2.3. Sensitizing the community about local development.....	40
4.2.4. Mobilizing the community to participate in local development Activities.....	41
4.2.5. Promoting community participation.....	43
4.2.6. Mobilizing resources and creating strategic partnerships.....	44

4.2.7. Building capacity of the community to deal community development challenges..	45
4.2.8. Promoting volunteerism and enhancing social capital.....	47
4.2.9. Creating the potential for community regeneration.....	48
4.2.10. Challenges that Iddirs/CBOs faces in development challenge.....	49
5. Conclusions and recommendations:	60
5.1. Summary of key findings and general conclusions.....	60
5.1.1. Summary of key findings.....	60
5.1.1.1. Objective <i>no. 1</i> : To examine functions and roles of <i>Iddirs</i>	60
5.1.1.2. Objective <i>no. 2</i> : To examine the challenges that CBOs encounter.....	62
5.1.1.3. Objective <i>no. 3</i> : To point out the strategic ways of shaping.....	62
5.1.2. General conclusions.....	63
5.2. Recommendations.....	63
Bibliography.....	65
Annexes.....	72
Interview guiding questions.....	72
Conducted capacity building trainings.....	80
NWC Meredaja Iddir's plan.....	81

Acronyms

CBOs :	Community Based Organizations
CDA:	Community Development Association
CRDA :	Christian Relief and Development Association
CSOs :	Civil Society Organizations
EEA :	Ethiopian Economic Associations
EPRDF :	Ethiopian people's Revolutionary Democratic Front
ESSWA :	Ethiopian Society of Sociologists, Social Workers and Anthropologists
FBO:	Faith Based Organization
GOs:	Governmental Organizations
HR:	Human Resource
IGAs:	Income Generating Activities
INGOs:	International Non-Governmental Organizations
JeCCDO:	Jerusalem Children and Community Development Organization
LNGOs:	Local Non-Governmental organizations
MNCD :	Ministry of National Community Development
NGOs :	Non-Governmental organizations
NWC:	Negede Woyitto Community
ORDA:	Organization for Rehabilitation and Development in Amhara
OVC:	Orphan Vulnerable Children
PLHIVs	People Living with HIV/AIDS
PRA:	Rapid Rural Appraisal
RRI:	Rapid Result Initiative
SHGs:	Self-Help Groups
WPE :	Workers Party of Ethiopia
VCDPFs:	Voluntary Community Development Program Facilitators

Glossary and Key Terms

Glossary:

“Kebele”- is a part of Ketena in the city that contains less population and it is the lowest administrative unit.

“Ketena”-is the larger administrative unit of the city as compared to keble and it is sometimes called cluster.

“Meredaja Iddir”- a local term which describe the formations of groups for self-help purpose.

“Negede Woyitto Community”- is a highly marginalized group/tribe of people in Bahir Dar city especially in Tana and Shum Abo kebles.

Key Terms:

Local Development; Civil society; Sustainable Development (social and economic well-being of citizens); Community regeneration; Capacity building; Community participation; Empowerment; Social capital; Social mobilization; People centered development; Community participation.

Abstract

The purpose of this thesis is to examine the role of community-based organizations in local development with emphasis on Iddirs on their own and in collaboration with Governmental and Non-Governmental organizations. In this thesis, Iddir as community-based association is considered as one of indigenous community based organizations in Ethiopia. To meet its purpose the study employed methods such as informal in-depth interviews (flexible, unstructured), participant observation, group discussions, archival and document review, literature review and analysis of available relevant materials.

The thesis emphasized on the additional roles and functions of Iddirs like socio-politico-cultural and economic life of the people, and other cross cutting issues such as the contribution to fight hazards of HIV/AIDS and to support the highly vulnerable children in Bahir Dar City. The thematic area of study examined the roles and contributions of Community based organizations, specifically Iddirs versus the degree collaboration and partnership among governmental and Non-governmental organizations regarding to local development and community empowerment in general. The study found out the statuses of CBOs and their contributions to local development. It also revealed the strategic ways of shaping CBOs on responding to local development. In addition, the study identified and outlined challenges that CBOs face in responding to local development activities.

CHAPTER ONE

INTRODUCTION

In this preliminary chapter issues such as the background to the study, statement of the problem, objectives, research questions, significance of the study, scope of the study and limitations of the study presented as follows.

1.1. Background to the Study

Community based organizations otherwise known as local organizations have been given different names in different places. These include ‘community development associations’, ‘neighborhood councils’ and united community among others (Biddle, 1968; Agbola, 1998).

Community based organizations are set up by collective efforts of indigenous people of homo or heterogeneous attributes but living or working within the same environment. Their coming together creates conditions, which broaden the base of self-governance and diffusion of power through a wider circle of the population (Adeyemo, 2002; Adejumbi, 1991). It is seen as voluntary, non-profit, non-governmental and highly localized or neighborhood institutions whose membership is placed on equal level and whose main goal is the improvement of the social and economic well being of every member (Abegunde, 2004).

CBOs are localized institutions in that their spheres of influence hardly extend beyond their immediate communities or neighborhood. They are non-profit and non-governmental because all members contribute economically towards the fulfillment of their responsibilities to the immediate environment and not depend on government before fulfilling these (Claudia, 2003).

Community based organizations open ways for participation at grassroots level. It involves the local and indigenous people in the identification of their local needs and conception formulation and implementation of any project in order to develop the necessary self-reliance and self-confidence (Mbithi, 1974, cited in Albert A, 2009) in their immediate environment.

CBOs therefore serve as wheels for the vehicle of grassroots participation in indigenous programmes and projects to satisfy local needs. Such participation as characterized in CBOs could be in cash or kind, levied or free choice. Although Agbaje (1990) have argued that CBO has freedom of entry or exit, Holdcraft (1982) observed that this freedom could be generalized with the exclusion of community-based institutions organized by landlords, community or clan leaders, age group fans and trade unions among others. On this, Ogundipe (2003) emphasized that what matters most is the development of the people’s communities through the mobilization

of community efforts. Such efforts according to Abegunde (2004) are harmonized towards protection of citizens, provision of infrastructure, furnishing communities with necessary information, materials and opportunities and general upliftment of communities images among others.

Poor performance of government in meeting the socio-economic quests of citizens has been identified as one of the reasons behind the proliferation of community based organizations (CBOs) in the new millennium. Along this line, Wahab (2000) observed that people in developing nations have until recently looked up to their governments to meet their basic socio-economic demands. Of a truth, governments in African nations have evolved both top-down and bottom-up approaches to achieve sustainable development of their people. These include establishment of lead industries at key centers to create job opportunities, provide basic infrastructure and utilize regional natural and man-made resources to stimulate growth and economic development that would spread to lagging regions (Abegunde, 2003).

The failures of governments' top-down approach and lack of involvement of the people at the grassroots in the bottom-up strategy have weakened the confidence of the public in central authorities. Communities therefore seek solace in indigenous institutions, which pressurize government for attention to development problems in their communities and/or undertake development programmes and projects that they observe that are very needful in their immediate communities. The indigenous organizations are associated with self-help (Ogundipe, 2003).

They constitute the media for resources mobilization to confront local challenges. These include the finance and execution of projects, lobbying and nomination of representatives to government offices to air their views and press their needs and developing of human resources against future developmental needs of their immediate communities. Thus, their impacts have been felt in the areas of economic development, policy matters, health and infrastructure, environmental and physical development among others (Akinola, 2000).

Hence, the emerging alternative is a community-based approach, according to this approach community based organizations such as Iddir, can mobilize local initiatives and resources in order to obtain reliable, fair, balanced and sustainable local development.

In line with this framework, the purpose of this thesis is to explore and examine isolated and joint efforts of *Iddirs* in collaboration with governmental and nongovernmental organizations in *Bahir dar city*. In this respect, since the starting point should understand the *Iddirs* themselves,

an attempt had been made to study their historical development, experience and status in the overall context, and eventually their contributions in local development.

1.2. Statement of the problem

The role and importance of local community based voluntary associations such as *Iddirs on local development have been underlined* by different authors in their development studies. In this regard, Fowler (2008) have asserted that, "community based voluntary organizations (CBOs) with traditional roots are more effective in realizing sustainable development." And to work with traditional CBOs would be worth a detailed study of its own". Similarly, Lewis (1975) have argued that "Projects are often most successful when they work through pre-existing social structures and institutions." In the case of Ethiopia, Tegegn (2000:50) has underlined the total absence of research in the area in the following manner.

Although these local CBOs (i.e. Iddirs) could serve as important intermediaries in development, almost no effort has been made both by the Ethiopian government, national and international NGOs on how to tap their grassroots, voluntary and participatory potentials for development at the local level. Moreover, their potential roles in the overall political and economic decision making process as well as in creating partnership with national and international NGOs have not been recognized too. This implies that, even if great effort is being exerted by our government by way of planning and formulating ways and means of eradicating community problems by itself, it is not sufficient for the people to rely on government support alone, the people themselves must try to solve the local development challenges through their collective actions.

Thus, by highlighting the potentials of CBOs towards contributing to development in general, the purpose of the research is to show the collaboration gap among CBOs, government and NGOs. Though *Iddirs* have been engaged in local development activities since the imperial regime, studies are lacking on their role prior, during and after their engagement. Particularly in this study's site, *Bahir Dar town*, conducted researches were limited. To fill this gap, this research project attempted to inquire, document and analyze the whole process, its impacts and implications.

1.3. Objectives of the study

1.3.1. General objective of the study

The general objective of this study is to assess the roles, challenges and strategies of CBOs particularly Iddirs in facilitating local development activities.

1.3.2. Specific objectives of the study

- To examine roles of *Iddirs on local development*
- To examine the challenges that CBOs encounter in local development issues.
- To point out Strategic ways of shaping CBOs on responding to local development activities.

1.4. Research questions

1.4.1. Main research question

- The main question that this study poses is under what conditions are CBOs become to facilitate local development?

1.4.2. Sub research questions

- What are the roles of Iddirs in local development?
- What are the challenges that Iddirs encountered?
- What are the strategic ways to shape Iddirs to engage in local development?

1.5. Significance of the Study

This study is significant in providing new findings for practical and academic purposes, in helping to consider the efforts of CBOs and in giving insights into problems and limitation of *Iddirs* in local development and in indicating remedial measures to be taken by all concerned stakeholders.

The very essence of development has to do with betterment of life of community and the empowerment of the community to make decisions in the matters that affects their life. Cognizant of this essence of development, the research has relevance in highlighting the power of community and community initiatives at the local level to meet their needs as well as the needs of others.

1.6-Scope of the study

Bahir Dar as the primate city, which is characterized by a concentration of economic, social and related facilities, which seem to be disproportional to the rest of other urban centers found in the country. This has resulted in a high rate of rural-urban migration and congested settlement in the city, which in turn resulted in ever-increasing population pressure in the city. The population size of Bahir Dar is estimated to be 277,566 people, with the increase rate of 2.7 percent per year. This constitutes 0.35 percent of the total population size of the country (Municipality of Bahir Dar, 2012)

Currently the urban structure of Bahir Dar city Government is restructured into 9 ketenas, 17-sub kebles and 4 shanty towns.

In the city, there are 74 legally registered Iddirs (Municipality of Bahir Dar, 2012). So among these legally registered Iddirs this study focuses only the three Iddirs, namely NWC, Kidus Rufael and Birhan Meredaja Iddirs which are found in Tana, Shum Abo and Shimbit kebles of the city respectively.

1.7. Limitation of the study

Though there is substantial literature on CBOs in general there is very little written information on the CBOs, especially Iddirs; when available it was often limited to reports written by concerned bodies. Because the CBOs/Iddirs depends on volunteers it was not easy to follow up some issues because some volunteers leave the community either to seek paid employment or to visit relatives, especially the community development agents of the Iddirs.

As a researcher, I didn't meet the targeted group/CBO members at a time that I planned to meet them because of their voluntarily activity in their CBO/Iddir. But since I had and have been working with CBOs for a long time, even longer than some volunteers, my extensive knowledge of the CBO threatened not to have bias information about the CBOs and I tried to manage the whole process in a desired way.

CHAPTER TWO

LITRATURE REVIEW

2.1. Development Concepts and Frameworks

2.1.1. Development approaches

Development is often described as the process of change from less desirable to more desirable state of being. There are two major approaches in conceptualizing development. These are economic well being (GNP per capita) approach and human needs approach (Negash W, 2003).

Economic well-being (GNP per capita) approach is the dominant approach employed in defining the concept of development. The argument states economic change precedes any other form of change. According to economic development approach, all that defines the state of development is the economic growth in (Todaro, 2006). The human needs approach gives credit for the realization of human's potential. As Carney(1998) suggested, "Development is conceived as the state of human well being rather than the state of national economy". Dudley Seers is the major proponent of this approach and suggested that "...the realization of the potential of human personality ... is a universally acceptable aim "of development process.

Todaro (2006) has defined the concept development somewhat inclusive manner from the two prominent development approaches. According to Todaro, development is defined as the process that is: "... Concerned as a multidimensional process involving major changes in social structure, popular attitudes, and national institutions, as well as the acceleration of economic growth, with the reduction of inequality and the eradication of poverty".

2.2. The concept of community and community (local) development

One can find a number of definitions given to the term 'community'. USAIDS (1999) has adopted a very broad definition. Community is "... a group of people who have something in common and will act together in their common interest "(USAIDS, 1999).

Allen, (2002) has similarly given definition for the term in a detailed manner. In modern societies individuals maintain membership in a range of communities based on geography, occupation, social contacts or leisure interest (Allen, 2002). Community is defined as "... a specific group of people usually living in a common geographical area who shares a common culture, are arranged in social structure and exhibits some awareness of their identity as a group".

Young, (1999) refers to community development as an approach that involves placing individual

member of the community in the center of a development process. It also involves helping community members to realize their own potential for further development activities based on self-initiation. The community development approach emphasizes the participation of people from below, encourage a bottom-up approach and fosters self-reliance on the available community resources (Young, 1999).

On the other hand, according to Charmaz (1983), local development can be understood with in 10 thematic areas and their joint existence. These themes are:.. These themes are:

- The role of social bonding and development, in funeral/burial functions,
- The continued existence of the CBO for more than a decade.
- The role of sensitizing the community in local development activities..
- The role of mobilizing community residents to participate in local development activities.
- The role of stimulating community participation.
- The role of mobilizing local and external resources as well as creating strategic partnerships.
- The role of building capacity of the community to deal with the local development.
- The role of promoting volunteers and enhancing social capital.
- Creating the potential for community regeneration, and
- The challenges faced by the CBO.

2.3. The concept of community based organizations (CBOs)

The Provincial law in Quebec (Jalbert, 2000) defines community organization as " ... a legal person, duly constituted as a nonprofit corporation, whose affairs are administered as a board of directors, made up in majority from the consumers of the service provided or members of the community it serves as whose activities are related to the fields of health and social services" (Jalbert, 2000).

Community based organizations can be defined as part of an independent movement working towards social change. The overall purpose of community-based organizations is to promote the social development, quality of life and welfare of those they serve. Their mission is not limited to identifying and serving needs, but to help change social structures; influences political decisions and identify alternatives that had better respond to the needs of the society. The peculiarity of community-based organizations is that they are arranged in a "bottom-up" approach (Jalbert, 2000). Community based organizations can also be referred as local

organizations which could be viable vehicles for community involvement and participation in project design and implementation, when appropriate and timely guidance and encouragement is provided (Negash W, 2003).

2.4. The community based organization approach

The CBO approach is a recently growing development paradigm, which favors the partnership of local communities, NGOs and other development agencies with other indigenous associations. The principal aim of the CBO approach is prioritizing the local needs and involving the local community in planning, decision making, implementation of development activities (Pankhurst, 2001).

The major rationale for the CBO approach is that it ensures active involvement of community members from planning, to decision making, to implementation and evaluation of development projects. It also can address the needs of the local community. Active participation of local communities in civil society approach enables communities to take over projects and contribute to sustainable community development (Pankhurst, A. 2001).

Through the CBO approach, it is believed that the poorest can be reached more effectively, at lower cost and in more innovative ways for effect equitable, fair and sustainable development. The CBO approach enables tactful mobilization of internal and external resources to alleviate poverty, and to promote change and development (Sietz 1995, Rooy, 1998 in Shiferaw, 2002).

This approach also mobilizes the community more effectively in its bottom- up development to address mass poverty (Dejene, 1998).

The CBO approach enables citizens to play a major role in their local development programs. The roles of community-based organizations are those either represent the community members in particular, or can reach them more reliably than the existing government and market approach (Sietz 1995, Rooy, 1998, in Shiferaw, 2002).

There are a number of arguments to show the reason why CBOs could or should be involved in development activities (Pankhurst (2001), Shiferaw (2002). Pankhurst (2001) has given three reasons as to why civil society organizations should be involved in development activities:

1. CBOs are based on local autonomy and indigenous ways
2. CBOs have greater legitimacy than institutions set up external agencies
3. CBOs provide on-going sustainable structures

2.5. Rational for a community based in local development

The urgency of poverty and its impacts call for a concentrated effort to utilize community resources that have been largely neglected by many governments for local development in the past. In view of the problem of poverty, the benefit community involvement at the grass root level can be immense in all these dimensions (Damen and Kloos, 2003).

The importance of CBOs in local development is widely recognized and has become a part of the development policy in many countries (Kelly, 2000).

Consolidation of social capital is important in any community, as some scholars have shown that the capacity for co-operation in any community depends on a certain level of social capital being available within it (Golloba-Mutebi 2005).

Social capital has become an important concept in debating and understanding the modern world (Brown, 1999). It now features in much scholarly discourse across a variety of disciplines. According to Brown(1999)“social capitals flows from the endowment of mutually respecting and trusting relationships which enable a group to pursue its shared goals more effectively than would otherwise be possible.”

According to Robert (2002), social capital “greases the wheels that allow communities to advance smoothly. Where people are trusting and trustworthy, and where they are subject to repeated interactions with fellow citizens, everyday business and social transactions are less costly.” Kothari and Minogue (2002), further states that social capital has some of the characteristics of a public good; it produces benefits to society as a whole that cannot be captured by those who create it. Quinn (2008:6) observes that “social capital is something thought of as the metaphorical glue that holds groups and societies together and enables them to get things done.”

Some scholars (De Haan 1998; Francis 2002; David 2008:78) argue that poverty reduces social capital because of the burden it poses on social networks and the insecurity it brings and socially excluding those poor people. However, given that CBOs have been credited with mobilizing people and encouraging community members to contribute local resources, we can logically be argued that effective CBOs do foster social capital, which is important for community development (Adler and Kwon 2002).

Reid (2000:3) describes participation as “the heart that pumps the community’s life blood (its citizens) into the community’s business.” Reid further comments “that community participation is one of the key ingredients of an empowered community.”

The situation of deepening poverty crisis and recurrent famine condition in north east Africa require that poverty alleviation programs need to be integrated with community based organization s’ grass root level activities.

A community-based response to local development implies the involvement of people where they live, in their homes, their neighborhoods and their work place in the fight against poverty. Community projects are as diverse as the people and culture that make up these communities. Some of the forms of the community based responses to local development intervention projects have been identified as "home grown" and self-sufficient. Sometimes they can get assistance from external agencies like religion centers, and in neighborhood meeting places (USAIDS, 1999).

In such regard, community based responses take the form of both formal and informal organizational groupings that are related to community-based organizations. Informal set up, on one hand, include social support group, saving clubs, and informal self-help groups. These traditional or informal groups are said to be effective in local development interventions (USAIDS 1999).

This is because indigenous local associations have the track record of winning the confidence of communities and serve community members during times of crisis (Damen and Helmut, 2003).

The major importance of focusing on Iddir is that these associations win the trust of the community in social, cultural and economic activities of the community. More importantly these associations have served community members as coping mechanisms during times of economic as well as social crisis. Moreover, each individual family in Bahir Dar obtained the membership of one or more Iddirs (Helmut and Damen, 2003).

Hence, community based organizations can be considered as one among the most important mechanisms for the successful implementation of multi- sectoral response to local development as they are strategically placed to facilitate the involvement of the community at the grass roots level (Pankhurst, 2001 and Damen, 2003). Thus, CBOs are the heart of the community be addressing and sharing the whole problems in the community.

2.6. Literature review on issues related to CBOs and Iddirs

This chapter comprises two sections. The first section deals with brief literature review on the role of CBOs in local development. The second section deals with experiences of Iddirs in local development.

2.6.1 Community based organizations' roles and Challenges with

2.6.1.1 The Role of CBOs in Sustainable Development

CBOs are considered as a precondition to promote and facilitate local development in the economic sphere. CBOs create a favorable environment for community development (Tesfaye S, 2002).

Furthermore, CBOs may perform particularly important roles such as articulating a broad range of interests, meeting local needs, making demands on government, developing political skills of their members and the community at large, stimulating political participation, and in their watchdog roles they serve as checks on the relentless tendency of the state to centralize its power and to evade civil accountability and control (Korten, 1990: 99).

CBOs have the potential capacity to work for realization of government, which emanates from popular choice, consultation, negotiation and consensus politics. It is believed by donors that in order to deepen democratic process and to consolidate effective and democratic institutions of governments, CBOs need to be strengthened. The existence of a broad civil society is what is needed for long-term and sustainable democratic change (Rooy, 1998:49).

As far as the role of CBOs in poverty alleviation and take-off into sustainable development is concerned, since the 1980s, they have been considered as viable and promising alternative in comparison to the failed efforts of the state and market approach, particularly in developing countries such as Ethiopia. As a result, people have been forced to alleviate their problem on their own initiatives. In this respect, Seitz (1995:17) has noted that, "People have responded to the failures of the market and the state by undertaking self-help activities".

A community based approach enables citizens to take charge of their own destinies and realize their full potential by utilizing their social capital, which includes people's mutual trust, the skill, cultural norms and rules, social networks, organizational facilities and the like. In other words, a community based approach avails the people with the opportunity for self-improvement and sustainable development. Besides, it enables to assist the poorest through organizations that

either represent them, or can reach them more reliably than can government and market approach. In addition, the poorest can be reached more effectively, at less cost, and more innovatively than official donors or even home governments. Also, it can bring about equitable, fair, effective and sustainable social, political and economic development policies and their implementation (Rooy, 1998: 33-39).

In this respect, Dejene (1998) argued that a community-based approach can be used to mobilize the community more effectively in its bottom-up development to address mass poverty. Also, Seitz (1995:19) has argued that, "the civil society approach presents a new participant in development and new motivations. By focusing on the benefits that occur when people exercise local initiative and function as a community". Similarly, an Oxfam poverty report (1995:11) has concluded that, "ultimately, real progress towards poverty reduction will depend upon local communities coming together to act as catalyst for change".

Furthermore, advocates of a community-based approach (Seitz, 1995: 16-18) argue that both market and government development approaches in many developing countries have failed to make people's lives better and to help citizens obtain their basic needs. It is even easy to show example where they have made the peoples' lives worse. In reaction to this desperate situation, voluntary efforts are flourishing to raise the low level of living standards in many developing countries. Besides, the spread of democracy around the world is a favorable ground for civil society and its approach to flourish. In this connection, Rooy (1998:38) has concluded that "the creation, strengthening, and further development of such institutions of the so called community based is an essential pre-requisite for an efficient and socially sustainable functioning of a market economy".

2.6.1.2. Problems and Limitations of CBO and its Approach

Critics of the community based approach (Seitz, 1995:18) point out that while it may be promising, it can be insignificant compared to the resources of the state and the market. For instance, even the admirable Grameen Bank of Bangladesh provides only about 0.1 percent of the credit in the country. On the other hand, while the lives of millions of the people throughout the world have been "transformed" by successful projects of NGOs, it was observed that beneficiaries remain poor. Also, efforts at the grassroots level, which was directed toward

community managed economic development, often fail due to various internal and external problems (Tesfaye S, 2002).

Besides, hostile and oppressive political and economic powers can block the efforts of civil society organizations. As far as the status of community based in the African context is concerned, Teketel (1999:4) has noted that, it was often argued that community based organization in Africa is a weak and highly fragile construct, partly due to co-optation and repression by authoritarian regimes and partly because of the general socio-economic underdevelopment of the continent. Obviously, not only CBOs but also governments of developing countries are heavily dependent on external funding for their development or other programs and activities. This context of serious external dependence on donor funding affects not only the sustainability of CBOs, but also their very existence, autonomy and self-definition is under-question. As a result, through capacity-building and various supports and inputs, donors reproduce and create their own images, priorities, structures and shapes (Howell, 2000:17).

A very high level of aid dependency makes CBOs of poor developing countries seriously vulnerable. Alan Fowler has indicated that, according to the insiders' estimates 95% of NGOs will collapse if aid is stopped. This fact clearly indicates the gravity of the problem. The problem is not limited to financial and material dependency, but also there is perhaps a serious problem of intellectual dependency. The direct impact of lack of resources of NGOs and CBOs, and their dependency on foreign aid has been among very debilitating factors. Particularly poverty alleviation and sustainable development efforts have been seriously hampered. Regarding the limitations of NGOs in poverty alleviation efforts, Riddel (1995:4) have asserted that,

In general, while NGO projects reach poor people, they tend not to reach down to the very poorest. Furthermore, as NGO projects tend to be small scale, the total numbers assisted are also small. It is also rare for NGO projects to be financially sufficient. At times too, the NGO's concern to keep costs down to the minimum has meant that the level and quality of the benefits have been adversely affected (Tesfaye S, 2002).

2.6.2. Iddirs Roles, Challenges with and Related Issues

2.6.2.1 Functions and roles of Iddir

Regarding the function, role and contributions of urban Iddir, the Iddir funds were not only employed to meet the cost of funeral but also to assist families who have lost the breadwinner, and to a lesser extent, the funds serve in cases of severe illness and unemployment. Besides such monetary assistance, members of the Iddir were expected to bring food to the family of the deceased (Pankhurst and Endreas, 1958:358-359). In addition to the above functions, Levine (1972:277) has indicated the assistance given by the Iddir to families in the event of imprisonment of their breadwinners. Also help in the case of loss due to fire was included. Alemayehu (1968:12-14) has further enriched what have been stated earlier, by including additional functions such as, provision of loans without interest when a member is in serious financial problem or is out of job, and other newly emerged functions were community security, sanitation and development.

For both urban and rural Iddirs, members attendance of funerals, consoling and giving company to the bereaved member is common. In addition, members are encouraged to pay visits to each other at times of happiness and when a member is sick. Moral and psychological support is considered as important function as financial support.

Fecadu (in Ottaway, 1976:376-379) has argued that by transforming itself from a monotonic to polytechnic association, Iddir has played a social integration function. As a major urban social structure, it integrates not only the urban masses horizontally but also links them vertically to the bureaucratic structure. In the absence of public social welfare and a social security system in Ethiopia, Iddirs have been playing a crucial role to fill that usually felt gap. Obviously, this is a commendable function and role.

In addition, Iddirs served as a pressure group on behalf of the community. In this regard, the officials of several Iddirs within the same vicinity co-operate in making demands upon the town administration and the government for the provision of facilities. Hence, there was a tendency for Iddirs in the larger towns, such as Addis Ababa in particular, to become civic oriented organizations. Indeed, due to lack of response in the provision of facilities, Iddirs were forced to help themselves and be converted into local self-improvement development organizations (Marais, 2004).

Iddir organizations used to play the role of political parties. In this respect, at least in the case of Addis Ababa and Akaki, Iddir leaders were competing to have a seat as municipality councilors in the Municipalities of Addis Ababa and Akaki. By holding this position, the elected municipality councilors were in a position to influence some administrative decisions and policies (Tsfaye S, 2002)

2.6.2.2 The Role of Iddir in local development

In Ethiopia like all other countries, people have been helping themselves through their own self-help organizations. In urban contexts like the case of Addis Ababa, providing for the demands of the people had become greater than the capacity of the government to meet those requested demands. As a result of the failure of government structures to provide social services and facilities, people were forced to resort to their own efforts through their organizational facilities and resources (Alemayehu, 1968:14). Due to the unsatisfied demand of the people and the pressure posed on the imperial government in 1963 the Emperor made a speech about self help efforts required from the people, and he said that,

Although great effort is being exerted by our government by way of planning and formulating ways and means of eradicating community problems, it is not sufficient for the people to rely on government, support alone... the people themselves must ... try to solve them by collective participation (Alemayehu, 1968:14).

As Alemayehu has asserted, Iddir being the only body organized on community level, its level of participation increased. Hence, Iddirs took the responsibility for organizing and carrying out development projects. Self-help programs were more and more popular in Ethiopia. Many communities were partially shouldering the responsibility of carrying out development projects. In the final analysis community participation became the imperial government policy (Alemayehu, 1968).

In conclusion, in November 1980 the Imperial Ethiopian Government had stated its measures towards community development by employing Iddir Structure, Of all traditional forms, the Iddir would have been the most viable self-help association had it not been for its limited scope ... Measures are being undertaken to restructure the organization and purpose of Iddir, especially through urban community development centers. A number of Iddirs are assisted

in forming a Federation of Iddirs. The federation then collects extra funds and materials and organizes communal labor to work on selected development projects (Alemayehu, 1968).

In this line, in 1972 there were 13 community development centers in major urban areas of the country including Addis Ababa. However, the role of these centers and contribution of Iddirs in promoting social, cultural, political, and economic development of the community has been questioned and challenged by some researchers.

Koehn (1997) has noted that Addis Ababa Iddirs and their coordinating committees were engaged in non-developmental activities such as discouraging girls living in their districts from wearing miniskirts, ensuring sufficient citizens turn out on ceremonial occasions (the parade marking the Emperor's 80th birthday), and organizing security patrols.

Besides, in the late 1960's Iddir leaders were mobilized by the government to march on the Emperor's palace and express indignation over the "deplorable" and "untraditional" behavior of students. On the other hand, municipality officials denied Iddirs the favorable conditions for their effective participation in community development. All these facts led Koehn to conclude that Iddirs were utilized as institutional means for perpetuating the social and political status quo of the capital city rather than as potential vehicle of urban change and development (Koehn in Ottaway, 1976:384). Koehn's conclusion was further strengthened by other evidences. Iddir leaders tended to be the better off members and were co-opted by the government into the system, and hence, were people with more vested interests in the status quo. As a result, role of Iddir was limited to work in a basically conservative situation, in which each community was supposed to improve its own conditions without tackling any of the basic structural problems which created the conditions. In the final analysis, Iddir did more to perpetuate the status quo rather than to bring about change (Ottaway, 1976:382).

The Derg regime had totally undermined the role of Iddirs in development. It used Iddirs for its non-development purpose. As a result, it has been criticized for its failure to consider traditional institutions, among other things, which might have been useful for the fundamental transformation of the society (Tirfe, 1995).

2.6.2.3 Associated challenges of Iddirs

Since the 1960s the involvements of Iddirs in poverty alleviation or social welfare activities and sustainable community development efforts have exhibited complex and perplexing problems. In this regard Kebebew (1978:23-24) has noted that, Iddirs have

administrative problems which can be complex at times. Embezzlement, nonexecution of official decisions, power struggle among the leadership, mishandling of Iddir property, etc, could be identified as some of the problems. There are also some members who make attempts to utilize the benefits of Iddirs when they are not eligible for such services.

Furthermore, Kebebew has added that numerous institutional and structural limitations have hampered positive contributions of Iddirs in development programs. In this regard Ottaway (1976:38) has commented on the problems of Iddir in their urban development endeavors in the 1970s as follows,

In the first place, in the early 1970s Iddirs were only beginning the transition from funeral societies to agencies of development. They lacked experience in carrying out development projects, and they were short of funds. The idea of mobilizing the resources of the community to solve its own problems was accepted in theory, but the resources to do it in practice were scant. In the second place, the effectiveness of Iddirs, was severely limited by the vested interests of both within and outside organizations.

2.6.2.4 State - Iddir Relations during the three regimes of Ethiopia

2.6.2.4.1 State-Iddir Relation during the Imperial Regime

Before 1955, there seems to be no formal and legal grounds for state-Iddir association interaction, and recorded history therefrom. But the constitution of 1955 declared citizens' right to form association, and this has created favorable legal ground. Besides, the provisions of civil code of 1960 provided practical legal provisions on issues related to association formation, legal personality, legal procedures, rights, and duties of the association and its members, legal role of the concerned government department and the like. In line with the legal requirements of the civil code, associations such as Iddirs have been required to be register with the office of associations established with in the Ministry of Interior. Due to various reasons, in 1966 the association registration regulation legal notice 321/66 was promulgated. (Tesfaye S, 2002 and Shiferaw E, 2010)

Though the imperial government had facilitated the legal ground for civil association, it was not comfortable with them. As noted by Marais, (2004) the regime had "profound hostility to voluntary associations stemming from its political considerations". As a result, the regime had relegated to itself the dominant legal power and, strictly control and limit activities of civil associations. In the case of Iddir associations, they were required to include the following phrase

in their statute, which reads as, "this Iddir will not pursue any political activity or interfere in administrative matters of the government". The additional phrase says, "Membership is open to anybody regardless of his tribe, religion, age and sex". (Alemayehu, 1968:9; Mekuria, 1973:10, cited in Tesfaye S, 2002). Besides, sometimes security agents were attending Iddir meetings (Alemayehu, 1968:14). As a result, Iddir forums were not free. As Marais, (2004) has noted, "to a limited extent they were serving as channels of communication between the state authorities and the urban population." Regarding the capacity of Iddirs for political activity,

Marais, (2004) has described it as very limited. This is due to very small membership size, members conception of their Iddir merely as a burial association, older traditional type leaders with government connection, absence of educated leadership and uneducated dominated membership Marais, (2004)

In the imperial regime since the late 50s, both the political elites and the government used and abused the Iddir and its leadership. With the emergence of a popularly elected parliament, (Chamber of Deputies) and Municipal council Iddir and its leadership, due to the absence of political parties and political platforms Iddirs came to be used as platforms by candidates running for parliament and municipal councils. For political purposes, i.e., to obtain popular support and votes, some popular elites joined Iddirs (Fekadu, 1974). On the other hand, the government itself was interested in linking Iddirs to some of its departments for security and development activities as well as using it for mobilizing support among the masses. Towards this end, as a pretext, the government has promulgated legal rules requiring registration of associations with the government for their legal existence. In Addis Ababa, those registered Iddirs were reorganized under ten confederations and linked to central government structure (Fekadu, 1974). As Fekadu has vividly demonstrated to realize its goal the imperial government had co-opted Iddir leaders and infiltrated its officials into the structure of Iddirs. On the other side, in 1957 the imperial government established the MNCD, which aimed at transforming "traditional" mutual aid institutions into modern organizations so as to carry out development projects through their instrumentality. In this regard, the strategy adopted was to infuse concept of development, to modify and broaden the function of Iddir (Kebebew, 1978:24).

The MNCD in collaboration with the Municipality of Addis Ababa had attempted to redefine Iddir as a voluntary association established for the development of the community.

Besides, these government bodies drafted new law, policies, directives and constitutions, and proposals for the coordination of Iddirs at Woreda, Awaraja and Municipal levels (Mulunesh, 1973:2; Kebebew 1978: 15- 29; Fekadu, 1974). Indeed, this government effort was challenged by a few Iddir representatives on the grounds that all efforts were only to benefit the government at the expense of the people (Mekuria, 1973:11).

The imperial government had prohibited Iddirs from engaging in any political activity and required them to be apolitical. On the contrary, it required them to mobilize public support for its administration. For instance, as Koehn (1997) noted, " Iddirleaders were mobilized by the government during the student crises in the late 1960s to march on the Emperor palace and express indignation over the deplorable and untraditional behavior of students".

On the one hand, the government and Addis Ababa Municipality called upon Iddirs and their leader to participate and undertake development projects. On the other hand, high –level officials of Addis Ababa Municipality were not willing to provide effective mechanisms and incentives such as the provision of matching funds, technical assistance and delegation of greater responsibility for Iddir leaders in the planning and executing phases of the community development process (Koehn, 1997).

2.6.2.4.2 State - Iddir Relation during the Derg Regime

With the fall of the Imperial regime and the emergence of socialist oriented military (Derg) regime, the development role of Iddir was overtaken by Kebele Administrations. As a result, Iddirs were forced to resort to their traditional burial and related services. Particularly evidence from Harar (Koehn and Waldron, 1976: 412-421) and Addis Ababa (Ottaway, 1976,:409-411, 424-426) have shown negative relationship between Iddirs and the Derg regime. According to these observations, Iddirs and their leadership were considered as traditional, backward and remnants of the feudal system, which were not reliable to undertake modern socialist development. As a result, rather than strengthening Iddirs, the regime decided to establish its own "progressive and development oriented organizations" known as Kebeles. Eventually this had created potential conflict between Iddirs and Kebele Administration. In effect the role of Iddirs was marginalized. Hence, for instance, in Addis Ababa in November 1975 numerous Iddirs had returned to their members the funds previously raised for development projects (Ottaway, 1976:424).

Unfortunately, Iddir- Derg relation did not end there. During the Somali invasion, Iddirs were forced to donate their properties such as tents, and other materials. Besides, on the basis of various studies, Pankhurst (2001:14) has identified that, halls that belonged to Iddirs were used by Kebeles, Iddirs were, at times, requested to call meetings for Kebeles, Iddirs recruited militia, and Kebeles ordered Iddirs to change times of their meetings. In addition, there were efforts to pressurize Iddir leaders to make them members of the ruling party. In addition, Kebeles attempted to establish new Iddirs under Kebele administrations. Obviously, all these efforts were directed towards linking Iddirs to the government administrative structure and the manipulate them in line with government political interest.

2.6.2.4.3 Iddir - State Relations during the EPRDF regime

Like the last two regimes, EPRDF has not declared a policy which is favorable to indigenous voluntary associations such as Iddirs. But there are attempts in urban areas to utilize Iddir's structure in the Campaign against AIDS. Also invitations were forwarded to Iddirs to include their participation in some workshops (Pankhurst, 2001:15).

In the case of Gojam, Yigremew (2000:56) has reported that government officials considered traditional rural organizations as forums of anti-government elements labeled as "feudal remnants" and "birokrats" and hence their activities were under constant surveillance.

2.7 The formation of CBOs as action groups

Like any other group, CBOs do not just form from nowhere; they get established for a purpose (Philbin and Mikush 1999). It takes an impetus and a process as well as time for CBOs to form and develop to a point where they can be effective and where all members feel connected. Though purposes may differ, the common reason for forming CBOs remains similar; to deal with an undesirable situation and achieve a preferred one and this could mean attempting to reverse conditions of misery, and social, economic and political exclusion. At the time that CBOs form their biggest asset is their unity of purpose and vision (Fortune M, 2011).

It must be understood from the onset that, the tendency of people to come together and form groups is inherent in the structure of society (Coleman 1990). The question of how groups form, take shape and evolve over time and engage in collective action has become of great interest to social scientists since the 1970's (Olson 1971) especially in social psychology (Levine and Moreland 1991).

For purpose of this study, Forsyth's (2006) definition of a group is adopted; that a group connotes some people (minimum of five) who come together on a free and voluntary basis and with a spirit of co-operation expressed by mutual love and assistance, sister/brotherhood, justice and honesty; to work together for mutual benefit.

McGrath, Arrow, and Berdahl (2000) define small group formation as the emergence of a functionally interconnected whole from a set of elements. As has been indicated earlier, McGrath et.al also acknowledge that groups may form for many different reasons, but the pressure or force that initiates them can be divided into several different kinds. He further identifies four different general forms of groups as i) concocted groups; ii) founded groups; iii) emergent groups and iv) circumstantial groups (McGrath et al. 2000).

Concocted groups are groups that are deliberately planned and created. These form to complete a specific task. A founded group is formed when several individuals link up with other people who agree on a common purpose. An emergent group is a group that emerges spontaneously out of already existent relationships. Friendships are often formed in this way. Circumstantial groups arise out of unexpected environmental situations (McGrath et al. 2000).

Most of CBOs experience these different pressures when they are forming. This certainly was the case when Iddirs formed. The CBO was formed as a result of some changes (circumstantial) in the community resulting from long term illness and death. A group of concerned individuals known to each other (emergent) influenced other community members (founded) to deliberately come together (concocted) to form Iddirs deal with the common challenge of their community.

To clearly understand why people identify themselves with a group and decide to belong to it, one needs to examine some existing perspectives on group identity. Bouas and Arrow (1996:155) suggests three general categories: (1) those that emphasize interdependence, common fate, and collective interests (a behavioral or experiential component); (2) those that emphasize cohesiveness and the development of interpersonal bonds among group members (an affective component); and (3) those that emphasize awareness of the group and identification of oneself as a group member (a cognitive component).

When analyzing groups and why they form, it is important to note that while groups emerge for different reasons, so do reason why people join them. Generally, people are more inclined to join groups with people who share their own values and opinions. The goals of a group for instance can also influence why people decide to join it and participate in its

endeavors. Others may join a group for personal reasons e.g. to be its leader and fulfill personal need for power and status or they may along with other members join and participate out of an interest in a project the group will undertake, or a benefit that being in the group can provide (e.g. emotional, social, economic, or political) (Moreland & Levine; 1996).

Bartle (2007:1) asserts to the view that there are various factors that encourage group formation and he summaries them as follows:

- Physical proximity: People who live in the same village are likely to form a group than people who live in different villages.
- Physical attraction: Individuals who attract to each other physically might form a group, e.g. young and energetic boys and girls.
- Rewards: satisfaction of economic and social needs; and
- Social support: perhaps provided by members of a group in times of crisis.

Regardless of the factors that have influenced the group to form, the most important thing is for the group to hold together for the purpose for which it was formed because “the degree of success and failure of the group is critical because in turn it affects outsiders’ willingness to join the group or the incumbent member’s desire to remain in the group” Ahn et al (2005:2).

IJSER

CHAPTER THREE

THE METHODOLOGY OF THE STUDY

3.1. Background of the study area

Bahir Dar as the primate city, which is characterized by a concentration of economic, social and related facilities, which seem to be disproportional to the rest of other urban centers found in the country. This has resulted in a high rate of rural-urban migration and congested settlement in the city, which in turn resulted in ever increasing population pressure in the city. The population size of Bahir Dar is estimated to be 277,566 people, with the increase rate of 2.7 per cent per year. This constitutes 0.35 percent of the total population size of the country (Municipality of Bahir Dar, 2012)

Currently the urban structure of Bahir Dar city Government is restructured into 9 ketenas, 17-sub kebles and 4 shanty towns.

Iddirs are the major indigenous associations in which majority of residents are members and which play role in one-way or another. Iddirs are the major associations, which govern social integrity of residents of Bahir Dar. There are more than 74 Iddirs legally registered Bahir Dar city and security office. This figure only indicates the quantity of registered Iddirs found in the Bahir Dar (Municipality of Bahir Dar, 2012). So among these legally registered Iddirs this study focuses only the three Iddirs.

The study population included non-governmental organizations, which are working closely with Iddirs in the area of local development intervention, Iddirs which are actively working in the area of local development intervention with partner NGOs or without the help of NGOs or governmental organization. Moreover, the study population includes the government office, which is directly related to local development in the study area that is Bureau of Economic and finance (BoFED) and Bureau of social affair (BoSA) and NGOs-Jerusalem Children and Community Development Organization (JeCCDO) and Organization for Rehabilitation and Development in Amhara(ORDA).

3.2. The research design

In general terms research is defined as an activity that contributes to the understanding of a phenomenon (Lakatos 1978). A research design therefore is a plan for collecting and using data so that desired information can be obtained with sufficient precision. “It is essentially a plan or strategy aimed at enabling answers to be obtained to research questions” (Burns 2000: 145).

In other words, a research design provides the glue that holds the research project together and is used to structure the research, to show how all the major parts of the research project work together to try to address the central research questions.

There are two distinct types of research designs; quantitative and qualitative. The choice of the design depends on the philosophical orientation of the researcher and the desired outcome, whether quantitative or qualitative information (Leedy 1993:13).

Because this study is of social nature and the emphasis of the results is qualitative than quantitative, qualitative research methods were deemed appropriate. A case study approach was adopted and data collected using a combination of informal interviews, group discussion and direct observations that fulfill the desired findings of the research.

3.3. The research approaches

The research approaches here treat deductive and inductive processes as two broad methods of reasoning. This study adopted the inductive reasoning approach to generate a position about the role that CBOs play in sustainable development based on data gathered from the three Iddirs, namely NWC, Kidus Rufael and Birhan Meredaja Iddirs and their partners and literature available.

3.4. The research strategies

The research strategy is the approach adopted to address the stated research questions and objectives (Saunders et al 2003). The strategy may be positivist in nature and use experiments or may be phenomenological and use case studies, grounded theory and ethnography. This study used the case study method because the unit of study was on three CBOs/Iddirs, namely NWC iddir, Kidus Rufael Iddir and Birhan Iddir. The study referred to principles of ground theory and participatory methods because of their relation with inductive reasoning approaches.

3.5. Selection of respondents/interviewees

Purposive sampling was used to select the respondents of this study. This sampling method was chosen in order to include respondents that would provide a very focused and experience based information on the CBO (Lynn 2004). This sampling method was appropriate to ascertain accessibility and availability of the respondents given that most of them are Iddir members, executive committees, and GOs and NGOs officials/managers. There were 60 people that participated in this study apart from the numerous informal dialogues that I had with colleagues working in our organization who are working in the community development

program. persons that participated in the study included the CBOs/Iddirs members (9); GOs Officers (6); NGO managers and coordinators of NGOs (6) and CBOs/Iddir leaders/executive committees (9) and group discussion participants (30). The selection of participants for this study from among the CBOs/Iddirs, GOs and NGOs participants was carefully made considering those at the time of the study there were involving in CBOs activities. The same applies with the selection of the group members and even the CBOs/Iddirs' selection too, this means that, the researcher used purposive selection method.

3.6. Data sources and collection methods

Though several methods of collecting data were used in this study, primarily, participatory methods were applied. Data for this study is collected data through facilitating group discussions, moderating relative unstructured interviews, making direct observations and recording deliberations and events right there and then as they unfolded. Thus, data collected from CBO/Iddir members and executive committees, focus group discussion members, NGO coordinators and managers, GO officials and other unmentioned colleagues who are working in local development with the CBOs/Iddirs. The study had discussions in workshops with managers of non-governmental umbrella organizations to get their views on the role of CBOs in development. I reviewed the reports of the ORDA, JeCCDO and CBOs/Iddirs relevant literature on the subject.

Firstly, the researcher conducted a review and analysis of existing literature on CBOs and this included reading the reports of the targeted CBOs/Iddirs. The review of literature helped the researcher understand in broad terms what CBOs are, how they form, what makes them form and how they function. The researcher also learnt about some success stories and the challenges they face in their daily functions. This made me aware of the potential that these entities possess in contributing to development despite the challenges they face. The reports (oral and written) from the targeted CBOs/Iddirs demonstrated the achievements of the CBOs to date.

Secondly, the researcher conducted relative unstructured interviews with some key informants who included CBOs committee members, GO officials and NGOs coordinators and managers who work with CBOs involved in local development. Relative unstructured interviews with CBO members were appropriate for enlisting their perspective as they provided contextual information by describing their experiences and interactions within the CBO (Marshall and Rossman 1999).

Thirdly, the researcher conducted group discussions with the CBOs/Iddirs members who work within the CBOs/Iddirs. Thirty CBOs/Iddir members participated in three separate group discussions to discuss their experiences and perspectives on the CBOs.. The focus group discussions were intended to explore ideas and opinions about the service provision of CBOs/Iddirs to their members specifically and the role of the CBOs/Iddirs to community in general. Focus group discussions provided further insight into the members' perspectives of the role of the CBO in their community. This helped me understand why people decide to volunteer their time, effort and skills in the activities of local CBOs. The researcher also gathered information on the work and challenges of CBOs in three participatory workshops, which was held by our organization.

The researcher ensured that I listened very carefully during my discussions with CBO participants and understood the main issues arising from the dialogue. I also tried as much as possible to remain candid and tried to achieve balance between my perceptions and those of the participants and other partners, and took careful notes of the divergences and convergences of the information.

3.7. Data analysis

In constructing the method of analyzing data, The researcher extensively relied on literature from Seidel, (1998). As indicated earlier under research approaches, the researcher used inductive reasoning as the mode of analysis to understand the potential that CBOs/Iddirs have in contributing towards sustainable development. The information collected in this study was in non-numeric form. It consisted of summaries of literature and documents reviewed (reports, meeting minutes and so on), interview notes and my written notes from the field based on my observations and experience through “participatory intermingling” with CBO participants. The researcher derived conclusions from the multiple realities of the participants, own experiences on CBOs and the literature available on the subject.

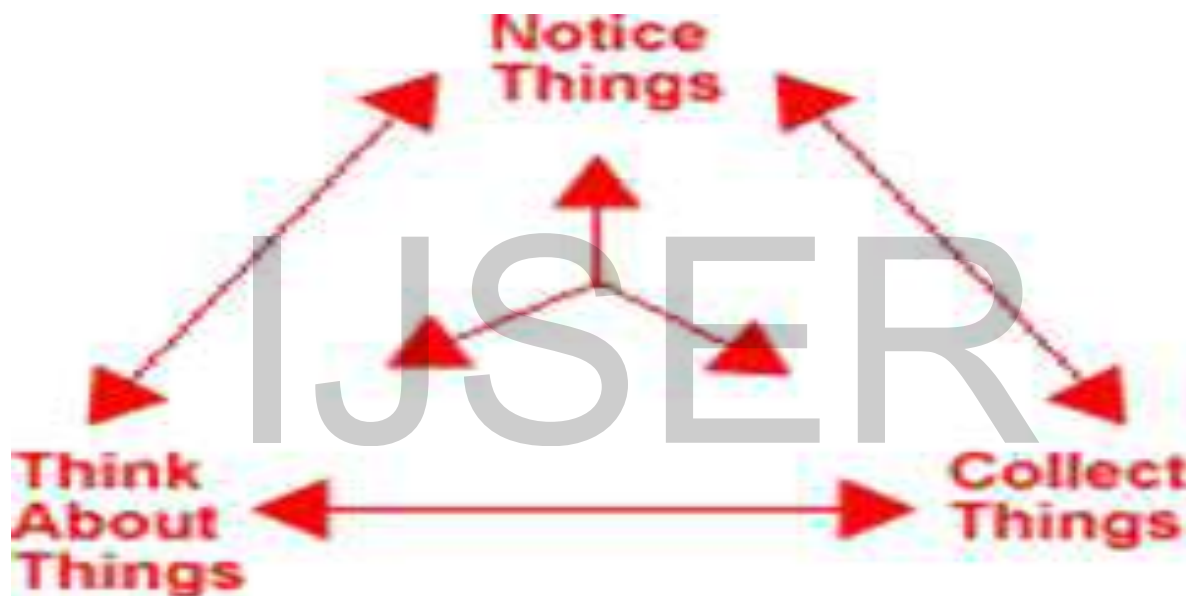
As is commonly recognized among social scientists, data analysis in qualitative research is fundamentally an iterative set of processes. However, Jorgensen (1989: 107) states that “analysis is breaking up, separating, or disassembling of research materials into pieces, parts, elements, or units. With facts broken down into manageable pieces, the researcher sorts and sifts them, searching for types, classes, sequences, processes, patterns or wholes. The aim of this process is to assemble or reconstruct the data in a meaningful or comprehensive fashion.” To comply with this principle, the researcher established ten (10) themes (see chapter 4) to enable me categorize the information in a

meaningful manner. The researcher proposes that in qualitative data analysis, information can be combed into categories that comprise, themes, topics, ideas, concepts, terms, phrases and key words.

To come up with findings for the study leading to this thesis, the researcher used Seidel's (1998) model of data analysis in qualitative research because the model of data analysis includes three iterative phases vis-à-vis noticing, collecting, and thinking about interesting things and its cohesive ideas to the 10 themes of the result discussions.

Figure 1 illustrates.

Figure 1: The data analysis process



Source: The Data Analysis Process (Seidel 1998)

The application of the noticing phase started during the researcher interaction with various CBOs in Amhara region, particularly in Bahir city with the targeted CBOs/Iddirs due to work area exposure. Noticing things was the beginning of the study analysis of the role of the CBOs/Iddirs in sustainable community development.

As the researcher collected more information by reviewing development documents, thinking, and reflecting on the notes the researcher was taking during his interaction with people involved with the CBOs/Iddirs, the researcher perceived a pattern of action form.

Finally, the researcher organized all the information that we collected and referred as a usable knowledge in the form of results consisting of ten (10) themes.

3.8. Triangulation and ensuring validity

When the researcher selected to use a qualitative research method for this study, the researcher was aware that at times this research method is criticized for being subjective and lacking objectivity (Oka and Shaw 2000). To ensure that the information the researcher gathered was accurate and that this study is credible and valid. The researcher used a variety of data sources and collection methods as a way of triangulating the data to achieve an accurate account of my investigation (Mingers, 2003). To ensure that my study was valid and conformed with some elements of the notion of trustworthiness:

- The study provided a ‘thick description’ of CBOs/Iddirs in local development.
- The study compared the observations and findings with available literature on the subject.
- The research invested enough time in understanding how the CBOs/Iddirs work and gaining the trust in community empowerments.
- The study also employed “peer debriefing” (Erlandson et al. 1993: 140). This enabled me to collaborate, share and expose my thoughts, observations and progressive findings with my managers of NGOs who have experience and an interest in the subject to review and make comments. This allowed the study to triangulate the information.

3.9. Consideration of ethical issues

Since the researcher is the primary research instrument in qualitative research, the research process can become very personal so it is important to consider ethical issues. To ensure that this study is ethical, the researcher made a declaration of the study intentions and its objectives. The researcher explained the purpose of the study and that the study role was that of student in development studies. The researcher sought permission from the targeted CBOs/Iddirs executive committees and members allow to conduct the study with their CBO/Iddir and asked for the consent of CBOs/Iddirs committees and members, NGO managers and Coordinators and GOs officials to have interviews and focus group discussions with them, And told them that the exercise was for the purpose of completing the thesis for the fulfillment of a master’s degree in Sociology..

Since the study was dealing about development, which in most cases is a sensitive issue particularly among the marginalized group members living with poverty, Namely ‘Negede Woyitto Community’, the researcher sought their informed consent and assured them of confidentiality of sensitive issues that they discussed with the researcher.

CHAPTER FOUR

RESULTS ANDN DISCUSSIONS

4.1. Profile and status of the Iddirs

This section will present a description of the the three Iddirs, namely NWC , Kidus Rufael and Birhan Meredaja iddirs since they are the cases under study. The description is mostly based on the researcher discussion with the Iddirs committees, VCDPFs, volunteers and members sincethere are written information about the Iddirs/CBOs.

4.1.1. Profile and statuses of Negede Woyitto Community Meredaja Iddir

The NWC Meredaja Iddir was founded in 1990 and is one of the oldest Iddir responding to alleviate social problems in Bahir Dar city. It started when a group of local women and men began to provide a funeral to the highly marginalize group of the people. They realized that there were lots of residents who were terminally ill with HIV/AIDS, Malaria and at the same time the number of orphans was increasing. The localy organized men and women brought this challenge and gave attention that resulted in finding the means to alleviate the existed problems and they sound out the whole issues of that marginalized group of people, especially problems associated with health, education, livelihood, OVC care and support were beyond their capacity, which provided only funeral support.

The NWC Meredaja Iddir is now structured and provides a systematic framework for community development. It uses the community home-based care approach to provide HIV/AIDS services, OVC care and support, livelihood, education including functional adult literacy, private and environmental sanitation and in addressing other community development concerns. It has also mentored other communities and motivated government to support community-based organizations as actors in local development.

The NWC Meredaja Iddir is run by 7 executive committees, one coordinator and two Voluntary community Development Program Facilitators (VCDPFs), the salary and incentives for the coordinator and VCDPFs donated from Jerusalem Children and Community Development Organization (JeCCDO). The Iddir was allocated a 250-square-metre piece of land by the local authorities to enable it to establish its community offices and it has 205 household members, 7 executive committees, 1 coordinator and 3 VCDPFs. The Iddir plans to construct a multi-purpose community centre for the whole NWCs. Its aim is to develop a centre of income generating activities that might be generating income for NWCs which is donated by JeCCDO.

Previously, the Iddir has different income generating assets like showers, water points and local sewing association including the SHG groups.

This Iddir has well organized bylaws, manuals (HR, Financial and Managerial) and a 5 year strategic plan as compared to the three targeted Iddirs, this due to the support from JeCCDO.

Besides being managed by a team of motivated local volunteers, the Iddir has executive committees, which is guided by general assembly of NWC from members of the community. The executive members are members of the community including some local elders. The executive members provide strategic direction, motivation and support to the organization. They resolve some of the organizational difficulties and conflicts that arise among volunteer members. The executive committees are consists of a chairperson, a vice-chairperson, a secretary, a treasurer and three regular members. The committee members are responsible for the day to day management of the Iddir and they are elected to the committee every year.

The Iddir seeks to revitalize and renew family and community relationships, commitment and participation towards community sustainability by working with the community to see well-developed community. The Iddir members believe that rather than re-inventing the wheel, it should reinforce the community structures and mechanisms that already exist within the community and encourage community participation to save and sustain their community from the impact of poverty.

The NWC Meredaja Iddir gained experience in responding to community challenges by interacting with other CBOs, GOs and NGOs. The CBO has developed a vision, mission and organizational values to guide its existence and operations.

The goal of the NWC Iddir is to improve the quality lives of NWCs by providing comprehensive services like Palliative cares, IGAs, environmental sanitation, capacity building and other holistic care and support components of services.

Where as its objectives are to mobilize the NWCs for action and promoting them to participate in local development activities, to provide holistic care and support for needy NWCs, to reduce stigma and discrimination that resulted in their marginalization, to create a positive and nurturing environment for OVCs to learn and grow, to strengthen the ability of families and communities to care for orphans and vulnerable persons.

The NWC Meredaja Iddir focuses on thematic areas that conform to the National Strategic Framework (NSF 2009/10-2014/15) including: Community sensitization and mobilization, Capacity building., Improve the quality life of the community, Care and support (with advocacy for treatment and a human rights approach to HIV/AIDS as a crosscutting issue), Personal and Environmental sanitation, Livelihood and market linkage, Net-working and promotion, Functional adult literacy

The Iddir implements activities including community sensitization and mobilization, capacity building for volunteers, IGAs, HIV/AIDS prevention, care and support to people affected with HIV/AIDS including orphans and vulnerable children.

Since the Negede woyitto community is highly marginalized tribe in Bahir Dar town, it is difficult to manage them especially when services are provided. On the other VCDPFs' commitment to the Iddir is becoming less; the growing demand of the Iddir's services by the community; and inadequate skills and resources. What if services are provided to the community, resistance to change on the side of the beneficiaries is sure to happen.

4.1.2. Profile and statuses of Kidus Rufael Meredaja Iddir

The Kidus Rufael Meredaja Iddir was founded in 1993 and is one of the oldest Iddir/CBOs responding to alleviate social problems in Shum Abo keble, specifically the sub kebles of 8, 9 and 10 of Bahir Dar city. Initially, it was established for funeral services for members of the Iddir.. Now a days, the Iddir involved local community development activities by the help of voluntary community development facilitators (VCDPFs). The VCDPFs have got top up from this Iddir and they served as development agent in the community.

The Iddir has 109 Household members, 13 volunteers, 7 executives, 3 inspection committees and 3 VCDPFs.

Executive committees and the aforementioned VCDPFs run the Iddirs and has organized and fully furnished office. The Iddir has manuals (HR, financial and managerial), strategic plan and bylaws but they need revision.

A team of executives, inspection committees, VCDPFs and local volunteers manages this Iddir. The Iddir has executive and inspection committees, which is guided by general assembly of the Iddir from members. The executive members are members of the community including some local elders. The executive members provide strategic direction, motivation and support to

the organization. They resolve some of the organizational difficulties and conflicts that arise among volunteer members.

Like the NWC Meredaja Iddir, The executive committees are consists of a chairperson, a vice-chairperson, a secretary, a treasurer and three regular members. The committee members are responsible for the day-to-day management of the Iddir and they are elected to the committee every year.

The Iddir seeks to revitalize and renew family and community relationships, commitment and participation towards community sustainability by working with the community to see well developed community. The Iddir members believe that rather than re-inventing the wheel, it should reinforce the community structures and mechanisms that already exist within the community and encourage community participation to save and sustain their community from the impact of poverty.

The Iddir gained experience in responding to community challenges by interacting with other CBOs, GOs and NGOs. The Iddir has developed a vision, mission and organizational values to guide its existence and operations.

The goal of the Iddir is to improve the quality lives of Shum Abo keble community by providing comprehensive services like Palliative cares, IGAs, environmental sanitation, capacity building and other holistic care and support components of services.

And the objectives are to mobilize the Shum Abo Keble communities for action and promoting them to participate in local development activities, to provide holistic care and support for needy communities in the Keble, to reduce stigma and discrimination that resulted in their marginalization, to create a positive and nurturing environment for OVCs to learn and grow, to strengthen the ability of families and communities to care for orphans and vulnerable persons.

The Iddir focuses on thematic areas that conform to the National Strategic Framework (NSF 2009/10-2014/15) including: Community sensitization and mobilization, Capacity building, improve the quality life of the community, Care and support (with advocacy for treatment and a human rights approach to HIV/AIDS as a crosscutting issue).

The Iddir implements activities including community sensitization and mobilization, capacity building for volunteers, IGAs, HIV/AIDS prevention, care and support to people affected with HIV/AIDS including orphans and vulnerable children.

The challenges include but not limited to issues regarding coordination and management; VCDPFs' commitment to the Iddir; the growing demand of the Iddir's services by the community; and inadequate skills and resources.

4.1.3. Profile and statuses of the Birhan Meredaja Iddir

The Birhan Meeredaja Iddir was founded in 1992 and located in Shimbit keble of Bahir Dar city. Initially and currently the Iddir provides funeral services for its members and sometimes the iddir provides OVC care and support program. The Iddir has 135 House hold members, 7 executives committees. The Iddir is managed by executive committees. It has office without adequate office materials as well as bylaws and manuals.

As it was explained in the above, the Iddir an executive committees, which is guided by general assembly the Iddir from members. The executive members are members of the community including some local elders. Like the NWC and Kidus Rufael Meredaja Iddirs, The executive committees are consists of a chairperson, a vice-chairperson, a secretary, a treasurer and three regular members. The committee members are responsible for the day to day management of the Iddir and they are elected by the Iddir members.

The Iddir emphasized only funeral ceremony service to members of the Iddir. Through this provision of services, the Iddir believes that palliative care after the funeral ceremony to the family of the one who died has to be given and resulted in having good psychological setting on the side of the family.

The Iddir gained experience in responding to the demands of the members by interacting with other Iddir. The Iddir has developed a vision, mission and organizational values to guide its existence and operations.

The goal of the Iddir is to improve the quality lives of its members and their families. by providing funeral service in terms of Palliative cares/spiritual services.

And its objectives are to provide funeral/burial function for its members and their families, to provide holistic care and support for needy members and their families, to create a positive and nurturing environment for OVCs to learn and grow, to strengthen the ability of families and communities to care for orphans and vulnerable persons.

The Iddir focuses on thematic areas that including: improve the timely service provision of funeral/burial functions, improve the quality life of the members and their families, Provide Care and support for OVCs of Shimbit keble

In Birhan Iddir, no more comprehensive services to the community rather than funeral/burial function and only OVC care and support, this is due to the inaccessibility of well-organized office, lack of commitment of executive committees, no local volunteer as compared to the two meredaja Iddirs.

4.2. CBOs and their roles to local development

The results of the roles of Iddirs to local development focus on 10 themes based on the definitions given in the literature review chapter:

- The role of social bonding and development, in funeral/burial functions,
- The continued existence of the Iddir for more than a decade.
- The role of sensitizing the community in local development activities..
- The role of mobilizing community residents to participate in local development activities,
- The role of stimulating community participation.
- The role of mobilizing local and external resources as well as creating strategic partnerships.
- The role of building capacity of the community to deal with the local development.
- The role of promoting volunteers and enhancing social capital.
- Creating the potential for community regeneration, and
- The challenges faced by the Iddir.

4.2.1. The roles of social bonding and development through funeral or burial functions

The primary function of Iddir at first establishment is to provide funeral/burial function for their members, which is resulted in creating social bond among the members and the community in general. Thus, currently Iddirs make a strong bond in the community and provides service of end of life care, prevention service, OVC care and support, capacitating clubs, support the support groups PLHIVs

The Iddirs have been responsive to emerging community problems and have been flexible in responding to these issues in a concerted manner to ensure the community survives. Specifically role and achievements that the Iddirs made high social bond presented as follows.

4.2.1.1. Providing end of life care service

As it was discussed in the above, the primary role of Iddirs are providing funeral services, but now Iddir are institutions of getting palliative care, which is a holistic approach that is given to the families of the dead person, HIV/AIDs affected families and OVCs. Since the service is so

comprehensive care and support, it needs the involvement of all concerned bodies. Thus, on this side the NWC and Kidus Rufael Meredaja Iddirs provide end of life care for their members and the community in their kebles.

“I remember, the miserable life that I passed by the efforts of NWC Meredaja Iddir Members, VCDPFs and volunteers. When I lost my husband and got positive result in HIV/AIDs, I totally hate my life and I was a bedridden person without any supporter. However, The NWC Meredaja Iddir supported me starting from the funeral services when my husband died and they gave care and support which comprises startup capital, grant in kind, market linkage and ART adherence. After that, I become a member of the Iddir and serve to the others”NWC Meredaja Iddir member, May 2013.

NWC and Kidus rufael meredaja Iddirs provide end of life care even after the death of the family through VCDPFs, volunteers, members by mobilizing resources in the community and in collaboration with stakeholders. The Iddirs not only providing the psychosocial part of the service but also empowering the beneficiaries through income generating activities(IGAs) that enable the beneficiaries to live in a sustainable way.

4.2.1.2. Providing prevention services

Prevention is not very easy to achieve let alone measure because the risk behaviors are enmeshed in complex webs of economic, legal, political, cultural and psychosocial determinants (Brown, et al 2005b). Effective prevention measures require comprehensive and well-coordinated efforts from the community to national level institutions in partnership with other stakeholders (Lule et al 2007).

“Iddirs play an important role in creating an enabling environment to facilitate and manage information and education campaigns to change behavior; they work with vulnerable groups; and they advocate for accessibility to services. Thus, Iddirs in our city are a better choice to prevent crimes, diseases, poverty, and illiteracy. But still we don't give a great emphasis for them” ...BoSA, May 2013.

Therefore, Iddirs have a huge potential in influencing the attitudes and behavior of their community members by building on relationships of trust and respect. This attribute makes Iddirs valuable assets in the fight against the local community development challenges. Most important, Iddirs have roots and are closely linked to the cultural and social environment of the people and have effective channels of communication that can be used to reach isolated areas

(UNAIDS 2007). This makes them well positioned to address cultural and traditional issues including stigma and discrimination associated with different social problems.

“Since, Iddirs are the hearts of community, they know what is going in the community, for instance, in our community there were harmful traditional practices like over drinking, early marriage, milk teeth extraction and abduction, but such kind of unwanted practices are reduced. This is due to the high prevention services of our Iddir since its establishment”....NWC Meredaja Iddir FGD.

The NWC and Kidus Rufael Meredaja Iddirs provide social problem information to the general public and teach people about the social problem facts, aiming to change their behavior by continuously reinforcing the basic. This is important because knowledge, though not sufficient, is necessary to get people to change their behavior willingly.

The Iddir connects the people who require treatment with the local health workers and the health facility. For instance, the Iddirs collaborates with the Health Office and other community based organizations that produce materials on community development challenges.

4.2.1.3. Providing care and support services

Equipped with knowledge and information about its community, the NWC and Kidus VCDPFs and volunteers provide care and support to patients and families affected disease and persons with disability. The VCDPFs and volunteers provide a range of services including social, medical, psychological, spiritual and emotional support to people living with HIV/AIDS and their family members to enable them cope with the difficulties and stress related to long term illness. For instance, the VCDPFs and volunteers visit patients twice a week to assist them with domestic chores such as collecting water, providing and preparing food (especially vegetables from the community garden) and maintaining good sanitation. VCDPFs and Volunteers further equip caregivers with skills and knowledge about community home- based care. This is done so that community and home-based care does not only make the care individualistic and person centered but is beneficial to the family as it allows members to be involved in the care process (Osborne 1996: Chaava 2005). In addition to training and assisting in care, volunteers help patients and incapable families to do minor renovations on their houses such as fixing broken doors and windows as well as mending leaking roof.

“Through community-based services, our Iddirs has saved the patients from unnecessary and prolonged admission to health care facilities. It has helped to avoid unnecessary referrals to and from higher-level

institutions because care services are taken to the patient. For instance, in 2012 VCDPFs and volunteers made nearly 800 home visits to 29 patients. In the same year 12 bed-ridden patients graduated from needing home-based care; they got back to good health, and are now able to perform their duties in the community”.....Kidus Rufael meredaja Iddir FGD, may 2013.

In collaboration with local clinic staff, the VCDPFs and volunteers supervise and monitor the patients' treatment, ensuring that patients adhere to the treatment plan. When necessary, the Iddir volunteers arrange transport for very ill or poor patients to the local clinic for treatment and for special medical attention including the administration of antiretroviral drugs. The clinic in turn refers patients in need of home-based support to the Iddir.

Indirectly, the role that the Iddirs play in bringing care and support into the community contributes to the overall reduction of the national cost towards caring for people.

4.2.1.4. Providing care and support to orphans and vulnerable children

Orphans and vulnerable children (OVCs) face a variety of problems, from the lack of parental love and care, to lack of financial resources, to unfair treatment within the community (Mason et al 2003). The NWC and Kidus Rufael play a key role in identifying OVCs made vulnerable by HIV/AIDS. They deal with this situation by firstly sensitizing and mobilizing the community about the problem and secondly by providing psychosocial support to the children, feeding them, teaching them in primary school and providing school pre-requisites to those attending junior schools. Currently there are 288 OVCs between the ages 5 and 18 under the care of the Iddirs (by the strategy of community based care and support program).

“When one of our primary school children enrolled, she had never left the side of her bedridden mother. At first she was terrified of other children, but today she is always playing happily ith her peers.” NWC Meredaja Iddir Member and VCDPFs, May, 2008.

The NWC and Kidus Rufael Meredaja Iddirs also manage a children's feeding programme for OVCs from poor families. The children receive at least two nutritious meals a day. The feeding programme is a result of the partnership JeCCDO and Alem Child Development organization.

4.2.1.5. Supporting the Kids' Club

As a way of supporting children in the community, the NWC and Kidus Rufael Iddir run a kids club. The club was established in collaboration with the JeCCDO to assist children aged between 7 and 18 years become responsible citizens by providing them with guidance and life skills.

The kids club has 45 members who meet twice a week (on Saturday and Sunday) to participate in a number of activities designed to help them identify and develop their individual skills and talents. The club's activities include traditional dancing, singing, sports and various life skills.

“The kids' club has helped a great role to convince the local government, NGOs and even the community to be engaging in the OVC care and support activities. really, they are a better actor to mobilize the local resources And they try to behave as a model for the younger children” NWC Meredaja Iddir Executive committee, April, 2013.

The role that the Iddirs take in nurturing the vulnerable children is an important undertaking because not only does the Iddirs keep the children out of the streets and provide them with food and welfare but also facilitate their education and upbringing so that they can grow into responsible adults. Thus, it has positive developmental effects in the future.

4.2.1.5. Supporting the support group of PLHIVs

One of the innovative interventions of the NWC meredaja Iddir is the mobilization of people living with HIV/AIDS who have formed a support group. In this community, the stigma associated with the disease was a serious problem and people suffered and died in silence. The need to break this stigma became urgent and Iddir volunteers started sensitizing community members and counseling individuals who were HIV positive to disclose their status and speak out for the silent infected persons. The support group provides a friendly environment for its members to come together and share their experiences and provide peer counseling and support to one another. The support group now consists of 9 members who have recovered from HIV/AIDS related illnesses after treatment. The members have become active participants in the community and they assist NWC Meredaja Iddir VCDPFs with their outreach activities. The group meets every week. The purpose of this group is:

- To promote and enhance prevention, care, support and treatment among infected persons and community members at large.
- To motivate and encourage people living with HIV/AIDS to live positively.
- To encourage other PLHIVs to try to reduce the stigma and discrimination associated with HIV/AIDS.

“I was a very sick person and all alone. I didn’t believe I could meet people like me but then I was welcomed by the support group... they helped me accept myself and my status and I managed to survive.”NWC Meredaja Iddir member interview, April, 2013

The fact that the support group members who once were very sick and at the point of death in some instances are still alive and now making a valuable contribution to the general health of their community, able to care for their families and see their children grow, is a positive outcome from a development perspective.

With the help of the NWC Meredaja Iddir VCDPFs, the support group members have demonstrated self-esteem and assertiveness even during workshops and partnership meetings. They have become very important resource persons in the community and some of them have become role models for their proactive positive living and planning for the future of their families. Hence, working with PLHIVs has been a very good advocacy strategy of the Iddir.

4.2.2. The establishment and continued existence of the Iddirs

The way that Iddirs starts has a bearing on the ownership and support they receive from the local people and therefore their success and possible sustainability. Iddirs that start from within the community, based on the people’s felt needs (organic CBOs), last longer and have long-lasting results than those that are kick-started by outsiders (inorganic CBOs) with resources and planning from outside (Foster 2001). The formation of the three Iddirs/CBOs can be described as organic.

The successful formation and continued existence of the three Iddirs since 1990 are one of their major successes so far. These Iddirs still remains focused and committed to their mandate and have even developed a concise five-year plan around which they will organize their activities except the funeral services provider Iddir, namely Birhan Meredaja Iddir.

Although every community has its own divisions and schisms, a shared sense of belonging has been demonstrated by the Iddirs' volunteers and the general community members towards the Iddirs' activities.

“Now a days, Iddirs are not only burial functioning but also engaging in the whole development works like OVC care and support, livelihood, health, capacity building, personal and environmental sanitations. Due to this we have agreed to help each other while alive, not only at a time of death, we have included in our bylaws. For doing so, our Iddir has a good cooperation with the community and other stakeholders”... Kidus Rufael Meredaja Iddir FGD, May, 2013.

There is a high degree of cooperation within the community starting with the local chief, including all the local institutions such as churches, schools, the health center and local businesses. This is evident through their voluntary involvement and contributions to the Iddirs which is an indication that they understand and support the vision and purpose of the Iddirs.

These Iddirs were more responsive to the demands of the outside founders than developing people-centered structures of participation and service delivery. For example, Birhan Iddir in Shimbit keble still expects the outsider intervention for community development services of the surrounding community. Thus, Alem child Development organization helps OVC care and support program in this keble. But to be fulfilling the needs of OVC , the organization needs support from the surrounding communities.

4.2.3. Sensitizing the community about local development

Like any other community, the Bahir Dar city community is not a single entity but a collective of people with different interests, ideas and values. In order to garner common action within diversity, there is need to create awareness and sensitize people about a phenomenon to be acted upon whether or not it constitutes common need.

“Until now in our Iddir we have tried to do a lot of jobs. But when we see the problems that exist, it is not enough. So we now are giving the sensitization activities to the community but such sensitization activities need the capacity to convince the community, to be engaging in local development. Therefore, I suggest governments and NGOs should give support to the Iddirs”Kidus Rufael Meredaja Iddir executive committee interview, may 2013.

Community sensitization therefore is an important undertaking in the process of development regardless of the focus of the development outcomes (social, economic, political or environmental). It must also be reinforced through constant dialogue in which community residents periodically voice their views and suggest alternative courses of action. Community sensitization encourages communication among residents, which leads to collective problem identification, decision making and community-based implementation of solutions to development issues.

Since their establishment Iddirs have played an important role in sensitizing community members on issues of local development as well as the purpose and activities of the Iddirs. Community sensitization is done through provision of services like IGAs for youth groups, OVC care and support, HIV/AIDS information and awareness creation during public meetings, parents' teachers association and other school meetings, church gatherings, funeral gatherings, and through outreach activities when visiting sick patients. The Iddirs further raises people's awareness about local development by providing information in an interactive way using the local language. The Iddirs volunteers use the local health workers and other development agents to reinforce the messages during health talks. This has created considerable interest in the Iddirs/CBOs and generated further community dialogue and discussions about poverty problems and also attracted interest from different stakeholders. The volunteers have maintained regular contact with the community, receiving feedback that is further used to understand the community perspectives about local development including their fears and concerns. Without good community sensitization the Iddirs would not have mobilized the community to respond to the local problems so effectively; perhaps the Iddirs themselves would not have been established.

4.2.4. Mobilizing the community to participate in local development Activities

Following sensitization and creating awareness about poverty and its consequences, the Iddirs played a critical role in identifying community volunteers to help increase the momentum of community sensitization and community mobilization to participate in local development activities. Community mobilization was also conducted through various community meetings as discussed above.

“JeCCDO is providing training on how to mobilize the community. We have participated in the two workshops that enabled us to mobilize the community in local development activities. Now we know how to map resources and prepare a jointly resource mapping concept notes and we are

*giving the training for the members of the Iddir”...NWC Meredaja Iddir
FGD, April, 2013.*

It brings local leaders to the table together with community members (youth, parents and culturally diverse groups) to maximize their resources in response to needs identified by the community. In addition, local institutions such as schools, health institutions and other organizations also support the community efforts by implementing programmes and activities that will have the desired community development outcomes.

The experience with the NWC Iddir and Kidus Rufael Meredaja Iddirs confirmed this assertion. Dialogue with managers and coordinators of NGOs supporting Iddirs also confirmed that indeed communities do matter in steering development and that community mobilization is a grounded approach to deliver development outcomes because it harnesses the energy and passion of every person to create a community, which proudly supports each member towards a common goal.

“I know the endless local development of Iddirs in our city, but still our bureau has not a room to support them, even no signing agreements of projects with them. However, we are engaging them when mid-term evaluation of projects are held at grass root level and I hope, in the near future Iddirs may come the first development actors of the country, specifically in our city”..BoFED experts interview, May 2013.

The NWC and Kidus Rufael Meredaja Iddirs mobilized their community and obtained support from community members. The established collaborative links with existing institutions such as the local clinic so as to integrate HIV/AIDS issues and schools to get functional adult literacy in their services. The Iddirs committees became leaders in the community and demonstrated that their Iddirs were appropriate and best ready to support the most vulnerable and marginalized members of the community in a holistic and sustainable manner. They helped the Iddirs to leverage resources for the efficient delivery of services and to promote the well-being of community members. This was in conformity with the JeCCDO (2009) philosophy that in order to fight poverty effectively communities across the continuum need to be engaged, organized and motivated to work together and use their resources wisely to meet the challenge.

The greatest resources that Iddirs have to confront poverty are the people themselves especially those who are willing and motivated to take action and care for others who are vulnerable to poverty.

In agreement with the JeCCDO (2009:2) understanding of a ‘mobilized community’, it can be stated that the NWC Iddir succeeded in mobilizing the community because the community members became aware of local development challenges and their individual and collective action to this end

4.2.5. Promoting community participation

In response to community development challenges, community participation is not merely a requirement, it is a condition for success because studies have shown that communities that engage their citizens and partners deeply in the work of community endeavors raise more resources, achieve more results and develop in a more holistic and ultimately more beneficial way.

By sensitizing and mobilizing the community, the NWC and Kidus Rufael Meredaja Iddirs played an essential role in creating a good context for the participation of community members in local development activities. For instance, other than only drawing interest from community residents wanting to volunteer, the local school takes in orphans and the city authority administers the food basket and destitute rations through the Iddirs. Currently community members voluntarily participate in identifying patients, orphans and vulnerable person and help them access services at the local health facility and the social welfare office. The key community leaders also participate in making decisions about what development activities and actions the Iddirs must pursue.

“Participation encourages a sprite of togetherness among members of our Iddir to overcome challenges and we interact an informal fashion where there is free open communication and dialogue to exchange ideas and hearing exiting and attractive ways to do in the community, but still promotional activities for our Iddir is needed on the side of government and NGOs”..NWC and Kidus Rufael Meredaja Iddir executive committees interview, May, 2013.

As mentioned by all the NWC and Kidus Rufael Meredaja Iddirs VCDPFs, participation has been the cornerstone of the Iddir. It is the means towards shaping the confidence of the residents to mount a sound response to community development challenges. Participation increased self-determination of the people and strengthened their wisdom of the Iddir, ultimately empowering them to the course. As a result, even the people of low standards of living came out to raise their voices calling for services and action mitigating community development challenges

“The contribution of the local residents of Bahir Dar city towards local development activities in collaboration with the NWC, Kidus Rufael and Birhan Meredaja Iddirs is vital and there is a start, but I still contend that promoting community participation is key to local development and needs more attention on the side of the government.”....ORDA Officials Interview, May 2013.

In fact, the current influx of social movements including NGOs and CBOs is a manifestation of organized community participation (Botes and Van Rensburg 2000). Thus, participation is a driving force to achieve the local development activities.

4.2.6. Mobilizing resources and creating strategic partnerships

The NWC and Kidus Rufael Meredaja Iddir tries to overcome the challenge of inadequate resources by mobilizing more human (volunteers), technical and financial resources to support its outreach activities for the benefit of those under poverty community. Though these Iddirs still have challenges of resources, their resource mobilization efforts have brought the Iddirs in contact with various stakeholders willing to support them. These Iddirs have developed partnerships and garnered support from stakeholders including those from outside of the boundaries of Bahir Dar city. The determination of their pioneers have proved to be critical and this has helped create an opportunity for leveraging of locally available resources with contributions from local people and those outside the community such as the government, local and international NGOs. The contributions from local residents come in the form of labor, money, food, clothing and providing other things that vulnerable people need for their daily living. For example a local shop owner offers groceries and food that are distributed among patients and other poor and vulnerable families. Other NGOs like JeCCDO provide different project intervention activities such as Health, education, livelihood, capacity building and OVC care and support.

“Iddirs entail mobilizing resource from within and outside of the community and developing partnerships with organizations that can share resources including skills and experience. My experience working with CBOs for many years has taught me that developing partnerships brings together diversity of experience, skills, capacity buildings and perspective and new ways of thinking that catalyses innovation within Iddirs”... JeCCDO staff interview, April 2013.

The NWC Meredaja Iddir has developed good collaborative partnerships with GeCCDO, which is an umbrella organization for Iddirs and other CBOs at regional and national level of the country. For instance, JeCCDO has assisted the NWC Meredaja Iddir for the last three years to strengthen the skills, capacities of the community through Business skill trainings, IGAs, medical service through referral, functional adult literacy, personal and environmental sanitation and the like activities. Generally, JeCCDO in collaboration with its partners (Baring and Educans Foundations) invested above 2.5 million birr per year for NWC Meredaja Iddir/CDA. For instance, In addition to the previously built IGAs like showers and water points, currently JeCCDO builds a 1.2 million birr IGA 8 model houses for Negede Woyito community.

Generally, the Iddir/CDA of the NWC generates above 350,000 birr per year from IGAs and members contributions and other means of income including penalty.

Thus the Iddirs are providing the aforementioned services either in collaborating with partners or by themselves like Kidus Rufael Iddir.

The NWC and Kidus Rufael Iddirs have now developed their five-year plan, bylaws and manuals with the assistance from JeCCDO, VCDPFs and volunteers respectively.

4.2.7. Building capacity of the community to deal community development challenges

As indicated earlier, the three Iddirs are totally managed by executive committees and VCDPFs whose level of literacy and knowledge about development issues varies greatly. Capacity building is a critical aspect of the work of the Iddir, which attempts to enhance the understanding, skills and operational knowledge of the executive committees and VCDPFs so that they can perform their functions better. In order to sustain themselves and the services they provide, the Iddirs require their organizational, networking, resource mobilization, programmatic and to some extent its political capacities developed. Political capacity is required so that the executive committees and VCDPFs may be able to influence the recognition and support from local politicians.

The Iddirs executive committees and VCDPFs receive various trainings from different organizations on various issues related to local development. For example, they are trained to have a general understanding of resources mobilization, project management, entrepreneurs and others. They also receive training in counseling, case finding (identifying patients), record-keeping and coordinating activities. In turn, the volunteers conduct community level training to youth groups, poor people, family care givers and patients.

It must be noted, however, that while outside assistance is important to build the capacity of Iddirs and that Iddirs must seek it, capacity building must be seen only as an addition to the existing ideas, knowledge and skills that people and the community already have (Dave and Bromiley (2008). This must be done in a manner that involves local people so they can take advantage of the unveiling opportunities to catalyze the process of their development. This must be facilitated in a way that should neither overwhelm indigenous thinking nor corrupt and change the objectives of local people.

“GeCCDO is providing trainings how to control money and form self help groups. I participated in two trainings with other Iddir members that were called by JeCCDO. The organization is also providing startup capital to poor women in our Iddir. Now we are leading a better life and we know how to control our expenses and incomes as we are given training”Kidus Rufael Meredaja Iddir member interview, May 2013.

For example between 2010 and 2012, the NWC Iddir (with support from partners) facilitated skills training sessions in the community to approximately 464 people (of whom 321 were women) in various aspects of local development. Some of the areas that were covered during these skills training sessions included family planning , counseling, community transformation, community mobilization, leadership, conflict resolution, entrepreneurship skills, basic financial management, sexual harassment, treatment literacy, and legal and ethical considerations and facts of HIV/AIDS including communication skills. Community residents who received skills training include selected community members, community leaders, Iddir members, church leaders and support group members.

The skills training sessions built strong leadership skills among Iddir executive committees and VCDPFs. This was clearly observed during public meeting.

Most of the executive committees and VCDPFs that received the various capacity building sessions particularly the women, reported maintaining a good balance between personal and Iddir activities. For example, most of the executive committees and VCDPFs reported starting and managing their own income-generating activities such as shops and urban gardens to supplement their household income, a manifestation of the increased ability to use the skills they had acquired in a much broader manner. The female VCDPFs also tended to be more assertive than before and were able to make contributions during community meetings that are dominated by men. Generally, the Iddir VCDPFs articulated better the activities of the Iddir and the

processes they undertake as a result of capacity building. They gained confidence to interface with government, local authorities and donors to discuss their requirements and lobby for the resources they needed.

Capacity building conforms to the nearly universal consensus among development scientists that empowerment of people is a vital ingredient to development because it enables them to initiate and take control of their own development process (Dave and Bromiley 2008). Capacity building has given to executive committees and VCDPFs to build the confidence to carry their work and is one of the major reasons why the NWC and Kidus Rufael Iddirs have continued to exist for such a long time when some Iddirs that were started at the same time have fallen apart. These Iddirs have started training and mentoring other CBOs in Bahir Dar city. These have actually become a conduit for trainings provided by government and other stakeholders.

Notwithstanding the capacity building milestones attained by these Iddirs, there still is more work required to spread the benefits of capacity building across the community to free them from vulnerability.

4.2.8. Promoting volunteerism and enhancing social capital

Like most CBOs, the NWC, Kidus Rufael and Birhan Meredaja Iddirs membership is on voluntary basis. The very existence of these Iddirs is testimony that they have provided a good environment for local participation and has succeeded in mobilizing local volunteers. These Iddirs have encouraged community members to be pro-active and get involved in community activities in an organized rather than spontaneous and uncoordinated manner. Through the Iddirs, VCDPFs have worked together as a group that reinforces social norms and commitment to community development. The interaction of VCDPFs with other community members has also strengthened social capital within the Bahir Dar city communities.

“If it is not something political, I think members of the Iddirs will be willing to work with the government. For example, my Iddir is currently working with keble administrative and JeCCDO. They are sending VCDPFs to give education on functional adult literacy and provide awareness on personal and environmental sanitations as well as other technical assistance interventions for our members during Iddir meetings. We are working together without any problem” ...NWC Meredaja Iddir executive committee interview, May, 2013.

Social capital has become an important concept in debating and understanding the modern world (Bourdieu et.al 2008:1). It now features in much scholarly discourse across a variety of disciplines. According to Stephen Baron et.al (2008:57) “social capitals flows from the endowment of mutually respecting and trusting relationships which enable a group to pursue its shared goals more effectively than would otherwise be possible.”

4.2.9. Creating the potential for community regeneration

The purpose of community regeneration is to assist communities that have suffered economic, social or environmental decline to function again (Alston 2004; Page 2006). Community regeneration is important because it assists the community members to have a good understanding of the local community and helps create positive attitudes, optimism and a vision of self-reliance that stimulates commitment to change for a better sustainable community. Regeneration of communities is particularly important because as Power (2007: 22) says “communities help to shape people’s lives, they form a base for wider activities, providing many of the social services that link individuals with each other, giving rise to a sense of community; they also provide a context within which different social groups develop contact with each other”, this gives rise to the emergency of social capital.

“We know few Iddirs working in partnership with NGOs both in health and other development activities. Our Iddir is also willing to work in such partnership if we were given the chance. But none of them came to work with us. In the future if they come we are very much willing. On other saying, when we said members of our Iddir, we mean the driving forces of social capitals”Birhan Meredaja iddir FGD, May 2013.

The NWC and Kidus Rufael Meredaja Iddirs have demonstrated that there is a huge potential for the regeneration of their community despite suffering the community development challenges. They have used the response to poverty as an impetus to community development by creating an empowered community where members participate in community development programmes. It has provided the possibility of getting the community, since poverty is common to all.

As earlier demonstrated by various examples, the NWC, Kidus Rufael Meredaja Iddirs have increased opportunities in the community through their capacity building processes, promoted the use of local resources and consolidated social capital within the community and

ownership of outcomes of the Iddirs activities. In a way this is the NWC and Kidus Rufael Meredaja Iddirs' contribution toward the regeneration of the Bahir Dar City community, especially Tana and Shum Abo kebel through community mobilization sessions by their members, VCDPFs and volunteers.

4.2.10. Challenges that Iddirs faces in development challenge

Like other development actors, Iddirs face challenges and these may stem internally from within the Iddir itself such as weak leadership skills and inadequate resources, while others maybe a result of relationships with local or external organizations or from political-economic forces. The following are some of the challenges that Iddirs face with specific examples are drawn from the NWC, Kidus Rufael and Birhan Iddirs.

4.2.10.1. Inadequate resources to support activities

While it is widely believed that Iddirs are built on local resources and knowledge, these organizations usually start small and normally face the challenge of resources especially in their initial stages. This makes it challenging for them to function and expand their services particularly when measured against the challenges and critical issues that they have to address. This makes them explore external avenues for resources, which in itself may bring problems of dependency if not well managed.

Generally, Iddirs do not have enough resources to meet their growing needs because they find it difficult to mobilize resources due to limited skills in resource mobilization and development.

The NWC Iddir has experienced lack of resources to expand its services. Though it has received some donations from partners, such as house renovation, FAL program and the like funds. In addition, the cost of feeding the children and buying equipment for the pre-school is very high.

The Iddir has attempted to deal with inadequate resource by developing partnerships with other stakeholders, like JeCCDO.

4.2.10.2. Lack of technology, coordination and management skills

As indicated earlier, the NWC Iddir depends on VCDPFs. This makes it very difficult for them to understand and interpret key national policies and strategies in local development and to interpret information on funding options, which is normally written in English. Because of their limited literacy skills, the volunteers are not able to develop funding proposals to the standards

demanded by some donors. This means that the Iddir rarely captures programming lessons, experiences, or successes. The lack of such vital programme information leads to re-inventing the wheel and a waste of scarce resources. In addition, the weak skills in documentation and the lack of an effective monitoring system further limits progression of the activities as there is no framework to capture change.

In most cases when the Iddir has to deal with information in English, they have to rely on translation and interpretation by members who have proficient knowledge of English. This slows down the speed at which they can respond to such information and sometimes it is misinterpreted altogether. This has led to the Iddir to miss out on various calls for funding and potential partnerships. In addition, there is very limited written information on the Iddir because there are no structured monitoring activities of the performance of the Iddir (it is true for the other two Iddirs). Again, this is because of the poor literacy skills of most members and the lack of technology to manage information. Absence and lack of ability to use technology such as computers and internet makes Iddir member to function in an environment of hesitancy, wariness and isolation from what others are doing.

4.2.10.3. Dealing with increasing demand for expansion of Iddir activities

There is a tendency among Iddirs to expand prematurely and to scale-up services based on their initial success. They sometimes increase their responsibilities and geographical coverage in an attempt to increase their impact, but unless they have the resources and skills to do this, the Iddirs become overwhelmed and members' morale drops. As the scope of the Iddir grows, the demands on the volunteers' time also increases. This becomes a challenge particularly when the volunteers do not have any income to support their families with. In the case of the NWC and Kidus Rufael Iddirs, some VCDPFs work at the CBO centre almost on daily basis to deal with the demands of the Iddirs' services. This has led to the loss of some VCDPFs through volunteering fatigue and burn-out. As a result there tends to be some disruption of the services provided and effective coordination of the Iddirs activities.

Hence, these Iddirs have taken to motivate the VCDPFs through capacity building trainings and other incentives in collaborating with the Iddirs members, communities and donors.

4.2.10.4. Managing the founder member syndrome

In most cases the formation of an Iddir is spearheaded by either one person or a small group of people. As the Iddir grows, more people join in and the demand for service increases.

The pioneers usually want to continue leading the Iddir activities but do not necessarily have the skills to do so. Ideally the pioneers have to learn the skills (which in most cases they are not able to) or hire qualified people, or step aside for more qualified leaders to manage the Iddir. Unfortunately, the pioneers are not always willing to pass on responsibilities to newer and more able members. This is what is called the founder syndrome. Another problem is that pioneers want to be rewarded more than other members simply because they spearheaded the formation of the Iddir. Though this is not outstanding with the NWC, Kidus Rufael and Birhan Meredaja Iddirs, discussions with some long term VCDPFs reviewed that they felt they deserve allowances and that they must have fulltime paying positions in the Iddir. This has the potential of creating conflict within the Iddirs and could lead to collapse of the Iddirs if not well managed.

4.2.10.5. Over-reliance on funding from donors and outside partners

Since Iddirs have limited resources, they have to develop partnerships with other organizations that can provide resources. But the donors and outside partners do not just give resources; they also want to control the activities of the Iddirs to make sure that they are aligned with their interests. The erosion of Iddir autonomy could entail the Iddir being expected to adopt the donor's criteria for implementing and monitoring programmes, including using a logical framework and articulating results in complicated formats using western languages which the Iddir members are not familiar with. If this happens Iddirs become more attuned and accountable to donors' needs than to the people they are meant to represent.

It was observed that as the results of the NWC Meredaja Iddir became apparent and known to various stakeholders, the Iddir became vulnerable to manipulation by donors and government who wanted it to scale up its services even before it acquired capacity for that. When this happens, it is usually done on the pretext and promise of continued support to the Iddirs. Because of the experience that the NWC Iddir has generated over time working with governments and other partners, the Iddir seems to have been able to work around this issue without much effect on its operations.

4.2.10.6. Meeting the expectation for rewards by VCDPFs

As with most Iddirs, the NWC and Kidus Rufael VCDPFs are local residents with no formal employment and they must balance the time they spend volunteering with the time they need to spend on domestic chores to fend for themselves and their families. The question of maintaining their motivation levels cannot be taken for granted particularly when the Iddirs offer

no guarantee for rewards. During group discussions with Iddirs' VCDPFs it was reviewed that after contributing to the Iddirs some VCDPFs expect some rewards from resources provided by donors. When this is not forthcoming some feel frustrated and leave. VCDPFs also drop out due to pressures to contribute to household and livelihood chores, which sometimes require them to engage in paid labor in order to support their families. In this case the very fervent intrinsic motivation of the volunteers may result in individual agendas that if not well managed, it becomes detrimental to the Iddir itself. The experience with the NWC and Kidus Rufael Iddirs themselves were that VCDPFs come and go but there are always some, usually, pioneers who remain to maintaining the purpose and existence of the Iddirs.

4.2.10.7. Managing the emotional and physical stress of volunteers

Due to the very nature of the work that volunteers do, they experience stress, especially when they are continuously taking care of long-term and terminally ill patients. The volunteers feel helpless when the anticipated assistance from the nurses and social workers is not forthcoming to the patients. This forces volunteers to provide assistance such as food from their own resources, when they are able to. Such experiences are stressful on the volunteers and if not managed well leads to burn out and withdrawal of their services.

4.3. Strategic ways of shaping CBOs on responding to local development activities

The importance of CBOs in local development is widely recognized and has become a part of the development policy in many countries (Birdsall and Kelly 2007). Despite this, the actual integration of these organizations in development practice has often been ineffective. This is because firstly, the real commitment of governments and government agencies to seriously recognize the support of local organizations has been very limited. Secondly, the sociological understanding of the basis for effective organizations is relatively weak within government agencies (Fisher 2002).

In line with this, the main theme of this study was to determine the role and contributions of CBOs to local development (drawing examples from the three Iddirs) in the local development challenge with the view of highlighting the potential that these entities have towards contributing to development in general.

Of course, Iddirs are small, have limited resources and skills and quite often operate in an informal and less structured way. But the study further demonstrated that responses to

community development barriers can be explained within the context of existing development theories and strategies as follows.

4.3.1. Promoting income generating activities

Although income generating projects have inherent risks of economies of scale and overhead costs, it has a good contribution to increase the income-earning opportunities of the poor especially persons living with low living standards so that they can support their families and strengthen socio-economic safety nets. The types of the IGAs undertaken must be carefully selected and determined based on what is viable in a given community. To this end, the Negede Woyitto Community SHGs are improving their lives in such a way.

4.3.2. Promoting functional literacy activities

Functional literacy activities will increase the literacy levels of community people especially women. This is a good way of empowering women and reducing their vulnerability and poverty through information and skills building. Functional literacy does not only enable people to read and write and gain new knowledge, it also motivates them to appreciate diverse ways of generating income, understand better issues of care and nutrition and also helps create networks with others. Improved literacy fosters self-esteem and self-confidence and motivates behavior change to improve their lives. .

4.3.3 Improving food security and nutrition

Food security and nutrition programmes will reduce malnutrition, which is an aspect of poverty that significantly contributes to people's vulnerability to low standards of living. This can be done by promoting nutritional gardens and nutrition education. These have been found to be effective in increasing household food security. As I observe the VCDPFs in NWC, they assisted the community to start urban gardens and taught them various ways of identifying and preparing food that is good for the human body. Currently the Iddir has expanded the community garden and VCDPFs are harvesting from it to supplement the food requirements of their clients. Most of the VCDPFs have also started their own family urban gardens as a result.

4.3.4. Addressing gender inequalities

Addressing the gender inequalities in communities is another strategy in development activities. There is now the urgency of addressing these issues and empowers women to have more control over their sex and sexuality issues. This will mean advocating for gender fairness,

lobbying government as well as policy and lawmakers to adjust laws and influence policies that protect and encourage women to participate fairly in activities that affect their lives.

4.3.5. Increasing CBOs' understanding about development concern

Since CBOs are the pioneers of local-level response to local development, they have an important role to play in championing innovative responses to community challenges. Because CBOs have insight and access to communities and have the potential to catalyze action among residents as well as generate community interest to demand for services, they are likely to identify and appropriately address local development activities. CBOs must also influence residents to be receptive to issues of local development challenges. CBOs foster an atmosphere in which community members feel more able to speak out and mobilized towards issues regarding poverty.

4.3.6. Scaling-up CBO services

Most good local-level responses to poverty have remained local and small-scale and the many lessons learned have not been translated into bigger projects or wider coverage. This has been one of the common criticisms of CBOs, that they have a limited coverage and normally not going beyond the boundaries of their communities. CBOs must be supported by other partners to utilize their experience and lessons learned to scale-up and expand their coverage and improve targeting of recipients of their service to optimize on limited resources. They must also establish functional referral systems. The World Bank (2003) asserts that the challenge now is to move from successful small-scale projects that reach relatively few individuals to effective strategies that really make an impact on the pandemic. This implies that CBOs must scale up their activities. To do this they must build their capacity and move away from being short-term project implementers to creating long term visions for sustainable development. According to JeCCDO's annual stakeholder meeting (June 2012) scaling-up effective action involves key considerations such as:

- Focus i.e. ensuring that their programmes work most closely with individuals and groups that have the most significant effect on local development.
- Coverage i.e. ensuring that as many key people and groups as possible are reached.
- Quality i.e. ensuring that programmes and interventions are appropriate to the local context, target group, and are of a consistently high standard.

- Sustainability i.e. ensuring that the organization, its programme and its effects last over time.

While the CBOs scale up, they must remain focused to visible and achievable objectives. CBOs must therefore scale up the dissemination of information through information, education and communication (IEC) strategies and increase awareness creation sessions to motivate behavior change. In agreement with Voetberg (2008), the researcher contend that behavior change is an important step in the pathway of breaking the silence, creating awareness and knowledge and changing attitudes.

4.3.7. Building strategic partnerships with key stakeholders

Strategic partnerships are required with governments and various development partners as well as among CBOs themselves. They must work together, bridge their differences and recognize the fact that different actors have different experiences and skills to contribute towards the fight. For instance, while governments may be uncomfortable working with socially excluded groups such as commercial sex workers or men who have sex with men, CBOs do not have limitations working with these groups. A mutually supportive partnership in development could benefit both CBOs and governments. In addition to financial support, governments can provide technical assistance and research in the fight against poverty that is typically beyond the reach of communities and their respective CBOs due to their limited budgets and lack of access to scientific and technical information.

Partnerships can be enhanced through dialogue by all the involved parties and this can defuse tensions, reduce many of the political obstacles for CBOs and inform national policy-makers of existing social structures to better design policies for local realities. Some mechanisms for dialogue, such as policy consultations, conferences, mutual evaluations and forums should be created.. The partnering entities can also involve each other in planning processes, training and evaluation processes. For example, CBOs must be included in the design, implementation and review of national development programme plans. This will further strengthen the operation of multi-sectoral responses to poverty.

In order for these partnerships to flourish, CBOs must be seen to be at the center of the development process and not the margins. The roles of all the parties involved must be clearly spelt out. For example, government can create conducive environment for CBOs to function and help address development priorities and reduce the burden of the state. The government can also

create a specific support mechanism for supporting CBOs and protect them from being dominated and run by external organizations. Governments can also increase funding to CBOs.

On the other hand, the donors must also be very realistic with their demands for calls for proposals and reporting of results because most CBOs are managed by local volunteers who have limited literacy skills. Donors must be flexible with their funding and be able to provide smaller grants in support of local initiatives and to allow for spending across mission objectives, administration and other requirements of CBOs such as capacity in information technology. Donors must also take responsibility to coordinate their efforts and learn local conditions so that they can provide appropriate and adequate support.

Partnerships must be well nurtured by all parties involved and pursued to enable rather than disable relationships because when abused, partnerships can be used as a facade to disguise underlying political-economic agendas of more powerful partners.

4.3.8. Forming CBO coalitions

Coalitions among CBOs are increasingly viewed as vehicles that are critical to CBOs' ability to effectively play their role in poverty response. This is based on the realization that the co-operation of multiple stakeholders is necessary to transform social problems in development. Coalitions and networks are also seen as important in helping CBOs to learn from each other and scale-up the impact of service delivery. They also seek to increase resources for their members and broaden their participation in the national response. Coalitions will also deepen the skills of CBOs while ensuring optimal programme delivery. To get this working well, the state, local governments and stakeholders need to support these coalitions and networks. Some donors have already set good examples by compelling CBOs to form consortia to bid for their funding.

While CBOs must create partnerships with government and other organizations, individually they are still weak and in a disempowered position in relation to donor and governments. It is also very important for them in this case to establish coalitions (networks and alliances) with other CBOs outside of their geographical communities. Coalitions will help CBOs to support and strengthen each other as well as expand their learning and sharing experiences. This will make their work more visible and be recognized by governments and other entities. CBO coalitions will not only increase access and sharing of information, experiences and resources but also create a strong foundation for creating a strong sector to advocate for development (Birdsall 2007:205). For example, if CBOs have to play a significant and effective role in advocacy, they

must work together and speak in a unified voice, rather than with lone, isolated and divided voices. CBO coalitions are able to bring together a wide range of expertise and experience, enabling them to combine competence and resources in innovative ways. For example in Amhara region, ORDA facilitated the creation of district coalitions to improve the coordination of work of CBOs in Amhara region. Since the creation of these district coalitions, improved coordination among CBOs; increased communication and sharing of results and experiences, increased learning and motivation; and improved performance among CBO members.

4.3.9. Learning to navigate donor politics

In seeking increased resources through funding from donors, CBOs must learn to navigate the politics of donors and even development partners. Donors have diverse motives for working in any country and with certain organizations. Their motives may encompass different developmental ideals, which they may not necessarily impose but propagate as much as possible while serving as a vehicle for driving political interest.

Most donors have favored groups that are aligned with their political interests. These groups benefit from the funding for as long as they help achieve the donors' goals. Thematic priorities and geographic considerations play important roles in donor politics as donors often dispense most of their resources on a particular thematic or geographic region for reasons best known to them. When donors determine the programmes that the recipient CBO will undertake and receive funding for without consideration of the communities' needs. These factors if not well manage can hijack the original ideas and purpose of the CBOs to that of meeting donor demands and priorities.

4.3.10. Strengthening CBO capacities

Local CBOs should be assisted in strengthening their own capacity and in undertaking activities to strengthen the capacities of other collaborating organizations including the communities they serve. CBOs do have a strong advantage as channels of development that benefits the people on the ground. However for them to be effective in their cause they must have strategic direction, technical poverty reduction skills, knowledge and attitudes and good organizational structures and procedures. Most CBOs have the ability to manage local efforts that focus on sensitization and information, education and communication. On the other hand very few have the skills and capacity to engage in local development activities. And wider development sector reform issues which are emerging as priorities in local development. Their

capacity for policy analysis and institutional strengthening needs significant reinforcement. This can be done by focusing on building the institutional capacity of CBOs rather than only the technical capacity. Most international NGOs that conduct capacity building of local CBOs tend to focus on building technical capacity rather than institutional capacity. This results in the institutional capacity of CBOs lagging behind that of their programmes. This further translates to an inability to engage fully in policy development. Partners (government and Donors) should therefore support the holistic development of local CBOs, including their institutional capacity.

Instead of focusing more on deficiencies and the problems of CBOs, there must be a shift to try and understand how best these organizations can be capacitated and brought into mainstream development. This can be done by appreciating the strengths and potential that CBOs have and assist them to develop sound institutional base (agreed vision, rules, and practices) and institutional systems. CBO executive committees, members, VCDPFs and staffs must also be trained in organizational development issues such as leadership, management, governance and constituency building so that they may be able to manage the CBOs little by little until they create a solid base for future self sufficiency.

Strengthened capacity of CBOs to function effectively is one way of promoting good governance, and once this has been done at a large scale it can promote the appreciation of democratic practices i.e. giving people a say in planning and managing projects, transparency and accountability. CBOs must also have the capacity to monitor and evaluate their work focusing on both qualitative and quantitative aspects.

Once the capacity of CBOs is enhanced, they stand a good chance to leverage their experience in scaling up of the national response. In addition, their deeper link with the poor will ensure that the voice of poor people has a directly influence on policy formulation processes.

4.3.11. Utilizing local knowledge and skills

One way that CBO can maximize on local knowledge is to work with local leaders. The participation of influential and well-known persons in the community facilitates transfer of local information and knowledge. CBOs must create the space to work with community leaders and communicate results, processes and challenges. This helps to create a culture of trust and sharing. A culture of trust and sharing is central to creating good leadership that is open to new ideas, responsive to the changing needs of the people.

Another way of utilizing local knowledge and skill is to promote the use of participatory methodologies. Participatory approaches build on the importance of local knowledge and participation of local communities in analyzing and appraising their situations, planning and acting. Again, this calls for capacity building from stakeholders. Once community members are competent to use participatory methods they will use group animation and exercises to facilitate information sharing, analysis and action among stakeholders. They can also assess current impact, anticipate future impact and identify potential interventions.

4.3.12. Motivating VCDPFs and Volunteers

VCDPFs and Volunteers manage most CBOs and they have limited time to contribute to the activities of the CBO given that they have to attend to their domestic and personal chores. Keeping the CBO VCDPFs and staffs motivated is important to maintain the momentum of a CBOs' activities. It is important in this case to regularly replenish VCDPFs' energy, skills and resources to keep them doing the job. Mechanisms of avoiding and dealing with burn out must be well thought out and applied. To do this there must be good leadership that must be ready to re-engineer some roles of VCDPFs and even leaders when need arises. Non-financial support, such as skill- building for CBO VCDPFs is important. Regular communication of results and advice from experienced members of the CBO can also be helpful in maintaining momentum of the CBO.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.1. Summary of key findings and general Conclusions

This chapter provides a summary and conclusions of the study. The conclusions are based on the objectives outlined in Chapter one and these include the followings:

- To examine functions and roles of *Iddirs on local development*
- To examine the challenges that CBOs encounter in local development issues.
- Point out Strategic ways of shaping CBOs on responding to local development activities.

This thesis is organized in five chapters linked together to provide an articulation towards the discussion on the ‘**The Role of CBOs and their contribution to local development: the case of Iddir in Bahir Dar city**’. The major conclusion of the study is that CBOs do have an important role to play in the response to local development challenge; they have a huge potential in contributing to the general development of their communities if capacitated, well managed and supported with the requisite resources. The thesis has re-invigorated the philosophy that “big outcomes may be born of small inputs and that more heads are better than one” (Jennings 2000:1).

5.1.1. Summary of key findings

The findings of this study are linked to the objectives discussed below.

Objective no. 1: To examine functions and roles of Iddirs on local development

In order to address this objective the thesis discussed the position of poverty within the development discourse. To have a deeper understanding of development itself and to construct an operational definition of development to align to this thesis, various theories of development were reviewed and analyzed. The development from below perspective was adopted as the appropriate approach to increase people’s participation in responding to poverty and other development challenges.

The review of development theories offered a good theoretical framework to answer the question how best local development can be addressed. Further to this, various approaches that have been mounted so far were analyzed focusing on the global response, the national or governmental response and the civil society based responses. The response by civil society organizations was perceived to create a strong link with the development from below perspective

because of CBOs ability to mobilize people and involve them in understanding the poverty problem and crafting people focused solutions. Given that civil society is a general term that represents a diversity of organizations including NGO, CBOs, FBO, local support groups and so on, analysis of which organization within the civil society genre is most suitable to offer a response that is in line with the development framework selected was discussed. NGO and CBOs were compared and a conclusion reached that both types of organizations play an important role and often do provide services that the state is not able to, but that CBOs provide a much more conducive context for a bottom-up, people focused response. CBOs are formed and driven by local people and located deep in the community; they are flexible and function on simplicity, as a result they motivate participation from members of the community mostly on voluntary basis. CBOs confront health, social and economic challenges that threaten their communities. A summary of roles and functions of that CBOs play on local development include as follows:

- Mobilizing community members to act together and consolidating social capital.
- Disseminating information regarding to local development.
- Provision of services for the targeted persons.
- promote livelihood improvement options such as income generating activities as well as advocating for the rights of afflicted persons and to reduce the stigma associated with the disease.
- Promote partnerships for building the capacity of members and to facilitate mobilization of resources.

Specifically, Iddirs have played an important role in:

- Sensitizing the communities about local development actions.
- Mobilizing the communities for action.
- Developing partnerships and mobilizing resources
- Scaling up best practices.
- Providing care and support to affected families, orphans and vulnerable persons.
- Facilitating the great involvement the communities in policy dialogue.
- Advocating for treatment and dealing poverty illness.

Objective no. 2: To examine the challenges that CBOs encounter in local development activities.

The other objective of the thesis was to identify challenges that CBOs face in local development activities. Throughout the thesis an acknowledgement is made that despite CBOs being appropriate and well positioned to offer a people focused response, they face challenges some of them grave enough to send them in oblivion. The position of the thesis is that these challenges must be eliminated and CBOs capacitated in order to provide appropriate and sustainable solutions. The common challenges that CBOs encounter in local development include:

- Limited resources, which can lead to limiting the scope of operation and dependency on outside resources.
- Lack of technical and managerial skills which can lead to poor coordination of CBO activities.
- Poor documentation of results because of limited literacy skills.
- Managing dynamics of VCDPFs' such as expectation of reward and burnout due to over work.
- Navigating entrenched cultural and traditional beliefs.

Objective no. 3: To point out Strategic ways of shaping CBOs on responding to local development activities.

As the researcher discussed in the previous chapter, the recognition of the role of CBOs and the challenges they face in responding to a local development activities ask to design ways of shaping the CBOs to be strengthened and sustained them for local development actors. Thus, besides the pointsdiscus in chapter four, strategies to shape the CBOs pointed out as follows.

- Improve development works and utilize local development challenges reduction strategies
- Building the capacity of CBOs to enhance their understanding as a development challenge and for them to develop partnerships and be able to mobilize resources and scale up- their services.
- Forming CBOs coalitions so that they can strengthen their voice when dealing with government and other donors. This will also help to navigate donor and partner influence and condition.

- Encourage CBOs to capture and utilize local knowledge through the application of participatory methodologies such in their work.

5.1.2 General conclusions

This thesis has established that local development challenge that needs to be addressed using appropriate development approaches. It has brought to light the fact that poverty respects no territorial borders or specific sector. However there are spatial disparities in terms of living standards of the society of the world.

The thesis has also demonstrated that local development drives joint effort. This means that efforts to fight against local development challenges cannot be left to be handled by one sector alone. Partnership between the state, private sector and the community based organizations is invaluable. This will enhance better coordination, planning and implementation as well as mobilization of resources from a broad base towards managing and sustaining development interventions (Brown, Anyvalikli and Mohammed (2004:37-38). Political commitment and support from the highest level of leadership is imperative to forge a strong and sustained action on local development and its impact.

The thesis has also brought about the realization those CBOs roles and contributions in local development and their unquestionable interventions to mitigate the local development challenges in the community. These have reconstituted themselves as important development partners and that they have an important role to play in local development. CBOs have demonstrated potential far greater than being mere service providers but also leaders in community-based responses to local development. They can even be entry points for bigger development programmes. Given that, CBOs function in a manner that promotes development from below by motivating inclusiveness and promoting participation in local development endeavors it is very important that their work is recognized in mainstream development, their capacity developed, and resources availed in order to maximize their complementary role to that of government and other partners.

5.2- Recommendations

There is need for further research to understand the role that CBOs can play in mainstream development and not necessarily focusing one development issue. More studies of best practices of CBOs need to be conducted. There is also further need to explore how best lessons learnt at community level can be used at national level to inform development policy.

Further research is also needed to determine to what extent local communities have been influenced by external factors to an extent that they perceive foreign interventions as best for them.

On the other hand, communities that want to start and manage successful CBOs to respond to community challenges or any perceived development challenge, they must ensure that:

- There is an accumulation of good knowledge and understanding of common local needs that need to act on.
- They build good communication channels and facilitate people's debate and dialogue about their perceived concerns on local issues that affect
- They build people's awareness through sensitization regarding the issue to be acted on.
- They mobilize people to participate in community action and demonstrate that the benefits of participating outweigh the costs of not doing so.
- They set reasonable goals, objectives, applying participatory methods, and processes.
- They create local ownership.
- They foster strong and good leadership and lobby the creation of a conducive political environment.
- They forge alliances and developing partnerships within and outside the community and mobilize resources.
- They build local capacity and develop knowledge and skills to carry out their activities.

The "concrete" benefits of community development come through local people changing attitudes, mobilizing existing skills, improving networks, thinking differently about problems, and using community assets in new ways as well as awareness creation with regard to the need for greater coordination, collaboration and collective action, especially those aimed at capacity building, need sufficient time to get matured and bear fruit on the ground.

The study therefore recommended that governments at all levels should encourage the proliferation of and economically support the goals of CBOs in the study area.

Creating a common purse where both governmental and nongovernmental organizations could contribute their quota can do this. The advantage of fund raising from public to develop community projects was well utilized by CBOs in the study area. This study has shown that CBOs can assist in socio economic and physical developments of both members and their immediate communities.

Bibliography:

- Abegunde AA (2003). "Rethinking Polarization of Raw-Material Inputs to region Centres: A Panacea to Rural Economic Development". Environment and Behavior. Adekunle et al (eds) EBAN. pp. 315-324.
- Abegunde AA (2004). "Community Based Organizations in the Sustainable Development of the Rural Area of Atiba L.G.A., Oyo State. J. Inst. Town Plan.. 17: 1-14
- Adejumobi S (1991). "Processes and Problems of Community organization for self-reliance". Nigerian Institute of Social and Economic Research, Ibadan, Nigeria. Monograph Series no. 1.
- Adeyemo R (2002). "Self-help Promotion for Sustainable Small Holder Agriculture: Blueprint Versus Greenhouse". Obafemi Awolowo University, Ile-ife, Nigeria. Inaugural Lecture Series 157.
- Adler, P & Kwon, SW. 2002. Social capital: Prospects for a new concept. Academy of Management Review, 27(1): 17-40.
- Agbaje A (1990). "In Search of Building Blocks: The State Civic Society and the Contribution of Voluntary Association to Grassroots Development in Africa" A paper Presented at the General Assembly of Social Science Council of Nigeria. Institute of Development Studies. Enugu.
- Agbola T (1998). "Nigeria Voluntary Agencies and their contributions to Housing Development: An Appraisal." In Nigeria Institute of Social and Economic Research, Ibadan, Nig. J. 13: 1&2, 14(1&2): 25-41.
- Ahn, TK, Isaac, MR & Salmon, TC. 2005. *Endogenous group formation*. Tallahassee: Florida State University Press.
- Akinola SR (2000). "Balancing the Equation of Governance at the Grassroots". Adebayo A. and Bamidele A. (edits) *People-Centred Democracy in Nigeria?* Heineman Educationa l Books (Nigeria) Plc. pp.
- Albert A. (2009). *The role of community based organizations economic development in Nigeria: The case of Oshogbo, Osun State, Nigeria.*
- Alemayehu Seifu 1968. "Eder in Addis Ababa: A Sociological Study", Ethiopia Observer 12 (1): 8-33.
- Allen, C & Sateur O. 2002. *Sustainable livelihoods approaches: Engaging with SL or just best*

development practice? Workshop paper for supporting livelihoods, evolving institutions. 29-30 May. Bradford: University of Bradford.

Bartle, P. 2007. *Lecture notes on 'the meaning of culture'*.

<http://www.scn.org/cmp/modules/dim-dim.htm>. Accessed: 2011-01-15.

Biddle W, Biddle J (1968). *The Community Development Process, the Rediscovery of Local Initiatives*. Holt Rrichart and Wriston incurporated. New York.

Bouas, KS. & Arrow, H .1996. The development of group identity in computer and face-to-face groups with membership change. *Computer supported cooperative work (CSCW)* 4: 153-178.

Brown, R. 1999. *Group processes*. Oxford: Blackwell.

Burns, RB. 2000 (4th edition). *Introduction to research methods..* London: SAGE Publications

Carney, D. 1998. *Sustainable rural livelihoods: What contribution can we make?* London: DFID.

Charmaz, K.1983. The grounded theory method: An explication and interpretation, in *Contemporary field research: A collection of readings*, edited by RM Emerson Boston: Little, Brown and Company.

Claudia J (2003). *Non-profit organizations as Developers of Affordable Housing Eastern Shore Family Resources Association Atlantic Health Promotion Research Centre Coastal Communities Network, Nova Scotia, Canada* www.medicine.dal.ca/ahpr. Or www.ruralnovascotiaca

Coleman, J. 1990. *Foundations of social theory*. Cambridge: Harvard University Press.

Damen Hailemariam and Helmut kloos, 2003, *Community based organizations and agents and poverty reduction program in HIV/AIDS Prevention control in Ethiopia: a preliminary survey*, Addis Ababa University.

David, AC. 2008. *HIV/AIDS and social capital in a cross-section of countries in The Changing HIV/AIDS Landscape: Selected Papers for The World Bank's Agenda for Action in Africa*, edited by Lule et al. Washington, DC: World Bank.

De Haan, A. 1998. *Social exclusion: An alternative concept for the study of deprivation?* *IDS Bulletin* 29(1):10-19.

Dejene Aredo; (1993). *The Informal and Semi-Informal Financial Sectors in Ethiopia A Case Study of Iqub, Iddir, Saving and credit Cooperatives*, Africans Economic Research consortium. Research paper 21, Nairobi

- ; (1998). The Iddir: Theory and practice, A paper submitted to a workshop organized by ESSWA, Addis Ababa
- ; (2001A). Iddir: A Look At A Form of Social Capital, paper presented at a workshop organized by ACORD, Addis Ababa.
- ; (2001B). NGOs, and Self-help Organizations in Addis Ababa: The case of Iddir, A paper submitted to the conference on self-help initiatives in Ethiopia.
- Erlanson, DA., Harris, EL., Skipper, BL. & Allen, SD. 1993. *Doing naturalistic inquiry: A guide to methods*. Newbury Park, CA: Sage.
- Fekadu Gedamu 1974 'Urbanisation, polyethnic group voluntary associations and national integration in Ethiopia' *Ethiopian Journal of Development Research* 1: 71-80
- Fortune M. Chibamba; (2011). "The role of community-based organizations in response to HIV/AIDS in Botswana: The case Gabane community home-based care organization" MA thesis in development study, University of South Africa.
- Fowler, A. 2008 *Civic Driven Change: Citizen's Imagination in Action*, Institute of Social Studies, The Hague.
- Forsyth, DR. 2006 (4th edition). *Group dynamics*. Belmont, CA: Thomson Wadsworth.
- Francis, P. 2002. Social capital, civil society and social exclusion, in *Development Theory and Practice: Critical Perspectives* edited by U Kothari & M Minogue Hampshire: Palgrave.
- Golloba-Mutebi, F. 2005. Witchcraft, social cohesion and participation in a South African village. *Development and Change* 36(5):937-958. Oxford: Blackwell Publishing.
- Holdcroft L (1982). The Rise and Fall of Community Development in Developing Countries, 1950-1965. A Critical Analysis and Implications. In Jones/Roller pp. 202-232.
- Howell, Jude (2000). "Making civil Society from the outside Challenges for Donors," in the *European Journal of Development Research*, edited by Christian Lund, Vol. 12. No. 1 June 2000, A Franck Lass Journal
- Jalbert, Y. Lyse P. Richardo Z. 2000 "Self evaluation guide for community organization", SIDA Epilson,
- Jorgensen, DL. 1989. Participant observation: A methodology for human studies. Newbury Park, CA: Sage Publication.
- Kebebew Daka, (1978). The Cooperative Movement in Ethiopia (Unpublished Paper), A.A.U.

Applied Sociology Department.

Kelly, MJ. 2000a. HIV/AIDS and education in Eastern and Southern Africa. The leadership challenge and the way forward. Addis Ababa: UN Economic Commission for Africa.

Koehn, P & Ojo, O.1997. Nongovernmental organizations and government- organized nongovernmental organisations: Opportunities for development management in Africa in the Twenty-First Century, in Sub-Saharan Africa in the 1990s: Challenges to Democracy and Development, edited by RA Siddiqui. Westport, Connecticut: Praeger.

Korten, C. David; (1990). Getting to the 21st Century, Voluntary Action and the Global Agendas; People - centered Development Forum, Kumarian Press

Kothari, U & Minogue M.2002.*Development theory and practice: Critical perspectives.* Palgrave, Hampshire.

Lakatos, I. 1978. The methodology of scientific research programmes. Cambridge: Cambridge University Press.

Leedy, PD. 1993 (5th edition). *Practical reasearch planning and desinging.* New York: Macmillan Publishing Company.

Levine, J. & Moreland, R. 1991. Culture and socialization in work groups, in *Perspectives on socially shared cognition*, edited by L Resnick, J Levine, & STEasley. Washington, DC: American Psychological Association.

Levine, Donald. (1972). Wax and Gold: Tradition and Innovation in Ethiopian Culture, University of Chicago Press.

Lewis, S. Herbert; (1975). "Neighbors, Friends, and Kinsmen: Principles of social organization Among the Cushtic - speaking peoples of Ethiopia," in the Proceedings of the First United States Conference on Ethiopia Studies edited by Marcus, G. Harold (ed.) (1975) Michigan State University, U.S.A..

Lynn, P. 2004. Measuring and communicating survey quality. Journal of the Royal Statistical Society Series A 167(4): 51-74.

Marais, H. 2004. The quicksand of quick fixes: the vexing temptation to make AIDS Manageable. Durban: Centre for Civil Society, University of KwaZulu-Natal (www.ukzn.ac.za/ccs (in the Zone). Downloaded: 2011-01-12.

- Marshall, C & Rossman, G. 1999. *Designing qualitative research*. Thousand Oaks, CA: Sage.
- Mekuria Bulcha, (1973). Eder: Its Roles in Development and Social Change in AddisAbaba, Unpublished Senior Essay, Addis Ababa University.
- McGrath, JE, Holly A & Berdahl JL. 2000. *Groups as complex adaptive systems*. Newbury Park, CA: Sage.
- Mingers, J. 2003. The paucity of multimethod research: a review of the information systems literature. *Information Systems Journal* 13: 233 - 249.
- Mulunesh Tenagashaw, (1973). A Study of the Changing Role of Entoto Woreda Eddir Associations. Unpublished Senior Essay in Applied Sociology, Addis Ababa University.
- Municipality of Bahir Dar, (2012). Socio-economic status of the town, a paper presented at the conference of social affair organized by Bureau of Social affair, Bahir Dar.
- Moreland, R & Levine, J. 1996. Creating the ideal group: Composition effects at work, in *Understanding group behavior: Small group process and interpersonal relations*, edited by E Witte & J. Davis. New Jersey: Erlbaum.
- Ogundipe AO (2003). "The Challenge of Community Development in Ijebu, Ogun State, Nigeria". *Ogun J.* 16: 5–8.
- Oka, T & Shaw, I. 2000. Qualitative research in social work, www.pweb.sophia.ac.p/toka/paper/2000/qrsq/qrsq.html. Downloaded on 2010-10-12.
- Olson, M. 1971. *The logic of collective action: Public goods and the theory of groups*. Cambridge. Massachusetts: Harvard University Press.
- Ottaway, Marina, (ed.), (1976). *Urbanization in Ethiopia: A Text with Integrated Readings*, Department of Sociology and Anthropology, A.A.U. Sociology and Anthropology, A.A.U.
- OXFAM, (1995). *The Oxfam Poverty Report*, An Oxfam Publication; Oxfam (UK and Ireland)
- Padaki, Vijay; (ed.) (1995). *Development Intervention and Programme Evaluation, Concepts and Cases*, Government of India, New Delhi.
- Pankhurst R. and Endreas Eshete; (1958). Self-help in Ethiopia, *Ethiopia Observer*. Vol. II, No. 11 pp. 354-364.
- Pankhurst, Alula; (1998). *Towards an understanding of Associative Society, Characteristics, Potentials, Constraints*, A concept paper for the workshop

ESSWA,

- Pankhurst, Alula; (2001). The Role and Space for Iddirs to participate in the Development of Ethiopia. A paper presented to A workshop prepared by ACORD, Addis Ababa.
- Philbin, A & Mikush, S.1999. *A framework for organisational development: The why, what and how of organisational development work*. Mary Reynolds: Babcock Foundation.
- Quinn, A.G. 2008. Social Capital: An assessment of its relevance as a conceptual and policy tool. Voluntary sector working paper. London: Center for civil society.
- Reid, JN. 2000 Community Participation: How people power brings sustainable benefits to the communities. London: UDA Rural Development Office of Participation.
- Riddell, C. Roger; (1995). Non - Governmental Organizations and Rural Poverty Alleviation, Overseas Development Institute, Oxford University Press inc. NewYork, U.S.A.
- Robert, B. (2002). A new approach to trade liberalization: The use of export-led growth in developing countries. *Journal of International Trade*.10 (4):181-191.
- Rooy, Van Alison; (ed.) (1998). Civil Society and the Ad Industry, Earth scan Publications limited, U.N. Copyright Alision Van Roy
- Saunders, M, Lewis, P & Thornhill, A. 2003 (3rd edition). *Research methods for business studies*. Harlow, Essex: Pearson Education Limited.
- Seidel, J.1998.Qualitative Data Analysis.The ethnograph. <http://www.qualisresearch.com/>.
Downloaded 2010-06-14th .
- Seidel, J & Kelle, U. 1995. Different functions of coding in the analysis of textual data, in Computer-Aided qualitative data analysis: Theory, methods and practice edited U. Kelle. London: Sage.
- Seitz, L. John, (1995). Global Issues An Introduction; Joh L. Seitz, Blackwell publishers Inc. Cambridge, Massachusetts.
- Shiferaw Ephrem, (2010). “The role of community based organizations in local Development”, A comparative study of three “Iddirs” in Addis Ababa, Ethiopia.
- Tegegn Teka; (2000). International Non-Governmental organizations in Rural

Development in Ethiopia:- Rhetoric and Practice; European University Studies, Peter Lang.

Teketel Abebe; (1999). Civil Society: Some Theoretical and Conceptual Issues, A Paper Presented at the 9th Annual Conference of EEA.

Tesfaye Shiferaw (2002). "Civil society organizations in poverty alleviation, change and development: the role of iddirs in collaboration with government organizations: the cases of Akaki, Nazareth and Kolfe area of Addis Ababa (1996-2002)". MA thesis in Social Anthropology, Addis Ababa University.

Tirfe Mamo; (1995). Meeting the challenges of Poverty Focus on Ethiopia. The Role of Indigenous knowledge, traditional practices and local Institutions, Uppsala, Department of Sociology.

Todaro, MP. 2000. Economic development. Reading, Mass: Addison-Wesley.

Todaro, MP & Smith, SC. 2006. Economic development. Edinburgh: Pearson Education Limited.

USAIDS, 1999, A review of household and community responses to the HIV/AIDS epidemic in the rural areas, Switzerland

Wahab B (2000). "Sustainable Community Development Project Approach in Osun State, Nigeria, in the new Millennium: The Need for Project Planners at the Local Government Level". Paper Presented at the Workshop on Urban Planning and Sustainable Development in Osun State Local Governments held in Osogbo, Osun State.

World Commission on Environment and Development (WCED). 1987. The World Commission on Environment and Development's (the Brundtland Commission) report: Our Common Future. Oxford: Oxford University Press.

Yigremew Adal; (2000). "Rural Organizations and Rural Development in Ethiopia," in Issues in Rural Development edited by Zenebework Tadesse, forum for social studies, Addis Ababa.

Young, Felicity. 1999, Tool box for building strong and healthy community organizations working in HIV/AIDS and sexual health (part one), Department of Health

Annexes

Appendix-1:

I. Interview Guiding Questions for Members

1. Sex Male____ Female____ kebele _____
2. When did you start as a member of this Iddir? _____
3. Why did you become a member? _____
4. Are you involved in other Iddirs as a member ? _____ if so in how many Iddirs you are involved? _____
5. Why do you select this Iddir rather than others? _____
6. What are the benefits you get or costs you incurred as a result of being a member to this Iddir _____
7. What is your role in your Iddir _____
8. What is the benefit of your iddir to satisfy the needs of you and others? _____
9. How often you participate in your iddir both in decision making and leader ship role? _
10. How do you see the existing situation in your Iddir regarding to decision making process? _____
11. How do you see Iddirs in regarding to community participation and the way to ensure the needs of their members? _____
12. What do you tell about the capacity and resources of your Iddir to be engaged in local development and good governance matters? _____
13. How do you explain yours and others' contribution sfor your Iddir to be engaged in development ? _
14. What is your view on the capacity and democratic nature of your electorate? _____
15. How do you the transparency degree of your leaders and their interest to involve you in decision making process? _____
16. How do see your Iddir partnership with government office lines, I NGOs, LNGOs, communities and other similar Iddirs in your area _____
17. Wha are the major barriers in your Iddir to be engaged in local development? _____
18. What do you think about the solution to overcome the existed barriers? _____
19. What things you want to be realize for the benefit of your Iddir? _____
20. What are your contributions to your Iddir in local development interventions? _____

II. Interview guiding questions for Iddirs' Executive committee

1. Sex Male----- Female-----
2. How you were selected as a member of your Iddir executive committee_____
3. Was it your desire to be a member of the executive committee? Why?
4. Would you mind telling me the following basic information (about the origin and development) of your Iddir?_____
- Year of establishment ,Who took the initiative for its establishment , The initial purpose of establishment, The current role of your Iddir, The resource of your Iddir human, material and financial capital?, Current size of membership including sex composition
5. How do you explain the internal structure of your Iddir?
 - Administration and financial manual, Decision- making process ,The existence of written bylaw , Members participation in decision making and other related things.
6. What are the major functions of your Iddir both for its members as well as to the locality development?
 - Burial functions , Local developmental functions , Local governance functions
7. Does your Iddir have a partnership with other stakeholders?.....why your Iddir made partnership? _____ why not? _____
8. How do you see the collaboration degree of your Iddir with stakeholders including the communities to be intervening I local development and good governance?_____
9. What the major activities accomplished by your Iddir in relation to local development?__
10. What are the successes/best practices and lessons learnt from your Iddir in local development? _____
11. What are the opportunities and barriers for Iddirs to engage in local development and good governance issues?
12. Do you think that, Iddirs are the right institution to engage in local development and good governance roles? Why or why not?
13. Do you have development plans to your Iddir ?how long it takes to be implemented?
14. What are your Iddir best indicators to local development and good governance programs?
15. What things you want to be realize for the benefit of our Iddir so far its engagement in local development and good governance

III. Interview Guiding Questions for Local government officials

1. Sex Male_____Female_____
2. How long you have been in this office?_____
3. What are your major duties and responsibilities in the office?_____
4. How do you see your level of knowledge and information with regards to Iddirs in general?_
5. What do you think of Iddirs as an institution of the community_____
6. What are the major activities or supports your office providing for Iddirs?_____
7. What is the level of partnership of your office with grassroots organization like Iddirs?_____
8. How do you think of Iddirs role for their member as well as local development?_____
9. How does your office perceive local development and good governance?_____
10. What is the role of your organization to promote Iddirs role in development?_____
11. What are the existing policies and programs in your office which facilitates Iddirs role in development_____
12. How do see the view of your organization when people are organized for common benefits_____
13. Do your offices involve in Iddirs decision making process?_____
14. Do you think that Iddirs are a good partner in development?_____
15. What do you think about the major challenges of working with Iddirs?_____
16. What are the solutions your office took as a means to solve the existed problems?_____
17. What are the best practices and lessons your office get from the partnership with Iddirs?_____
18. What is your organization future plans with regards to Iddirs role in development_____
19. What things your office want to be realize in collaboration with Iddirs?_____

IV. Guiding Question for interview with NGO officials (JeCCDO and ORDA)

1. Sex Male _____ Female _____
2. How long you been working in this organization _____
3. When did your organization start partnership with Iddirs in local development? _____
4. How does your organization perceive local development? _____
5. .Why does you r organization select Iddirs as a partner in local development? _____
6. How do both Iddirs' leaders and members participate at the different level of decision-making process? _____
7. .Does your organization have mechanisms in place to ensure Iddirs' members participation in the process?
8. .How your organizations ensure the accountability, transparency and effective service delivery to the t needs of members specifically and the communities in general? _____
9. What are your selection criteria to be a partnership with your organization, specifically for Iddirs? _____
10. What kind of partnership does your organization have with Iddirs?
 - Written agreement . Members participation in the partnership
 - Process of decision making, is it the view of leaders or the view of each members
11. How do you see the role of local government in your organization partnership with Iddirs in local development and good governance?
12. Whatdo you think of the existing policies and programs of the local and national government in line with your intervention with Iddirs?
13. What do you think of your organization role to change the lives of Iddirs' members and to promote locality development?
14. What are the opportunities of working with Iddirs for your organization?
15. What are the challenges your organization encountered as a result of working with Iddirs?
16. Do you think that, Iddirs are the right institution to engage in local development and local governance roles? Why or why not?
17. What things did your organization realize in local development with Iddirs?
18. What are the major lessons your organization learn so far in its engagement with Iddirs in development interventions?
19. Does your organization have development plans with Iddirs in the coming year? If so, for how many years? _____
20. What things your organization want to be realize in collaboration with Iddirs? _____

I-ለእድር አባላት የሚጠየቁ መሪ ቃለ-መጠይቆች

1. የታወቀውን ድንጋጌ... ሴት... ቀበሌ...
2. የእድሩ አባል መሆን የጀመሩበት ጊዜ...
3. የእድር አባል መሆን ምን አስፈላጊነት አለው?
4. የሌላ እድር አባል ነዎት? ከሆኑ ስንት እድሮች ላይ አባል ሆነዋል?
5. ከሌሎች እድሮች ይህንን እድር ለምን መረጠዋል?
6. የእድር አባል በመሆን የሚገኙት ገቢ እና የሚገኘው ወጭ ምን አለ?
7. በእድሩ ውስጥ የእርስዎ ማን ምንድን ነው?
8. እድር የእርስዎን የሌሎችን ፍላጎት ከሚረከብ አንጻር ያለው ጠቀሜታ ምንድን ነው?
9. እድር ለሚጠበቀው ወሳኔ አሰጣጥ ሂደትና አሚር ማን ላይ የእርስዎ ተሳትፎ ምን ይመስላል?
10. አሁን ላይ በእድር ውስጥ ያለውን የወሳኔ አሰጣጥ ሂደት እንዴት ያዩታል?
11. ማህበረሰብን ከማስተፋዎ አንጻርና የአባላትን ፍላጎት ከማሰብ አንጻር የእርስዎ እድርን እንዴት ያዩታል?
12. የእርስዎ እድር በአካባቢዎ ልማትና ጤናማ አስተዳዳሪ ለሚሰጠው ሥራ ያለው አጠቃላይ አቅም ሃብት ምን እንደሚሆን ለማግኘት ካለ-----
13. እድራችሁ ልማት ላይ ለሚሰጠው ስራ ስኬት የእርስዎን የሌሎችን አስተዋጽኦ እንዴት ይገልጹታል?
14. በእድራችሁ ተሳታፊዎች (መሪዎች) አቅም ዲግሪውን አሰራር እርስዎ ያለውን አጠቃላይ ምንድን ነው?
15. የእድር መሪዎችሁ ግልፅኝነትና አባላትን (እናንተን) በወሳኔ አሰጣጥ ሂደት የሚተፋ ፍላጎትን እንዴት ይገልጹታል?
16. እድራችሁ ከመግባትና ከዓለም አቀፍ አገር በቀል መግባታዎ ካልሆኑ ድርጅቶች እና ከማህበረሰብና ሌሎች ተሳታፊዎች ስራ ከሚሰጡ እድሮች ጋር ያለውን አጋርነት እንዴት ያዩታል?
17. እድራችሁ ለሚሰጠው የልማት ስራ እንደ እንቅፋት ናቸው የሚሆኑ ነገሮች ምን ምን ናቸው?
18. ችግሮችን ለመቅረፍ መፍትሄዎችስ?
19. እድር ለሚሰጠው የልማት ስራ እርስዎ አስተዋጽኦ ምንድን ነው?
20. ለእድራችሁ ተሳታፊዎች ማን ምን ያስፈልጉት ምን ነገር አለ?

II-ለእድር ስራ -አስፈጻሚ ኮሚቴዎች የሚጠየቁ መሪ-ቃለ-መጠይቆች

1. የታወቀውን ድንጋጌ---ሴት---ስራ ድርሻ -----
 2. ለስራ አስፈጻሚ ኮሚቴነት እንዴት ተመረጠዋል?
 3. የስራ አስፈጻሚ ኮሚቴ ለመሆን የእርስዎ ምርጫ ነበረ?-----ለምን?-----
 4. እድር ለሚጠበቀው መሪዎች መረጃዎች ችላኝ ግሩኝ ይችላሉ?
- እድሩ የተመሰረተበት ዓመት..... የመሰረቱት አባላት ወ.....ሴ.....

አሁን ላይ ያሉ አባላት ወ.....ሴ.....

- እንዲቋቋሙ ያደረገው አካል..... . .
 - የተቋቋመበት ዓላማ.....
 - አሁን ላይ ያለው የእድሩ ማኘ /ዓላማ/
 - የእድሩ ሃበት -----
5. የእድሩን ወስጥዎ አሰራርና አጠቃላይ ሂደት እንዴት ይገልጹታል? (መተዳደሪያ ደንብን አስተዳደራዊና ፋይናንስ ማንዋልንና የወሳኔ አሰጣጥ ሂደት እና አባላትን በወሳኔ አሰጣጥ ስርዓት ያላቸው ማኘ እና በመሳሰሉት)
 6. እድሩ ለአባላትና ለአካባቢያዊ ልማት የሚጠው ጥቅም /ፋይዳ ምንድን ነው ?
 7. እድራችሁ አጋር አካላት አሉት?-----አጋር መኖሩ ለምን ይጠቅማል.....ለምን የላችሁም.....
 8. ልማትና መልካም አስተዳደርን ዘላቂ በሆነ መልኩ ለማምጣት የእድራችሁ ከአጋር አካላት ጋር አብሮ የመስራት ሁኔታን አንዴት ያዩታል ?
 9. እድራችሁ በአካባቢያዊ ልማት ላይ የሰራቸው ስራዎች ምን ምን ናቸው?
 10. በስራ ሂደታችሁ ወስጥ ያገኛችሁት ስኬቶችና ተግባራዊነት ለሆኑ የሚችሉ ነገሮች ምን አሉ?
 11. በአካባቢያዊ ልማትና መልካም አስተዳደር ስራችሁ ላይ እንደ መልካም አጋጣሚ እና እንደ ዋና ችግሮች ያያችኋቸው ነገሮች ምን ምን አሉ?
 12. እድሮች በአካባቢያዊ ልማትና መልካም አስተዳደር ለሚሰራው ስራ ትክክለኛ ማኘ ያላቸው ተቋማት ናቸው ብለው ያምናሉ ?.....ለምን?.....ለምን አይሆኑም?.....
 13. እድራችሁ የእድገት እቅድ አለው? በስንት ዓመት የሚፀም እቅድ ነው?.....
 14. እድራችሁ በአካባቢያዊ ልማትና መልካም አስተዳደር ለሚሰራቸው ፕሮግራሞች እንደ ጠቋሚ መለኪያዎች የተቀመጡ ነገሮች ምን አሉ?
 15. እድራችሁ በአካባቢያዊ ልማትና መልካም አስተዳደር ለሚሰራቸው ስራዎች ወደፊት እወን ሆኖ ማት የምትፈልጉት ነገር ምን አለ?

III-በመግባት መ/ቤት ለሚሰሩ ሃላፊዎች የሚጠየቅ ሜ-ቃለ መጠይቆች

1. ያታ ወ.....ሴ.....
2. በዚህ መ/ቤት ስንት ጊዜ ይተዋል ?
3. በመ/ቤቱ ወስጥ ያለዎት ተግባርና ሃላፊነት ምንድን ነው?
4. እድርን በተመለከተ ያለዎት አጠቃላይ እውቀትና ማሻ ምን ይመስላል?
5. አድሮችን እንደ ማህበረሰብ ተቋማት ስያስቧቸው ምን ይሰማቸዋል?
6. የእርስዎ መ/ቤት ለእድሮች የሚጠው ዋና ዋና ተግባራት እና እገዛዎች ምን ምን ናቸው?
7. መ/ቤታዎ እንደ አድርና ሌሎች መስላ ማህበረሰብ አቀፍ ድርጅቶች ጋር ያለው የግንኙነት ደረጃ ምን ይመስላል?
8. እድሮች ለአባላትና ለአካባቢያዊ ልማት የሚጠነኩ አገልግሎቶች እንዴት ያስቡታል?
9. መ/ቤታችሁ አካባቢያዊ ልማትና መልካም አስተዳደርን እንዴት ያየዋል (ይገነዘቡ)?
10. መ/ቤታችሁ እድሮች ለልማት እንዲሰሩ የሚደረገው እገዛ ምንድን ነው?
11. አሁን ላይ ያሉ ሃላፊዎችና ፕሮግራሞች እድሮች በአካባቢው ልማት ለሚሰሩት ስራ ያለው ፋይዳ ምን ይመስላል?
12. መ/ቤታችሁ ሰዎች ለጋራ ጥቅም ስራ ላይ እንዴት ያዩታል?

- 13. መ/ቤታችሁ እድሮች ለድርጅታቸው ለሚሰጡት ወሳኔ አሰጣጥ ሂደት ገብቶ ይሰራል?
- 14. ልማት ለማወቅ እድሮች ጥሩ አጋር ናቸው ብለው ያምናሉ ከሆነ ለምን? ካልሆነ ስለ ለምን አልሆነም?
- 15. ከእድሮች ጋር አብሮ በመስራት ሂደት እንደ ችግር የማይጠፉ ነገሮች ምን አሉ?
- 16. ለተጠቃሚዎች ችግሮች መ/ቤታችሁ እንደ መፍትሄ የወሰደው ምንድን ነው?
- 17. መ/ቤታችሁ ከእድሮች ጋር በአጋር አካላትነት በመስራት ሂደት ያገኘው ስኬትና ማሳካም ተጠቃሚ ምንድን ነው?
- 18. እድሮች ለሚሰጡት የልማት ስራ መስሪያቤታችሁ ለወደፊት የያዘው እቅድ ምን ነገር አለ?
- 19. ከእድሮች ጋር አጋርነት በመፍጠር መ/ቤታችሁ ወደፊት እወን ሊያደርገው ያሰበው ምን ነገር ይኖራል?

IV-መግቢያዎ ላይ ድርጅቶች ሃላፊዎች የሚጠየቁ ማሳሰቢያዎች

- 1. የታወቀ..... ሴ.....
- 2. በድርጅቱ ለምን ያህል ጊዜ ቆይተዋል ?
- 3. ድርጅታችሁ ለሚሰራው አካባቢያዊ ልማት ስራ ከእድር ጋር አጋር መሆን የጀመረው መቼ ነው?
- 4. ድርጅታችሁ አካባቢያዊ ልማትን እንዴት ይረዳል ?
- 5. ድርጅታችሁ አካባቢያዊ ልማት ስራ ላይ እድሮችን በአጋርነት ለምን መሟረት አስፈለገው?
- 6. የእድር መደቦችና አካላት በየደረጃው ለሚከናወኑ የወሳኔ አሰጣጥ ሂደት ታሳትፎ እንዴት ነው?
- 7. ድርጅታችሁ የአድር አካላት በማንኛውም የስራ ሂደት (ወሳኔ አሰጣጥ) እንዲሰጡ ለማድረግ የሚቀመጡ ስልጠናዎች?
- 8. እድሮች ለአካላትና ለሚሰሩበት የሚሰጡትን አገልግሎት ተጠቃሚዎችና ግልፅነትና ወጠቃሚዎችን መስራት እንዲያደርጉ (አየሰሩት መሆን) የእናንተ ድርጅት ሂደቱን እንዴት ሊያረጋግጥ ይችላል?
- 9. ከድርጅታችሁ ጋር አጋር አካላት ለመሆን የሚረጩ መስፈርታችሁ ምንድን ነው? ለእድሮች?
- 10. ድርጅታችሁ ከእድሮች ጋር ያለው የአጋርነት ሁኔታ ምን አይነት ነው?
-የፀሀፍስምነት -በአካላት ተሳትፎ -በወሳኔ አሰጣጥ ሂደት (በእድር መደቦች ላይ ተወይስበዎት?)
- 11. ድርጅታችሁ ከእድሮች ጋር በመሆን ለሚሰራው አካባቢያዊ ልማት እና ማሳካም አስተዳደር የአካባቢያዊ መደቦች (ባለስልጣን) ያላቸው ማን ይመስላል/እንዴት ያደቃል/?.....
- 12. ድርጅታችሁ ከእድሮች ጋር በአጋርነት ለሚሰሩበት ስራዎች ሁሉ አሁን ላይ ያለው የአካባቢ ሆነ የብሄራዊ መግቢት ፖሊሲዎችና ፕሮግራሞች ምን ይመስላሉ ?
- 13. እድር አካላትን የኑሮ መሻሻልና የአካባቢ ልማት ከማወቅ አንጻር ድርጅታችሁ ምን ማን አለው ብለው ያስባሉ?
- 14. ድርጅታችሁ ከእድሮች ጋር በመስራት ጊዜ እንደጥሩ አጋርነት ያላቸው ነገሮች ምን ምን አሉ?
- 15. ድርጅታችሁ ከእድሮች ጋር በአጋርነት የስራ ሂደቱ ያጋጠሙ ችግሮች ምን አሉ?

16. አካባቢያዊ ልማትና መልካም አስተዳደር ለማግኘት እድሮች ትክክለኛ ተቋማት ናቸው ብለው ያምናሉ ? ለምን አያምኑም?
17. ድርጅታችሁ ከእድሮች ጋር ሆኖ ሲሰራ በአካባቢያዊ ልማት ላይ እውነተኛ ያደረገ ወምን ነገር አለ?
18. በልማት ስራ ላይ ከእድሮች ጋር ሆኖ በመሰራት ድርጅታችሁ ያገኘው ተግባር ምን ድንገት ነው?
19. ድርጅታችሁ ሁከት እድሮች ጋር በመሆን ለማስረጃ ልማት ስራ ላይ እድገት እንዲያደርግ ይችላል? የስንት ዓመት?
20. ከእድሮች ጋር አጋርነት በመጥፋት ድርጅታችሁ እውነተኛ ሊያደርገው ያሰበው / እንዲሰራለት / የፈለገው ምን ነገር ይኖራል?

Appendix-2: List of capacity building activities conducted between 2010- 2012 in NWC and Kidus Rufael Iddirs

Name of workshop/training	Date(s) of workshop conducted	Targeted group	Attendance		
			Male	Female	Total
Capacity building workshop	March. 23-27/2010	Executive committees VCDPFs	9	5	14
Net-working and advocacy workshop	June 01-03/2010	Executive committees, VCDPFs	12	6	18
Transformation workshop	December, 14-15/2010	Executive committees	9	5	14
Community mobilization training	February, 19-25/2011	Executive committees, VCDPFs, volunteers, members	105	68	173
Palliative care and economic strengthening training	May, 16-30/2011	Volunteers, members and VCDPFs	42	33	75
PCM(project cycle management) training	August, 19-25/2011	Executive committees and VCDPFs	9	5	14
PLHIV, OVC/HVC care and support	November 17-26/2011	VCDPFs, Volunteers	25	14	39
Community engagement, stigma and discrimination	December 04-08/2011	Executive committees and VCDPFs	12	6	18
Sexual harassment training	January, 25-27/2012	Executive committees and VCDPFs	12	6	18
Child protection training	April, 09-11/2012	Executive committees and VCDPFs	9	4	13
Gant management training	July, 12-16/2012	Accountants/cashiers, Executive committees	4	2	6

Human resource management	September 17-19/2012	Executive committees	9	5	14
Volunteerism	October 11-15/2012	Volunteers, members	47	35	82
Project implementation strategies	December 07-11/2012	Executive committees and VCDPFs	7	5	12

Appendix 3: Future Plans of the NWC Meredaja Iddir

The Meredaja Iddir has a five-year plan (2010–2014). This plan was developed with the help of one of JeCCDO. The objectives of the five-year plan are:

- To improve NWC Meredaja Iddir’s capacity to fulfill the needs of its programmes
- To expand the peer support given to people living with HIV/AIDS in Bahir Dar Tana Keble
- To expand the reach and increase the effectiveness of the patient care programme.
- To run a fully qualified pre-school for 150 children by 2014.
- To develop a structured kids’ club programme by 2014.
- To sensitize and participate the community about community development challenges
- To cover one-third of operating expenses through income generation activities by 2014

The Strategy

NWC Meredaja Iddir is pursuing a three-phased strategy for development over the next five years, focusing first on stabilizing the internal needs of the organization, then improving the quality of services offered, and finally expanding its services.

Phase 1: Stabilization (2010–2011)

The first phase will strengthen the establishment of NWC by focusing on resource mobilization for currently operating activities. NWC Meredaja Iddir has expanded at a rate that has stretched its capacity to provide its services. The first phase will include the financing and hiring of a centre coordinator, the licensing of the pre-school, and the financing of the salaries for the full-time volunteers: the pre-school teachers and the cooks. During this time, NWC Meredaja Iddir will also seek in-kind donations of the resources needed for the preschool and the kids’ club. NWC Meredaja Iddir will also kick start its first income generation project.

Phase 2: Improve Quality of Service (2012–2013)

The second phase will focus on improving the services already offered by NWC Meredaja Iddir. This will include the hiring of a social worker or counselor who will provide psychosocial support to orphans and vulnerable children, the support group and patients as well as a family welfare educator to guide and supervise volunteers in their home visits to patients. NWC Meredaja Iddir will increase the frequency of patient visits during this time and increase community outreach.

Phase 3: Expand Services (2014)

In the third phase, NWC Meredaja Iddir will secure the financing for building a multi-purpose centre that will be able to house a daycare for patients, an after-school programme for the kids' club, two pre-school classes and the space to run workshops and outreach programmes.

The three-phase strategy will be applied to seven specific programmes of NWC Meredaja Iddir, each related to one of the strategic objectives for the next five years. The success of each programme will be evaluated quarterly and annually against the indicators mentioned and the results communicated to partners and other stakeholders.

Physical and Human Infrastructure Improvement Programmes

Objective 1: To improve NWC Meredaja Iddir's capacity to fulfill the needs of its programmes

Project Summary: In phase 1, NWC Meredaja Iddir will seek resources necessary to hire a full-time coordinator who will manage the various programmes, mobilise resources and partnerships, and be responsible for monitoring and evaluating the centre's activities. NWC Meredaja Iddir will also seek resources to pay full-time volunteers especially the two pre-school teachers and the cooks. NWC Meredaja Iddir will install an alarm system, a sewerage line, and clean up the grounds to ensure safety of the children.

In Phase 2, NWC Meredaja Iddir will hire a counsellor and a family welfare educator to increase the amount of psychosocial support for the various programmes. It will seek funding to pay volunteers a monthly stipend. It will build a kitchen facility and install computers in the schoolhouse.

In phase 3, NWC Meredaja Iddir will begin to construct a multi-purpose centre, which will include a large hall, office space, a patient rest area and rooms for the support group and the kids' club. NWC Meredaja Iddir will obtain another van so that it can transport patients to the centre.

Support Group Programme

Objective 2: To expand the peer support given to people living with HIV/AIDS in Bahir Dar Tana Keble

Project Summary: During Phase 2, NWC Meredaja Iddir will develop a more structured peer counseling system with several members of the support group being trained in-depth in peer counseling for people living with HIV/AIDS. These peer counselors will in turn train other members of the support group on how to discuss HIV/AIDS related issues with their families, friends and the community. The support group will seek a micro-finance arrangement for its members to be able to develop small income-generation projects.

Patient Care Programme

Objective 3: To expand the reach and increase the effectiveness of the patient care programme.

Project Summary: As the volunteers cannot make a large time contribution without incentives, the first phase of the improvement programme will be to secure a small stipend for each volunteer. NWC Meredaja Iddir will implement a volunteer-scheduling system and require each volunteer to track the time they spend with patients. When the multi-purpose centre has been built, a day care for patients will allow NWC Meredaja Iddir to better monitor its patients' medication and nutritional intake.

Preschool programme

Objectives 4: To run a fully qualified pre-school for 150 children by 2014.

Project Summary: NWC Meredaja Iddir will first license the pre-school with the department of social services. It will have its two teachers certified for teaching pre-school children and will develop a curriculum for the children's education. NWC Meredaja Iddir will increase the nutritional balance of the two meals provided to children.

Kids' Club Programme

Objective 5: To develop a structured kids' club programme by 2014.

Project summary: In the short term, NWC Meredaja Iddir will seek donations of items for the children's activities, so they can practice their artistic and athletic skills. NWC Meredaja Iddir will expand the role of the kids' club leadership to develop a structured activity plan for the children's weekly meetings. In the long term, the kids' club will develop a small after-school programme where children will have access to books and tutoring support.

Community empowerment programmes

Objective 6: To sensitize and participate the community about community development challenges

Project summary: NWC Meredaja Iddir will train various groups of people on local development challenges including:

- The support group, on how to coach their peers
- The community, about orphan issues, bad cultures, personal and environmental sanitation, IGAs, work habit, elders and patient care and the like.
- Patients, on proper health practices.
- The SHGs, how they transfer their lessons to others

NWC Meredaja Iddir will establish a schedule of training and will seek help from various organizations in Bahir Dar city for the preparation and facilitation of the workshops.

Income Generating Programme

Objective 7 To cover one-third of operating expenses through income generation activities by 2014

Project Summary: NWC Meredaja Iddir will seek the support of the Ministry of Education as well as microfinance organizations to receive the training and obtain the loan to begin the small business. NWC Meredaja Iddir is currently exploring the potential of several different opportunities and will seek technical assistance in choosing the best option for the *Iddir*.

- Kidus Rufael Meredaja Iddir has such kind of plan but it is not well organized, however no future plan in Birhan Meredaja Iddir rather than oral explanation. Really, this is due to the gap among the GOs, NGOs and CBOS. Therefore, filling gaps among the above actors lead to community empowerment and local development.

IJSER