Community Development Initiatives and Poverty Reduction

The Role of the Ethiopian Kale Heywot Church in Ethiopia

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DECLARATION

I declare that the thesis entitled: Community Development Initiatives and Poverty Reduction: The Role of the Ethiopian Kale Heywot Church is my own work, that it has not been submitted for any degree or examination in any other university, and that all the sources I have used or quoted have been indicated and acknowledged as complete references.

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ABBREVIATIONS

ADLI   Agricultural Development Led Industrialization

CBOs   Community Based Organizations

CRDA   Christian Relief and Development Association

ECA   Economic Commission for Africa

EEA   Ethiopian Economic Association

EKHC   Ethiopian Kale Heywot Church

EKHCDP   Ethiopian Kale Heywot Church Development Program

EPRDF   Ethiopian People Revolutionary Democratic Front

FDRE   Federal Democratic Republic of Ethiopia

GO   Government Organization

ISD   Institute for Social Development

MOFED   Ministry of Finance and Economic Development

NGO   Non Governmental Organization

PRSP   Poverty Reduction Strategic Paper

SIM   Serving in Mission, former Sudan Interior Mission

SNNPR   Southern Nation and Nationalities and People's Region

UWC   University of Western Cape

WB   World Bank

ABSTRACT

Ethiopia is a country well endowed with a number of development related NGOs who have been involved in socio-economic development at national, regional and grassroots level. In a country like Ethiopia, where natural and man-made hazards persist, NGOs play a crucial role in terms of reducing poverty and other human sufferings. As one of the non-governmental organizations, the Ethiopian Kale Heywot Church Development Program (EKHCDP) has played an important role in supporting and encouraging the development aspirations of local communities in the areas of environmental rehabilitation, water and sanitation, agriculture, health, education, credit and saving schemes.

The study focused on the Ethiopian Kale Heywot Church community development program in five selected project areas, namely Lambuda, Durame, Shashamane, Debraziet and Nazret. The analysis subsequently examined the nature and extent of community participation in the project planning, implementation and decision-making phases. Thereafter, the study brought into focus general observations gleaned from the investigation and provides recommendation to the EKHC and other stakeholders that have been involved in development activities.

Quantitative and qualitative methods of research have been applied throughout the investigation. Accordingly, observation, in depth interviews, focus group discussions and structured and semi-structured questionnaires were used to gather information. The qualitative mode was employed to gather socially dynamic information on issues relating to beneficiaries' perceptions of processes in order to gain a deeper understanding of the dynamics at play. On the other hand, the quantitative mode was used to test variables related to the research problem.

The findings indicate that the Ethiopian Kale Heywot Church development program has played a significant role in terms of community development. Moreover, its development approach is responsive to local needs and able to mobilize local and external resources to support the poor, so that through empowerment and participation they will be released from the deprivation trap that they find themselves in. The study also indicates that the EKHCDP has good linkages and networks with other communities and partners. However, the study indicated that the intensity of community participation in decision-making is still low in certain cases. Meanwhile, the beneficiaries did not show a clear understanding of aspects such as project ownership. Finally, this study recommends that genuine community participation should be maintained because it is the core activity contributing to beneficiary empowerment and grassroots institutional capacity building and an essential ingredient for self-reliance and project sustainability.

CHAPTER ONE
INTRODUCTION

1.1. A contextual overview of Ethiopia

Ethiopia is located in the North East of Africa and has a population of 67.3 million (World Bank, 2002). In 1992, the Ethiopian government declared a Federal State comprising nine regional states and two autonomous administrative areas. Currently, it is engaged in implementing an integrated decentralization system. According to the World Bank, Ethiopia remains the poorest country in the world and is ranked bottom of the list of countries whose per capita is 100 US dollars.

ECA (2002) and Van der Loop (2002) note that the country was more stricken by food shortages and famine in the last two decades than any other country in the world. More than 50% of the rural and urban population does not have access to the minimum nutritional requirements of 2100 kcal per person per day. However, recent economic growth rates are encouraging and the World Bank (2003) signifies that the economy grew by 5% in 2003. Yet most of the citizens are still living in absolute poverty. The growth of the food supply of the country does not match the population annual growth rate of 2.8%. Meanwhile, drought and war has crippled the economy and placed the country in a desperate situation (World Bank, 2001b).

For several decades Ethiopia has gone through many economic, social and political crises. Moreover, the centrally planned socialist economic ideology has limited its relations with the outside world for about seventeen years. Since 1991, the current Ethiopia People's Revolutionary Democratic Front (EPRDF) has followed a pro-capitalist and market derived economic policy in order to stabilize the national economy and eventually achieve healthy and dynamic economic growth (ECA, 2002).

1.2. The role of NGOs in terms of Community Development and Poverty Alleviation

Swanepoel and De Beer (2000) and Swart and Winder (2001) draw attention to the fact that NGOs and civil society are the main initiators of development and development projects within the countries that they are involved in. NGOs are voluntary institutions that play a significant role in community development and poverty alleviation. International and local NGOs provide services by raising funds, engaging in different relief and development activities, whilst a number of them carry out advocacy programs within the society (Rahamato, 2002).

According to Swilling and Russel (2002), religious organizations in particular have also played a central role in building social capital in communities. Putnam (1993) refers to social capital as institutions, relationships and networks that shape the quality of societies, as well as social interactions that enable community people to prosper economically and in terms of development activities to bring about meaningful sustainable results. Similarly, Munslow (2001) views social capital as the internal social and cultural coherence of society in the norms and values that govern interactions among people and the institutions in which they are embedded. Mokaba, as discussed in Swart & Venter, (2001) mentioned that faith communities such as churches could assist in more systematic and focused ways to rebuild the social cohesion, social trust, moral values and social capital. Van Rooy (1998) comments that NGOs provide more effective and less costly development services than those that would be provided by international donors or even the government. However, he argues that NGOs have limited technical capacity and lack of accountability to provide services either in community development or in complex emergencies.

Swart and Venter (2001) draw attention to the fact that development related NGOs and civil society associations and churches share similar characteristics in

terms of moral, political and social commitments towards alleviating poverty and human suffering. In general, most authors (Swilling & Russel 2002; Swanepoel & De Beer 2000, Swart & Venter 2001) are of the opinion that NGOs' contribution towards development and poverty alleviation is significant, but agree that NGOs need to organize and empower themselves in order to provide significant support in the effort of sustainable development to reduce poverty and other human sufferings.

International and local NGOs in Ethiopia began their work in the 1960s with the aim of meeting some of the food shortage needs in the country. The Catholic Relief Service, Save the Children UK, Lutheran World Federation and others trace their roots mainly to the severe famines of 1973/74 and 1984/85 (CRDA, 2003). Since then the number of international and indigenous NGOs have continued to grow. The Ethiopian Kale Heywot Church Development Program is one of these NGOs and came into being with the expressed objective of launching relief and development programs in the country. According to the Christian Relief and Development Association (CRDA), most NGO activities were principally limited to relief and rehabilitation before they became more development oriented. The code of conduct for NGOs in Ethiopia (1999) states that the mission of NGOs operating in Ethiopia is to improve and advance the public good, the quality of life of those who are disadvantaged and vulnerable, as well as to ensure the proper management of the environment for present and future generations.

The Ethiopian Kale Heywot Church Development Program, as an NGO, shares the above-mentioned mission that characterizes NGOs in general. According to Dalalo (2003), the church has been supporting and encouraging the developmental aspirations of the local community and initiating integrated local programs. These include projects such as soil and water conservation, clean water, sanitation and health, food security, credit and saving schemes and the EKHC has been involved in these programs for more than a quarter of a century. For the purpose of this investigation, one of the main aims of the research is to

examine the success of selected programmes and projects and to evaluate the extent of community participation in such projects and its role in terms of sustainability and poverty reduction.

1.3. Background of the Ethiopian Kale Heywot Church Development Program

The Ethiopian Kale Heywot Church (EKHC) is an indigenous Evangelical Church, which was established in the early 1920s. It has grown very rapidly and currently comprises 5500 local congregations and about four and half million supporters within the country. The church has one central office in Addis Ababa and other branch offices within each district. The church has been undertaking a holistic ministry approach from its inception in its focus on spiritual, emotional and physical development. The church encourages its members to commit one day a week to help the weak and disadvantaged in the community in different ways. Some of the areas of service include assisting poor communities with the ploughing of farm plots, constructing houses or support in terms of income generating activities such us knitting, gardening and woodwork (EKHC 1999; Beleta, 2000; Dalelo, 2002). Since its inception, the Kale Heywot Church developed a vision to provide skills training to assist the local people to improve their standard of living.

The church's Development Program was legally formed in 1978 with the expressed aim to support and encourage social and economic development in the communities in which it operates. EKHC perceives itself to be a facilitator and partner in the development process that is owned by the relevant community (Dalelo, 2002).

1.4. Statement of the problem

Swanepoel (2000) and Winder (2001) note that indigenous religious organizations are very close to people and operate at the grass root level to enhance social and development activities so as to bring about sustainable development at the community level. They also indicate the importance of NGOs and other civil society institutions in the process of community based development programs and poverty alleviation strategies.

As an indigenous religious based organization, the Ethiopian Kale Heywot Church has been involved in rural and urban community development and poverty reduction strategies for many years. However, experiences clearly indicate that the issue of community participation and sustainability of projects in disadvantaged and marginalized communities is still questionable. In this regard, there is limited detailed research and the absence of research publications and documentation provides sufficient evidence for the above argument. Hence, this research proposes to examine the role of the Ethiopian Kale Heywot Church Development Program in relation to community participation, sustainability of projects and poverty reduction in selected districts in Ethiopia.

1.5. Aims of the study

Bearing the above background information in mind, the overall aim of this research is to examine the role of the Ethiopian Kale Heywot Church development program in the arena of community participation and sustainable development. This will enable the researcher to draw conclusions from the investigation and provide recommendations to policy makers and stakeholders with respect to community based development activities.

The specific aims of this study is :

- to provide the study with a relevant theoretical framework drawn from the literature which is directly linked to NGOs and community based development activities. This will enable the researcher to examine applicable concepts in relation to social and economic development.

- to explore the genesis, vision, mission, historical trend and organisational structure of the Ethiopian Kale Heywot Church development.

- to investigate the roles of EKHCDP as an NGO and the various dimensions of its community based development activities in relation to participation and empowerment, community mobilization, decision-making processes, sustainability and resource utilization, implementation processes and partnerships with other development actors in the region.

- to draw conclusions from the research and present the findings to the EKHC, other NGOs, policy makers and interested parties in terms community based development activities in Ethiopia.

1.6. Research Design

A research design provides the framework for the collection and analysis of data. The choice of a research design reflects decisions about priorities relating to a range of dimensions of the research process (Bryman, 2001). In a similar vein, Mouton (1996) states that a research design is the set of guidelines to be followed in addressing a research problem. Thus, it helps to make appropriate decisions in the research process.

This research focused on five sites in a selected case study area where necessary data from the respective government offices, non-governmental organizations, as well as from the beneficiaries in the case study area was collected. This has enabled the researcher to provide recommendations to the implementing organizations and to others who are involved in community-based development activities in Ethiopia.

1.7. Research Methodology

Bryman (2001) refers to a research method as technique for collecting data and Mouton (2001) highlights the importance of methodology as a procedure that a researcher uses to condense, organize and analyze data in the process of undertaking scientific research in social science.

In this research, both quantitative and qualitative approaches were used. Quantitative methods were used to measure variables that were linked to the research problem in the case study area. The rationale behind using qualitative methodologies, in addition to quantitative data, was to increase understanding about dynamics, opinions and perceptions of people in the case study areas about NGO related community development programs and its significance in empowering the beneficiaries and resulting in sustainable projects. A literature review; secondary data analysis, a questionnaire survey, informal and semi-structured interviews and focus group discussions were used as methodological tools in the research process.

Addis Ababa, the Ethiopian capital, is the site where the Ethiopian Kale Heywot Church and other partner organizations head offices are located.

The following five locations, that have been the focus of the Ethiopian Kale Heywot Church Development Program (KHCDP), were selected selected as case study sites.

- Durame is located in the South of Ethiopia and falls within the Southern Nations and Nationalities and Peoples' Regional Administrative Region of Ethiopia, 360 km from the capital city, Addis Ababa. In this area the EKHCDP has implemented an agricultural project and work has been ongoing for a long time.

- Lambuda is located in the southwestern part of the country and falls within the Southern Nations and Nationalities and Peoples' Regional Administrative Region, 250 km from Addis Ababa. In this area the EKHCDP has been implementing an integrated rural community development project for a period of time.

- Shashamane is located in the southern part and falls within the Oromo Administrative Region, 250 km from Addis Ababa. In this area the EKHCDP rural/urban integrated community development project has being implemented recently.

- Debera-Ziet is located in the southeastern part and falls within the Oromo Administrative Region, 45 km from Addis Ababa. In this area, the EKHCDP has been implementing an integrated development project for some years.

- Nazret is located in the eastern part of the country and falls within the Oromo Administrative Region, 100 km from Addis Ababa. In this area, the EKHCDP has recently implemented an urban community development project.

The above case study sites have been selected because of the problems and challenges that are being faced in these areas in terms of community participation in the development process. The main motivation of selecting these particular case study areas is due to the fact that the researcher has a wide range of working experience within the above-mentioned organization in these specific areas.

1.7.1. Quantitative data

The Ethiopian Kale Heywet Church Development Program has been implementing community development projects in different parts of the country. In some areas such as Durame and Hadiya (Lambda) project activities have been carried out for many years. But, project sustainability and community participation still remains questionable. In other areas such as Shashamane, Debera- Ziet and Nazret project activities have began in recent years. But,

community participation and project sustainability has not been assessed. Based on the above background, the researcher used structured semi structured questionnaires to assess the extent of community participation, project sustainability and other related issues in the light of poverty alleviation.

In order to collect such quantitative data, purposive and systematic sampling methods were used. Purposive sampling was used to gather data from the informants who had in-depth knowledge of the case study sites and its development activities. A total of 50 persons were targeted using this method from governmental, non-governmental and project implementing organizations to assess the partnership, effectiveness, strength and weakness of the organization in undertaking community development initiatives. The selection of recipients was based on knowledge gleaned from consultation with the respective organizations as well as from people designated by managing directors or department heads of these organizations.

On the other hand, systematic sampling was applied to select 100 beneficiaries of projects from the case study area. For this step, the researcher first consulted the Ethiopian Kale Heywot Church development program director, as well as project coordinators in the respective case study sites. From each case study site, the researcher randomly selected one group out of six cluster beneficiary groups (each cluster group consists of 100 to 120 people) at each site by drawing random numbers. Thereafter, the local development committee assisted in providing a list of beneficiaries from each group and a systematic sample was drawn and then questionnaires were distributed to those listed according to the sampling interval.

1.7.2. Qualitative data

 Qualitative research is concerned primarily with the process rather than the outcome, i.e. how people make sense of their lives, experiences and their structure of their world (Creswell, 1994). The researcher used this method to assess opinions, attitudes and perceptions of people in the case study area.

Qualitative data was collected from three locations; namely, Durame, Shashamane and Addis Ababa. A variety of methods such as observation, focus group discussions and informal and semi-structured-interviews were used in order to gather a variety of data.

1.7.3. Focus group discussions

In many ways, focus group discussions played an important role in the qualitative research approach. One of the most prominent advantages of the focus group discussions was that it revealed how the group participated and viewed the issues with which they were confronted. Three focus groups were selected on the bases of their representation in terms of community participation and project activities in Durame, Shashamane and Addis Ababa. One group represented projects that have been implemented for a long time; the second group represented a new project. The third focus group was selected from representatives from relevant departments of EKHCDP. Before selecting the focus groups, the researcher consulted the Ethiopian Kale Heywot Church development program director in order to facilitate the selection of appropriate focus groups. Participants of the focus groups included women, community leaders, and beneficiaries in the project areas as well as the respective departments of the Ethiopian Kale Heywot Church Development program. There were eight participants in each focus group.

1.7.4. Interviews

The use of interviews is linked to the expectation that through semi structured interviews, interviewed persons are more likely to express their views spontaneously in a relatively openly designed interview situation. In this regard, Flick (1998) has noted that certain open-ended questions must be used in the interview situation as a form of interview guide. Accordingly, the researcher undertook eight purposive sampling interviews. Selections were once again made in consultation with the director of the EKHCDP. Based on his suggestions, four interviewees (two from the case study project staff and two from the church

head office) were selected. With regard to beneficiary interviews, the researcher approached community leaders through the project coordinators at Durame, Shashamane and Nazret. Based on their suggestions, the researcher approached the selected interviewees.

1.8. Motivation for the study

The researcher's motivation to undertake this study arose from his own personal experience working with the organization as a development practitioner for more than twelve years, both at the distinct and head office level. As a development practitioner, the researcher feels that there is a need to identify both the potential and limitations of the EKHC as an organization that is committed to community initiatives in different areas in Ethiopia.

1.9 Research Procedure

The following procedure was applied in order to collect qualitative and quantitative data:

- The researcher first developed a set of semi-structured and structured questions in terms of broader conceptual framework of the study.
- Questions were translated into the local language (Amharic) through the formal translation office in Addis Ababa, Ethiopia.
- The researcher consulted all the relevant bodies such as EKHC officials and technical experts, local government offices and partner NGO offices in Addis Ababa and case study sites.

Participates were selected with the consultation of project coordinators and community leaders in the case study sites.

1.10   Documentation of data

In order to carefully capture and manage the data, the researcher used recording devises such as tape recorders; and these were supported with accurate field notes that were recorded throughout the fieldwork stage. The raw data was coded, processed and analyzed by using the Statistics Program for

Social Science (SPSS) and finally presented in the form of written textual quotes, graphs and tables.

1.11. Limitations of the study

There were some limitations in the process of undertaking this study. These include the following:

Firstly, in order to build a theoretical framework on the topic, the review of the literature, books and publications was important step. However, insufficient studies and literature in Ethiopia particularly those relating to NGOs and the activities of the EKHC were one of the limitations of the study.

Secondly, the problem of translation from the local language such as Amaharic, Kamaata, Hadiya and Orromo languages was also a major constraint. Problems were experienced in accurately translating the participants' terminology in their own languages.

Thirdly, during the field survey process, there was inability to contact some of the government officials because as it was the end of the budget year for the government sector and certain officials were busy preparing reports for this purpose,

Despite these limitations, the researcher is confident that the lessons drawn from the study serves as a point of departure for other research on the topic. The findings of this investigation will also give insight to the EKHC and other development partners in their endeavours towards effective participatory self-reliant sustainable community development.

1.12. Research agenda

This study is categorized into five chapters. The chapter progression for the study is presented below.

CHAPTER ONE: Firstly, this chapter introduces the study. Secondly, the research problem is outlined in this chapter and it provides the impetus for the formulation of research design, aims and methodology of the study.

CHAPTER TWO: The aim of this chapter is to provide a theoretical background of the study and to lay a solid conceptual foundation for the research.

CHAPTER THREE: Presents background information of the EKHC and assesses its development program and major achievements.

CHAPTER FOUR: Provides a detailed account of the empirical fieldwork undertaken in the different case study sites and presents research findings related to the Ethiopian Kale Heywot Church community development program.

CHAPTER FIVE: Provides conclusions and recommendations emanating from this research and suggests possible measures that could be used by different stakeholders in order to promote effective participation in community projects.

CHAPTER TWO

THEORETICAL BACKGROUND AND CONCEPTUALISATION OF DEVELOPMENT

2.1. Introduction

The experience of the last several decades has indicated that development is possible and can be achieved. In the past fifty years, a few countries have succeeded with rapid economic growth and have been able to lift their citizens out of poverty (Stiglitz, 1998). However, in some countries like Ethiopia, the gap has actually widened and poverty increased. As noted by many scholars (Ferriho 1980, De Beer & Swanepoel, 2000), previous development approaches were mechanistic and their strategies were focused on piecemeal development. These strategies and approaches failed to address development in its broader sense. The deep dissatisfaction with previous development paradigms has given rise to an alternative and more inclusive 'people centred' development approach.

Accordingly, this chapter will first briefly discuss the theoretical aspects of development. The traditional classical development theories (both modernization and dependency) will be outlined and alternative approaches such as the participatory, people centred sustainable development approach will be compared and discussed. Thereafter the focus will shift to an explanation of the concept of poverty, and the current situation in Ethiopia. Finally, policy options in terms of poverty alleviation in the Ethiopian context will be presented.

2.2. Conceptualisation of development

A range of different authors (Coetzee, 2001; Pieterson, 2001; Cypher & Diethz, 1997) note that the term development is a multi-dimensional concept and has been ascribed numerous meanings and definitions. In general, it encompasses values such as sustainability, empowerment, capacity building, and expanded roles of women, participation, transparency, accountability and equity.

Coetzee (2001: 120) notes that development infers "a form of social change that will lead to progress, the process of enlarging people's choices, acquiring knowledge and having access to resources for a decent standard of living, and a condition of moving from worse to better". Cypher and Diethz (1997) define the concept of development as an improvement of socio-economic and political dimensions of society that leads to increased income and standard of living conditions.

Generally, the concept of development includes aspects such as participating in decision-making, having access to improved opportunities for education and health, as well as self-improvement irrespective of class, race, colour and gender.

In the past, however, development was considered as an economic expiation whereby decisions were made by a few elites and the majority of people in the developing countries, particularly in Ethiopia, were excluded and as a result they were left to live a life of deprivation.

2.3. Development theories

In the past few decades, several development theories have emerged according to the differing viewpoints of academics, politicians, social theorists and economists (De Beer & Swanepoel, 2000; Burkey, 1993; Wallestein, 1974; Frank, 1969). These development theories were mainly based on the Western concept of development. Ferriho (1980) refers to this approach as technological progress and encouraging economic growth. Within this context, the chief goal of

human activity was seen as the production of wealth, and that this goal could be attained by providing so-called 'backward' people with the financial and technological means to increase their work productivity. In terms of this notion of development, these theorists assumed that the western model and provision of financial support to the developing countries would enhance their development. Accordingly, financial support was provided to these less developed countries. However, the Third World countries did not benefit much from the western effort because of the limited capacity of the recipients and due to the fact that those countries did not reach the level of strategically utilizing the resources that were provided for.

In the view of the above argument, the traditional classical development theories (i.e. modernization and dependency) will be discussed and thereafter, against this backdrop, an alternative development theory and approach will be evaluated. The theories discussed below will include only those pertinent to the Ethiopian situation and will be utilized for conceptualization purposes and to inform the research.

2.4. Traditional or classical theories

2.4.1. Modernization

According to Dube (1988), the concept of modernisation is the response of western social sciences to the many challenges faced by the third world in the decades immediately following the Second World War. Modernity may be understood as the common behavioural system historically associated with the urban, industrial, literate and participant societies of Western Europe and North America. Dube (1988) notes that this system is characterised by a rational and scientific world view, growth and the ever increasing application of science and technology, together with the continuous adoption of the institutions of society to the imperative of the new world and the emerging technological ethos. On the other hand, Rogers in De Beer (1998) describes modernisation as the process by

which individuals change from traditional way of life to a more complex, technologically advanced and rapidly changing lifestyle.

The variety of possible ways relating to the countries of the developing world is reflected in the succession of different names such as backward, underdeveloped or less developed. All these terms have their faults for they reflect the Western view of the way a country should grow and change. They suggest that the rich industrialised countries are the most developed and that their way of development is unquestionably the right way, and that it therefore provides the best model of development for all to follow.

The central idea of this theory is that the development logic of economic growth in general and industrialization, in particular, will impel societies towards a particular direction of change (Coetzee, 2001; Hanies in De Beer & Swanepoel, 2000; Alvin 1953). With this paradigm shift, structural change processes, which were fashioned by the Western societies, were introduced to the Third World countries with the assumption that the developing world would develop according to the Western model.

During the imperial regime, the modernization approach was introduced in Ethiopia with a large amount of external finance and technical support from the West. However, this approach was not successful and as a result the country did not progress in terms of economic and social development.

2.4.2.Dependency Theory

As the failure of modernization theory becomes more apparent, the idea of dependency theory was developed at the beginning of the 1960's. According to Graaff & Venter (2001), dependency theory is often referred to as Marxist development theory. The basic notion of this theory is to analyze the basic unit of the world economy as an opposite to the modernization theory of that time. This theory argue that underdevelopment is occurring through the exploitation of third world countries by the developed world. Dependency theorists argue that it is the

reliance on the international market that led to the domination of transitional capital because of the unusual exchange between core and periphery, benefiting only the core (Coetzee, 2001; Evans & Stephens, in October, 1995).

Coetzee (2001) notes that modernization theory failed to narrow the gap of inequalities between the developed and developing countries. According to Burkey (1993), dependency theory has brought socio-economic dependency and this resulted in underdevelopment on the periphery because the centre controlled the balance of economic and political power.

The introduction of socialism to some of the African countries such as Ethiopia, Tanzania and Mozambique was to ensure economic progress by applying the principles of the Marxist dependency theory. However, it failed to attain the short, medium and long-term development objectives in those countries.

During the past seventy years, Ethiopia has passed through three political regimes, which include the imperial regime; socialist regime and the current government led free market economy. The imperial regime, which ruled the country up to 1974, had pursued pro capitalist and pro feudal policies. The socialist military regime took over the ruling role from 1974 to 1991 and hoped to bring about social and economic transformation in the structure of the national economy (Fitamo, 2003). It was during this stage that the principles of the dependency theory were adapted into the Ethiopian economic policy.

However, the outcomes of both socialist and imperial regimes were unsatisfactory. The country has not benefited from the attempts of development using moderation theory and dependency theory during the last two regimes and the nation's development suffered, trade and investment declined and poverty increased (Van der Loop, 2002). The current government of Ethiopia is following a pro-capitalist and market derived economic policy in order to stabilize the national economy and to bring a dynamic economic growth in the country (ECA, 2002). Yet, there is a very strong need to search for better alternative

development approaches in order to address the poverty in the region and ensure sustainable progress.

2.5. Alternative Approaches

According to Oakley (1991) and Burkey (1993), the deep dissatisfaction with traditional development theories lead to an examination of the notion and the purpose of development and towards a search for alternative approaches. According to these authors, such approaches should focus on sustainable development and people-friendly growth in terms of its relevance to satisfy the needs of the poor.

According to Onimode (1990), the ideology of classic economic development based on a preoccupation with growth has continued to fail in many African countries. It has brought many economic and ecological crises and has been unable to solve the problem of abject poverty. Alternative strategies should therefore enhance the quality of life for the largest number of people and abandon preoccupation with the material standard of living of the elitist few. Suliman (1990) argued that the shortcoming in economic and social performance in Africa over the last decade is the result of not only misguided approaches to development but also due to institutional crises. This author further claimed that self-government and self-reliance should in no way encourage an isolationist tendency on the part of nations or local communities. Rather, it should be understood as a process of increasing decision making, social creativity political self-determination, a fair distribution of wealth and tolerance for the diversity of identities so that self reliance becomes a turning point in the articulation of human beings.

The alternative development approach focuses on participatory and people centred development. This paradigm calls for an integrative approach whereby all development actors such as government and civil society, including non-governmental and community-based organizations, play a role in development.

Further, it seeks to involve ordinary people at grassroots' level in view of the local community being given the opportunity to participate in projects, have the capacity to plan, implement and manage their own development. This approach enables the community to build their own capacity, self-reliance and ensure sustainable development (Fitamo, 2003; De Beer & Swanepoel, 2001; Penderis, 1996; Burkey, 1993; White, 1982).

However, De Beer and Swanepoel (1998) draw attention to the fact that research does not provide much information relating to organized communities taking part and succeeding in community development efforts. They note, though, that there have been numerous attempts to involve the community, but these attempts regularly end in failure. In this connection, I argue that if genuine participation, with the active involvement of all stakeholders had been used at the local level, sustainable development would have been ensued. In terms of the EKHCDP community development initiative, this organization has stated that it aims to provide holistic development as a part of its vision for the people of Ethiopia. Thus, this research was initiated in order to critically examine the development efforts and challenges of EKHC in the context of their participatory community development approach.

2.5.1. People Centred development Approach

The People Centred Development (PCD) approach stresses the participation of the majority, especially the previously excluded components such as women, youth and the illiterate in the process of development (Roodt, 2001). According to De Beer and Swanepoel (2001), the people centred development strategy builds on the participatory and learning process approaches. The components integral to a people centred approach include

- Popular participation in development
- the need for sustainable development
- the support and advocacy of the people's role in development by the bureaucracy, NGOs and voluntary organizations.

In the light of the above, people's roles become clear and the empowerment strategy can be defined. In this connection, Korten, as discussed in De Beer and Swanepoel (2001) describes the process of people centred development as the members of society increase their potential and institutional capabilities to mobilize and manage resources to produce sustainable and justly distributed improvements in their quality of life consistence with their own aspirations.

The people centred approach, unlike the classical western approaches, places the community at the centre stage of development. Within this context, development practitioners simply play the role of facilitators, while the communities take control of the implementation of their own projects. It is a bottom-up approach, views the communities as people with potential and with the capacity to manage their own development. Above all it encourages involvement of all stakeholders relevant to the development process (Fitamo, 2003). It further recognizes the skills and resources of the local people as well as the utilization of external resources. Eventually the ultimate goal is empowerment, self-reliance, and community ownership and project sustainability.

2.5.2. Participatory development Approach

De Beer & Swanepoel (1988) refer to participatory development as the co-operation, mobilization of communities or involving communities in the execution of development plans. This philosophy is built on a belief that citizens can be trusted to shape their own future. Participatory development uses local decision-making and capacities to steer and define the nature of an intervention. Participatory development encourages grassroot organizations to become partners in the development endeavour.

Moreover, this approach emphasizes the importance of the inclusion of people, partnerships, the sharing of power and responsibility and empowerment (Dennis cited in Fitamo, 2003). On the other hand, Adam (1998) notes that there is a growing interest by NGOs to use Community Based Organizations (CBOs) like *eddir* or traditional social insurance organisations, *ecub* or economic functions, *debo* or labour sharing associations as channels of development intervention to alleviate poverty and ensure sustainable livelihoods within communities. Within the Ethiopian context, a range of activities such as savings and credit, agricultural input supplies, natural resource conservation, and health care are being channelled through CBOs. The Ethiopian Kale Heywot Church Development Program is shifting its strategy towards a participatory development approach as a preferred alternative approach for effective community development. Hence this research will investigate the role of the Ethiopian Kale Heywot Church Development Program in light of community participation and projects sustainability. The findings will enable the researcher to draw conclusions and make recommendations about the facilitative role of the implementing organization and the collaborative effort of the target beneficiaries in taking initiatives to shape their own future to release themselves and their communities from poverty.

2.5.2.1 Participation

Participation in development is broadly understood and used in various ways. Oakley (1991) and Burkey (1993), noted in Penderis (1996), maintain that participation is primarily an umbrella term for a new form of development intervention and refers essentially to a self-transformation process and proactive 'learning by doing'. Roodt (2001) views genuine participation in development as people having the power to influence the decisions that affect their lives. This view maintains that poor and marginalized people have the power to influence the decisions that affect their lives (Williams, 1995)

Sanderson and Kindom (2004) clarify that participation creates a specific type of knowledge within a participatory development discourse. Rational decision-making exercises positivist judgment and solution finding activities emerge from these participation processes. Paul, in Penderis (1996), views participation as a voluntary contribution in planning projects, including participation in decision making, in implementation of projects, in monitoring and evaluation of development programs and in sharing of benefits.

In terms of participation, Robinson (1994:34) notes that successful project intervention is related to a number of related variables; none of which in isolation is sufficient to achieve project objectives. Successful intervention of projects depends on genuine participation, strong and effective management, as well as skilled and committed staff. The importance of beneficiary participation in the planning, decision-making, implementation and evaluation of projects is crucial. Projects most likely to succeed are those where objectives correspond to the priorities of the poor, and where the intended beneficiaries are regularly consulted and involved in decision making at all stages of the process. However, research experience shows that real participation is difficult to achieve and has not yet obtained its rightful place in the process of development.

2.5.2.2. Capacity Building

Capacity building refers to strengthening people's capacity to determine their own values and priorities, and to organize themselves to action (Eade and Williams, 1995). Therefore development is the process by which vulnerabilities are reduced and capabilities are increased (Eade, 1997**).** The aspect of capacity building is linked to empowerment and it can be characterized as the approach to community development that raises people's knowledge, awareness and skills to use their own capacity. This enables beneficiaries to understand the decision-making process and to communicate more effectively at different levels and stages. In this regard, community participation would help in building the capacity of beneficiaries in relation to community development projects. Thus beneficiaries may share in the management tasks of the project by taking on operational responsibility for different segments themselves (Paul, 1988). Developing the capacity of beneficiary could also contribute to the sustainability of the project, beyond the disbursement period, due to an enhanced level of beneficiary interest and competence in the management and implementation of their own projects.

Mayer (1994) argues that without capacity building, communities are merely collections of individuals acting without concern for the good, and are without the necessary ingredients required to develop a healthier community. Therefore, capacity building at the grassroots level is geared at promoting and empowering the local communities so that vulnerable and marginalized groups can gain new skills, which they can then apply to promote sustainable development within their communities. Thus a capacity building approach to development involves identifying the constraints that women and men experience in realizing their basic rights and finding appropriate vehicles through which to strengthen their ability to overcome the causes of their exclusion and suffering (Eade, 1997).

2.5.2.3. Empowerment

Empowerment refers broadly to the expansion of freedom of choice and action to shape one's life. It implies control over resources and decisions. For poor people freedom is severely curtailed by their voicelessness and powerlessness in relation particularly to the state and markets (Narayan, 2002). Similarly, the World Bank refers to empowerment as the expansion of assets and capabilities of poor people to participate in, negotiate with, influence, control and hold accountable institutions that affect their lives. It categorises empowerment into four key elements such as access to information, inclusion/participation, accountability and local organizational capacity that must underlie institutional reform.

According to Naraya (2002), empowering poor men and women requires the removal of formal and informal institutional barriers that prevent them from taking action to improve their wellbeing individually and collectively.

The concept of empowerment is central to social and community development. According to Ife (1995), empowerment is aimed as increasing the power of the disadvantaged, marginalized women, men and children. Empowerment should focus on human capital development. The basic objective of human development is to enlarge the range of people's choice to make development more democratic and participatory. These choices should include access to income and employment opportunities, education and health, and a clean and safe physical environment so that each individual should also have the opportunity to participate fully in community decisions and to enjoy human, economic and political freedoms (UNDP in Rist, 2002). The principle of empowering stipulates that people participate because it is their right. Participation means involvement in decision making and having the power to make decisions and it is through participation that people become empowered (Swanepoel, 1997). Empowerment, therefore, is empowering or enabling the beneficiaries to make informed decisions on matters that affect them. If people are empowered, they release

their potential and energy and through this create their own version of development. It is through this process that the poor majority can start to deal with their situation in terms of poverty reduction and take control of the issues that impinge on their quality of life.

Through empowerment communities can build social capital. In this regard, Baas (1998) refers to social capital as cohesion, common identification with the forms of governance, cultural expression and social behaviour that makes society more cohesive and more than a sum of individuals. The core element of any participatory institutional development approach is the launching of small local self-help groups organized around self-help income generating activities and locally available skills. The promotion of self-help structures is an important tool of empowerment and increases the participation of the poor in decision-making and access to assets and services. This implies that any community development oriented organization, including the Ethiopian Kale Heywot Development Program, should evaluate their development services in terms of the above parameters.

2.5.2.4. Sustainable Development

According to Trzyna (1995) the term "sustainable development" originated in the 1970s and promoted in the 1980s. Since then it has become an important concept. History reveals that in the past, development had focused on capital accumulation and expansion of industries. Since the early 1980's the issue of sustainable development has become a growing concern as a result of the global environmental crisis. A range of authors (Swanepoel and De Beer, 2000; Hoff, 1998; World Commission for Environment and Development, 1989) note that sustainable development is development that meets the need of the present with out compromising the ability of future generations to meet their own needs.

Both Burkey (1993) and Martinussen (2003) state that sustainability refers to the need for the cautious use of renewable and non-renewable resources, in a way that would not hamper the need of future generations. Building on this definition,

Ife (1995) sees sustainability as maintaining a system so that resources can be used at the rate that they can be replenished. Beker and Jahn, in Fitamo (2003), conclude that sustainable development imposes a strong commitment to action directed towards reshaping the relations between human beings and the environment.

On the other hand, and within the context of this study, sustainability can be referred to the maintenance and continuance of economic and social development projects in different communities. The sustainability of any project that is initiated to meet the specific needs of the local poor communities will depend on the level of community participation in project planning, implementation, evaluation and decision-making. There should be collaborative efforts at all levels where the facilitators and the local communities have to work hand in hand so as to ensure its sustainability in the future. The mutual interaction between community members and the facilitators binds and sustains the projects. In this connection, Paul (1988) emphasised the importance of empowering beneficiaries' for project sustainability particularly after the termination of external funds and donor involvement. It is against this background that the researcher will evaluate the sustainability of EKHC community development projects.

2.5.3. Community and Community Development

The concept "community" is defined in various ways by different authors (Giuliani and Wiesenfeld, 1999; Ferrinho, 1980; De Beer, Swanepoel and Hennie, 1998; Edward and Janes, 1976). Ferrinho (1980) defines community as a specific system that arises when human population settle in a given territory, have shared common characteristics and interests and build mutual relationships for common benefits. However, Garcia, Giuliani and Wiesenfeld (1999) note that community and individuals are linked together with characteristics that are both unique and diverse. For De Beer, Swanepoel and Hennie (1998), a community is a specific geographical locality with shared interests and needs of its members. A common

thread, running through these definitions, and considered essential to the above definition of community, is that in each case there is a grouping of people who reside in a specific locality with a full range of daily felt needs. In this regard, a community is a socially, culturally and ecologically bounded group of inhabitants who have potential and hold the right to make decisions in any kind of development activity for the mutual benefit of its members.

In terms of community development, it is noted that through the ages, communities been engaged in activities designed to improve the well being of their members and have been taking the initiative and responsibility for such activities (De Beer and Swanepoel, 2001:125). Although community development is not a new phenomenon, nonetheless the origin of community development, as it is practiced and understood today, is traceable to certain specific occurrences and periods in history.

Monachange as discussed in De Beer and Swanepoel (2001), traces its origins to the experiences of community improvement and social welfare in the United States and Britain in the 1930s. In the United States in the 1930s, community development focused on improving the welfare of rural communities. On the other hand, social welfare programmes in the United States and Britain were geared towards poverty relief and focused mainly on urban areas.

Other influences on the character of community development in the third world came from the experiences of India in rural development in the 1920s and 1930s (De Beer and Swanepoel, 998). According to Ferriho (1980), the ideologies and values of community development were first adopted in 1948, at the Cambridge conference. The intention was to define a more compressive approach than that of basic or mass education to include the capacity for problem solving not only for the community as a whole, but also its individual citizens.

For the past several decades the concept of community development has meant many things to many people. It has been regarded by some as umbrella term for all kinds of development projects at the local level. To others, it has meant the

representation of the local community on the project planning body and sensitivity to the beliefs and prejudices of the local people (Kotze and Swanepoel, 1983). According to Ferrinho (1980), community development is the social movement, which occurs when somebody, symbolizing the values of human progress and people's felt interests, motivates the community as a unit of action. Similarly, Fitzgerald (1980) mentions that the term 'community development' has come into international usage to connote the processes by which the efforts of the people themselves are united to those of government authorities to improve the economic, social and cultural conditions of communities and to the life of the nation and to enable them to contribute fully to national progress.

Since community development is interconnected to different elements and systems, the argument that comes to mind is how to enable the people in the community to improve themselves or even to contribute to the national progress because systems in communities are very complex, especially in the Third World countries. Tamas (2000) explains the concept of systems theory in community development as a set of elements in interactions or a group of things that have something in common. This includes any grouping with any sort of relationships. Some of the concerns in community development, i.e. assessing power and influence, understanding the dynamics of inter-groups relationships, and considering the change involved in a planning development activity, can be understood and described using systems theory. Tamas also noted that in large social systems such as communities, where there is some times entropy (force or tendency) related forces such as disunity, poverty or injustice. It is often difficult to maintain the highly ordered forms of cooperation and social cohesiveness that are needed to foster harmony. Without constant effort, such communities can become unpleasant places to live in. One of the tasks of community development is to help communities find ways of reducing or countering the tendency toward entropy, which exists in all systems. All development actors and role players including the Ethiopian Kale Heywot Church should learn the need for integration and collaboration as this leads to effective community development.

2.6. Poverty and Poverty Reduction Strategies in Ethiopia

2.6.1. Definition of Poverty

Giving a comprehensive definition of poverty is difficult, because there is no all-encompassing definition of poverty. Poverty is a social construct, so its definition varies according to whoever formulates the concept. However, besides the diverse and various definitions that been have given by scholars, there is consensus that the poverty that prevails in the lives of the poor is very hard to imagine (Rist and Chamber, 2002). In reality, poverty can be observed by physical weakness due to malnutrition, sickness or disability. It also creates social isolation and results in powerlessness and hopelessness (Chambers, 1998). Moreover, it causes depression and psychological stress in the minds of poor individuals.

According to the World Bank (2000), poverty is categorized as both absolute and relative. Absolute poverty is described as a lack of basic security, the absence of one or more factors that enable individuals and families to assume basic responsibilities and to enjoy fundamental rights. On the other hand, Walkins (1995) notes that relative poverty is used in terms of particular groups or areas in relation to the economic status of other members of the society. Poverty results from and even consists of a lack of basic securities, which include financial resources, but also education, employment, housing, health care and other related aspects. When the consequences of this insecurity are severe they lead to deprivation in new life areas (Burkey, 1993; Woden, 2001 and World Bank, 2001). The following statement is provided by *a farmer in Nigeria (quoted by World Bank, 1998).*

'Poverty is like heat: You cannot see it; you can only feel it; so to know poverty you have to go through it'.

There are different philosophies around the main causes of hunger and poverty. According to the Marxist view, poverty is a product of unjust social structures and

evidence of slavery, colonialism and exploitation by the rich. Some religious groups conclude that poverty is part of the fulfilment of the prophecy and signs of the last days of the world. However, poverty does not result from the lack of only one thing, but can be attributed to many interlocking factors (Kitabo 2000*)*.

The extent of poverty in developing countries, particularly in Africa, is deep rooted. According to the latest estimate by the World Bank, approximately 1.3 billion people in developing countries live under the poverty line of $2 /day. In some poor countries of sub-Saharan Africa, the number of people living under extreme poverty is estimated at more than 50 percent.

The World Bank (2001) argues that the most important cause of poverty in Africa is economic stagnation. Low growth rates of the African economy have therefore encouraged the escalation of poverty, especially in the last 20 years. According to the view of the World Bank, Africa has not been capable of benefiting from international trade. The World Bank also believes that political instability, lack of improvement in infrastructure, inadequacy of national policy and structural adjustment, lack of investment are among the main causes of poverty.

With the notion of alleviating poverty in the developing world, including Ethiopia, several institutions such as the International Monetary Fund, the World Bank, government and non-government organizations are undertaking a variety of development activities to alleviate poverty and are using various approaches and implementing a number of strategies for this purpose. However, despite these attempts, the level of poverty has not been reduced.

2.6.2.Poverty in Ethiopia

Poverty in Ethiopia is prevalent in both rural and urban areas. According to EEA (2002), more than 46 percent of the population is living in absolute poverty or below 2 dollars per day. In Ethiopia, rural areas account for 85 percent of the country's population, and the majority of rural people live in abject poverty. Urban areas also exhibit a high incidence of poverty. Socio-economic indicators also

reflect poverty to be wide spread throughout the country. The EEA (2002) indicate that in 1994 life expectancy at birth was 50.6 years of age, the infant mortality and child mortality rates were 118 and 173 per 1000 respectively, and the maternal mortality rate was 700 per 100,000. Illiteracy rates in 1995 were about 77 percent for females and fifty-five percent for males, and the gross enrolment rate at the primary level of education was only 23 percent in 1993.

While the magnitude of poverty is immense, there was an indication of absolute poverty decline during the 1990s. The six poorest drought prone villages survey result of 1989 and 1995 indicated that the level of absolute poverty was decreased from 61.3% in 1989 to 45.9% in 1995 (PRSP, 2000). Similarly, there has been a marked improvement in primary education, with the gross enrolment rate increasing from a peak level of 35 percent in 1987/88 to 45.8 percent in 1998/9. However, despite some progress, there is no significant change in poverty reduction.

2.6.3. Policy Interventions and strategies

According to MOFED (2002), the Federal Democratic Republic of Ethiopia (FDRE) recognizes that in the absence of proactive development policies, it is impossible to create an enabling environment for accelerated development and improvement in the standard of living of the people. Based on practical experience, the lessons learned over the last ten years, as well as an assessment of the development experiences of countries that have attained rapid economic growth, the FDRE has formulated economic policies and poverty reduction strategies to guide overall development with a particular focus on rural and agricultural development.

Since 1992, Ethiopia has been implementing economic policy geared towards securing and sustaining higher economic growth levels and poverty alleviation. Adjustment policies focused on liberalization of prices and markets, elimination of subsidies, reduction of tariffs and current account convertibility. This was buttressed with fiscal discipline and non-expansionary monitory policy. The

relatively favourable policy environment created by economic reform, coupled with macro-economic stability, refreshed the domestic private sector, which was suppressed under the previous semi-socialist military government (MOFED, 2002). Smallholder farming families are the focus of the economic development. Besides, agricultural extension of farm income generating activities has been launched with the collaboration of governmental and non-governmental organizations in most parts of the country.

The new poverty reduction strategy policy allows NGOs and other civil societies to work in partnership with the government towards alleviating poverty in the country. By using these opportunities, the Ethiopian Kale Heywot Church development program is playing its role in the country to reduce poverty and other forms of human suffering (Dalalo, 2002).

According to the MOFED (2002), the poverty reduction strategy focuses on four areas. These include agricultural led industrialization (ADLI), judiciary and civil service reform, decentralization and empowerment and capacity building in both public and private sectors. According to the government policy, ADLI is not only agricultural development, but is also aimed at encouraging industrialization, which is the main goal of the country. In this regard, agriculture and industry are brought into a single framework of development, whereby agriculture is viewed as an important vehicle for industrialization by providing market based and not simply as a source of raw material and capital accumulation. During the first stage of ADLI, agriculture was envisaged to play a leading role in the growth of the economy.

With regard to agricultural development industrialization (ADLI), Ethiopia can learn valuable lessons from the East Asian development strategies that promoted a dynamic agricultural sector and a labour demanding export oriented growth path. These countries have transformed themselves from being poor countries to fast growing economies in a relatively short period of time. This implies that

agriculture has to be made globally competitive, and that part of its production has to be oriented towards exports. .

According to PRSP (2000), judiciary and civil service reform falls outside the economic domain as it relates to the political transformation process of democratization and empowerment. In the reform process, NGOs, together with civil society and grassroots organizations, have played a decisive role and they are becoming key vehicles for democratization. Their involvement includes participating in public forums, the formulation of government policies and plans and the carrying out of advocacy services for the restoration of democracy. In this regard, the Ethiopian Kale Heywot Church has played a major role by creating awareness of people in the different communities to become more conscious of issues such as freedom of speech, protection of rights of women, the rights of children and other disadvantaged groups.

2.5. Conclusion

The fragmented and mechanistic development approach in the past has given rise to the new alternative development approach, also referred to as a 'people centred' approach. Accordingly, in this chapter, the development dimensions and different traditional theories that have been used in the development field for many decades have been examined. Thereafter, the alternative approach, which focuses more on utilizing the social capital of ordinary people and their participation in the development process, as well as the advantages of this approach in terms of its potential for sustainable development and poverty alleviation were discussed.

Lastly, the concept of poverty was explained in order to place in context the reality facing the majority of Ethiopians, including those in the case study areas that are the focus of this research. In a real situation, poverty can be observed by physical weakness due to under nutrition, sickness or disability. Poverty creates social isolation, makes people powerless and with feelings of hopelessness. Moreover, it causes depression and stress in the minds of individuals. In Ethiopia

many people experienced these problems and its effect is horrifying. By recognizing this, the Ethiopian government has prepared a poverty reduction strategy and enabled NGOs and other civil societies to work in partnership with the government.

Using this as background and conceptual framework, the following chapter will provide an outline of the Ethiopian Kale Heywot Church's development activities in terms of their vision of socio- economic transformation of the communities in which they operate and their commitment to people centred development.

CHAPTER THREE

THE DEVELOPMENT EXPERIENCE OF THE ETHIOPIAN KALE HEYWOT CHURCH (EKHC)

3.1. Introduction

The Ethiopian Kale Heywot Church's central office is located in Addis Ababa, the Ethiopian capital and it has other branch offices in most of the districts in the country. The EKHC believes in a holistic development approach because it embraces the whole human person with all her/his spiritual as well as physical needs. The General Secretary of EKHC as well as the development director are convinced that there is a clear biblical base for Christians in terms of social concerns, particularly assisting the poor and the marginalized. Accordingly, the EKHC has been carrying out various development projects in most parts of the country for a number of years. Against this backdrop, this chapter will briefly explore the organizational profile and the development endeavours of the organization.

3.2. The Genesis of the Kale Heywot Church

The Ethiopian Kale Heywot Church (EKHC) is an indigenous Evangelical Church, which was established in the early 1920s. According to Beleta (1998) it was established by a group of people who maintained that they were led by the spirit of God and who were determined to live their entire life for the cause of the gospel. According to the author of this research, the history of the Ethiopian Kale Heywot Church is linked to the history of the Sudan Interior Mission (SIM), a para-church evangelical missionary group that worked in partnership with the EKHC from its genesis. The Sudan Interior Mission was well known for their new evangelical teaching mainly in Southern Ethiopia. However, Cotterell in Beleta (2003) argues that the history of the Kale Heywot Church is not really related to

the history of missionaries at all. The historical structure of the church was constructed by hundreds of Ethiopians, many of whom suffered a misguided persecution, but who found freedom from a devil-ridden world and look the liberating news to the rest of the people.

Throughout its history, the church has faced much torment and suffering, but also challenges. During its infancy period, the Italians invaded Ethiopia in the mid 1930s and the protestant missionaries who were assisting the Kale Heywot Church withdrew from Ethiopia. The Italian military and political authorities angrily fought to suppress the new church movement, which they viewed as a potential threat because of its size and external allegiance. The Roman Catholic Church, backed by the Italian occupational government, tried hard to draw the evangelized church into the orbit of its influence. When this failed, persecution increased (Davis, 1966).

The withdrawal of the supporting missionaries did not stop the growth of the church and multiplication of Christians. After the defeat of Italians, the SIM missionaries returned to Ethiopia to work with the Kale Hewot Church. Besides preaching the gospel, they opened clinics and schools in different parts of the country. However, there were limitations from the missionary side and boundaries in that those pupils could only attend up to a certain level. Beleta (2003) argued that the missionaries also limited the educational level of believers to elementary level because they thought that if one goes beyond a certain limit, they would commit sin. They also believed that if people were too highly educated they would not obey the rules of the missionaries. However, the church leaders of that time were not certain that their children should be limited to elementary level. After a while, such disputes widened and the gap between the missionaries and the native church leaders increased. Slowly, the relationship between the missionaries and the believers faced some problems. Eventually, this resulted in a separation between the church and the missionary groups. In 1974, the Kale Heywot Church became independent and established an

autonomous, self-administrating office with the national coordinating office's headquarters in Addis Ababa.

In the same year, the country falled under the Marxist military government administration. Suffering and persecution broke out all over the nation. Many Kale Heywot congregations disbanded. The government confiscated most of the church property. A total of 200 elementary level academic schools, run by the Kale Heywot Church, were taken over and 1740 church buildings were shut (Beleta, 2000). Despite this, the Kale Heywot Church has endured and continued its holistic ministry. After the fall of the Marxist military government, the situation changed and the freedom of worship was constitutionally respected. Currently, according to the Spiritual Ministry Report (2004), the Kale Heywot Church comprises 5500 local congregations and over 4.5 million members.

3.3. The Vision and Mission of the Church

Similar to most of the Evangelical Churches, the Ethiopian Kale Heywot Church is inspired by the vision of a world where all people have heard the gospel and live in the fullness of life provided by Jesus Christ.

The EKHC's expressed mission is to proclaim the good news of Jesus Christ and his kingdom to the people of Ethiopia and beyond to enable them to receive eternal life, become Christ's disciples, and are fulfilled spiritually, socially mentally and physically to the glory of God (EKHC, 2003). The church is concerned not only with the spiritual and mental development of people, but also with their social and physical development. One of their strategies, in order to fulfil this mission, is to sustain and encourage grassroots development with the aim of establishing integrated local development programs.

 The Ethiopian Kale Heywot Church believes that there can be no full Christian life without transformational development and unless people are hearing the good news of the gospel in some or other form and are given a chance to respond (Dalelo, 2002). Elaborating on this, Moyes in Dalelo, (2003:43)

mentioned that evangelism without social action is irrelevant to human need. Social action without evangelism is flowers without fruit. Together word and deed become the most powerful commitment, and these must be relevant and responsible both to our lord and to our neighbours. Thus, the EKHC believes that serving the whole person is a mandate of the church of Christ and this mission motivates the church to involve itself in development programs.

3.4. Organizational Profile

According to Dalalo (2003), the current organizational structure of the EKHC presents five levels: These include the local churches, the association of local churches, the union of associations (districts), the zones, and the general assembly. The headquarter in Addis Ababa, serves the entire district (see the head office structure below).

The Ethiopian Kale- Heywet Church Office Structure (August 2002)

Theological and Church Educational Dept. (A)

Evangelism and Church Growth Dept. (B)

Women, youth and children dept. (C)

Spiritual ministries D/G/Secretar y

General Secreta ry

Development D/G/Secretar y

HIV/AIDS Dept.

Integrated Food Security Program

Administra tion and Finance

Water, sanitation and irrigation

Leadership (pastors) and leaders training

Harmful traditional

Integrated community dev't

Capacity Building and community Empowerment

Kuriftu Children and integration

Training dept. (F)

Literature and communicati on

Planning and programmi ng

Advocacy

3.5. Components and activities

It is important to mention that the church's social development commitment is as old as the church itself. However, it is only since 1978 that their relief and development program was legally recognized. Since then, the development program has grown and expanded to many regions within the country and the activities grew from simple provision of relief to real social development and initiating community based development activities at large. Accordingly, different departments and programs have been established to undertake various activities. The components and major achievements are highlighted as follows.

3.5.1. Relief and Development

The information obtained from the relief and development department reveals that this department has been participating for decades in a range of relief, rehabilitation and development activities. According to the EKHCDP director, Mr. Desta Dessesie, this department was the first to carry out community development services in the southern part of Ethiopia and he believes that it has given rise to the many current departments and programs. Besides the occasional relief service, the department is actively involved in integrated rural development projects. These include fruit and vegetable production, cattle breeding, soil and water conservation and others.

3.5.2. Water and Sanitation Services

Mr. Mogus, the program head, mentioned that the church's integrated water supply and sanitation program was instituted in order to address the felt needs of rural and semi urban people of Ethiopia. This program focuses on improving water supply, sanitation and hygienic practices, and empowering the community to sustain the service. The EKHC has a long history in the community water supply and it claims that has achieved a good result in this component. The

program uses a two-pronged approach in order to achieve their objective. This includes surface water protection and the drilling of deep wells. Surface water protection focuses on spring capping and laying pipelines to take water to where it is needed. On the other hand, drilling is done wherever surface water is unavailable.

In the case of the EKHC Water Program, all members of the community who live near and around the water points are entitled to use the water supply system. According to the department report this program has been providing an extended service and it is estimated that over 600, 000 people so far have been supplied with clean water and sanitation services both in rural and semi urban areas of Ethiopia.

The water and sanitation program has enabled many people to have access to clean water and has reduced the incidence of water born disease in most of the intervention areas. Moreover, it reduced the work pressure of women so that they travel less distance to fetch water and have more time to be involved in other productive activities.

3.5.3. Health Services

In the early church ministry, missionaries used health services as an entry to the community for the purpose of gospel ministry and it has continued since then. However, it was not well coordinated in a broader context. To coordinate the medical ministry with other development activities, the church established a medical ministry department at its head office in Addis Ababa in 1994. This department coordinates all health related projects that offer both curative and preventative services.

The EKHC has also identified the problem of HIV/AIDS as a potential threat to its holistic ministry and committed itself to addressing the problem from both spiritual and physical perspectives. The church has already launched and

successfully completed a three-year community based HIV prevention project in Jimma, in western Ethiopia. Currently, a similar project has been launched in Awassa in southern Ethiopia. The latter has extended its service to Dilla. The Awassa Dilla project is a comprehensive HIV/AIDS and Family Planning integrated program (Dalalo, 2003).

3.5.3.1. Strategies

According to the information obtained from the department**,** three strategies and approaches have been used to address the problem of HIV/AIDS. These include access, improved quality and improved institutional capacity. Access to services is being improved by diminishing cultural barriers through advocacy aimed at increasing church and community involvement and support.

Another attempt that was made to improve quality of services is the upgrading of knowledge and skills of service providers including peer educators/promoters and church leaders at various levels. Moreover, The government HIV/AIDS prevention policy dimension allows faith based organizations and other NGOs to work with the government and other organizations at grassroot level. This has given the organization a prime opportunity to make strong linkages and coordination mechanisms with government offices, CBO's and NGO's so as to harmonize actions and avoid repetition of efforts.

3.5.3.2. Accomplishments

 According to the information gathered from the medical ministry department, it has achieved the following result.

Anti-AIDS committees are formed at schools; at the community and church level representatives are accountable for the management of all activities that are carried out at their respective sites.

- School students in the project areas are now discussing HIV/AIDS related

matters freely with teachers and peers.

- Youth have participated in dramas without fear and indicating that they are beginning to overcome cultural barriers.

- The commitment of churches has increased and an anti-AIDS commission at the Evangelical Church Fellowship level has been established.

- Strong networks have been established between the government and the community at large.

3. 5.4. The Kuriftu Children and Integrated Development Centre

According to the centre director, the Kuritu children and integrated development centre was established in 1988 with the aim of helping children who lost their parents during the 1984/85 famines. The centre started by receiving 89 orphans (49 males and 40 females). Later, the centre modified its objectives. Instead of admitting more children to the centre, their focus shifted to helping children living in the community with their relatives or parents. They then extended their assistance to 2382 children living in Debre-zeit, Mojo, Kufiftu, Woliso, Wonji, Jima, Obi, Metehara and Nazret areas. The children, living with their families, were also provided with food, clothing, educational equipment and medical services.

After 1989, other activities were introduced. These included horticulture, dairy production, health services, and training and poultry production. A total of 40 hectares of land at Kuriftu has been used for the purpose of these activities. According to the managing director of the centre (2004), the horticulture project created job opportunities for 56 people (30 female and 26 male) from the local community and has been used for research by institutions for higher education and secondary schools. Seven people were employed in the poultry section. The farmers in the surrounding communities receive practical training and farm inputs from the centre. The clinic is serving nine peasant associations. It has so far

provided preventative services for 6048 people, health education for 29020 people and treated 21248 patients.

In recent years, the centre has increased its scope of service to the whole Oromoia administrative region. It has been involved in community development endeavours in collaboration with pertinent line departments of the Oromia Regional State through the Kuriftu EKHCDP Oromia department. For instance EKHCDP signed an agreement in 1997 with the pertinent line-departments of the Oromia Regional State and implemented health services, family based sponsorship, horticulture, dairy cattle and poultry projects in accordance with the plan of operation, utilizing over Birr 13,956,960 and benefiting over 106,000 people (Daniel, 2004).

3.5.5. Urban Ministry

3.5.5.1.Establishment and major objectives

According to the EHKCDP record, this department was established in 1992 to accomplish the following objectives.

- To help the poor in the urban areas meet their spiritual, physical and social needs;

- To supply relief (whenever the need arises) to the poor, the marginalized and the underprivileged in the urban areas; and,

- To create self-reliance among the poor through the intensive process of capacity building and mobilizing them to engage in productive activities.

Presently, the department has been undertaking the following duties.

3.5.5.2. Major accomplishments

According to the department head report (2004), the department has mobilized the churches to reach out to others in the community where felt needs have been expressed. The department assists and encourages local churches to run their own urban projects to help the poor in their communities. Furthermore, the department assists local churches by provide training in areas of need assessment; project planning, fund raising, budgeting, monitoring and reporting. Meanwhile, it plays a facilitating role with the relevant government departments, donor and other organizations and in terms of participating in forums that promotes the cause of the poor.

According to the department head report (2004) and Dalelo (2003), five credit programmes have been implemented over the last eleven years. At the same time, community initiated projects have commenced in Nazret, Awassa and Jimma urban centres. In Nazret city alone, more than 1500 destitute people have been organized under 72 self-help groups and most of them have started their own businesses.

3.6. Education and training

Although the Ethiopian Kale Heywot Church had a wonderful history in areas of literacy programs and formal education, this, however, is not still the case today. The church has only a few kindergartens and junior schools at present. According to Dalalo (2003), recently attempts have been made to carry out training programs on leadership, community based development approaches and the prevention of harmful traditional practices. The main strategies used for training include use of training of trainers (TOTs) to cascade the training to the lower levels, placing change agents at zonal offices to improve monitoring and

information exchange, preparing and distributing manuals on different themes, facilitating experience sharing and information exchange among churches, local communities and government offices, and strengthening networking within EKHC and between EKHC and partner organization in the country and abroad.

Accordingly, a series of training workshops have been conducted mainly in the three federal states of SNNPR, Oromia and Amhara. According to the training department report (2004), within the last six years, 19,177 people (16735 male and 2442 female) were trained in leadership and development in the above-mentioned areas. As a result of the training the following attitudinal changes have been observed in terms of the trainees as well as in their work place and in the community at large.

- *Leadership skills enhancement*: church leaders began team approaches and group decisions as a result of the training on teamwork.

- *Use of the local resources*: there is a higher degree of motivation to generate income using local resources. This is attributable to the training on successful projects.

- *Reconciliation and harmony*: conflicts within and among churches have subsided. Leaders who stayed in their position for decades began giving way to upcoming young leaders.

- *Awareness on harmful traditional practices*: the intensive campaign against female genital mutilation resulted in a noticeable change in the attitude of the community.

3.7. The Advocacy service

The EKHC advocacy service uses biblical values as a mandate for its service, particularly referring to the scripture in Proverb 31:8-9 as a principle: **"**Speak up for people who cannot speak for themselves. Protect the rights of all who are

helpless. Speak for them and be a righteous judge. Protect the rights of the poor and needy." With this aim, the department was established in 2000 to co-ordinate the church's efforts to make a significant contribution towards peace, justice, conflict resolution and reconciliation.

Accomplishments: According to the Department report (2003) and Dalelo (2003), the department has undertaken a number of activities and the accomplishments are highlighted below:

- Organized a workshop on inter-faith dialogue for development aimed at enhancing intra- and interfaith communication. Twenty-five faith-based organizations have participated in the workshop.

- Organized a workshop on principles and practices of Christian management. More than 40 participants took part from Africa, Australia and the UK.

- Organized a legal committee composed of high ranking and prominent Christian lawyers and church leaders.

3.8. Challenges

Besides its remarkable achievements, the Ethiopian Kale Heywot Church Development Program has faced a number of challenges. One of the biggest challenges faced was the imbalance of the two ministries: i.e. the development program and the spiritual ministry. Before the donor initiated project based development began, there was less conflict between the spiritual ministry and development administration because the supporters contributed towards both services and the staff from both departments were paid equally. But, after the church focused more on the project based development approach, the gap has widened considerably. On the one hand, the externally funded projects reduced the local initiation and contribution of the supporters. As a result, the indigenous initiation of social service became weak. On the other hand, it created disputes between development program workers and spiritual workers. The spiritual

ministry staff is paid from the collection made by the members while the development workers are paid from project funds. The project workers are paid more while the spiritual department servants are paid less. As a result of this dispute, the link between the church's overall mission and its development work for some people seemed to be unclear. Moreover, some people regarded the development program as being like the work of any NGO, with not much input in terms of spiritual matters.

Competition within the churches was another challenge. Churches that did not have externally funded projects compete to obtain one, although not with the intention to help the needy in the community, but to create financial excesses and employment opportunities for themselves. According to the general secretary of EKHC (2004), some church leaders became selfish when they came into contact with the project money. According to him this incidence was serious and some of the church officials misused the resources of the project. This put pressure on the overall administration of the church and took a long time to clear up.

3.9 .Conclusion

In this chapter, the brief history of the Ethiopian Kale Heywot Church and its development program has been outlined. In each section major activities and accomplishments that have been undertaken by different departments and programs have been discussed. As noted throughout the chapter, various project activities that has been carried out by this organization appear to have had significant impact on beneficiaries. However, there are also challenges that the organization faces that require attention from the respective management. Using this information as a background the following chapter investigates the role of the organization in the light of a community initiative development approach for poverty alleviation and provides the results of empirical fieldwork undertaken in the case study area.

CHAPTER FOUR

RESEARCH FINDINGS

4.1. Introduction

Since its inception, the Ethiopian Kale Heywot Church has been involved in socio-economic development in different parts of the country. The church began its social services through indigenous church based charity work and gradually moved to more structured development projects. As the history of the church revealed, the church relied on the local resources and on its members to carry out most of the social and community development work until 1974. However, after the massive drought of 1974, externally funded projects were introduced into the church's ministry as part of its relief interventions. When the drought was over, the church shifted its attention from relief-based services to community development. Since then, the church has widened its development vision and expanded its development activities. At the same time, it extended links with different partners at national and international level to acquire financial and technical support for its development work.

Considering the above, Swanepoel (2000) and Winder (2001) have noted that religious organizations are very close to the people and operate at grassroot level to enhance development activities so as to bring about sustainable development at community level. In this connection, Chapter 4 investigates the role of the Ethiopian Kale Heywot Church Development Program by using selected projects as a case study to investigate community participation and project sustainability in the context of poverty reduction.

According to the specific objectives of the study, information related to community involvement, partnership with other stakeholders and development actors have been documented. Empirical data was obtained from focus groups

and in-depth interviews with a variety of stakeholders representing beneficiaries from selected communities, government and non-governmental organizations.

Relevant data was also collected from beneficiaries, government officials and NGOs by using structured questionnaires to examine different variables in the context of the Ethiopian Kale Heywot Church Development Program (EKHCDP) in terms of their community development initiatives. In general, the analysis begins with the participants' personal characteristics and further discusses six basic themes that include community participation, project benefits, project sustainability, empowerment, poverty reduction, networking and partnerships.

As noted in Chapter 1, in the section relating to the methodology of the study, three different categories of respondents have been taken into consideration. These three categories include the following:

1. In terms of the beneficiaries of the projects, a total of 100 respondents were selected from the five project areas of Lambuda, Durame, Shashamane, Debraziet and Nazret.

2. Secondly, 30 stakeholders who work in partnership with EKHCDP from the government and the NGOs sector participated by providing the necessary information in relation to partnerships, effectiveness of the EKHCDP with regard to community development and its capacity to undertake development activities.

3. Lastly, 20 people, who have been involved in the management and coordination of projects from EKHC, were also involved in providing the required information with relation to project objectives, target groups and community participation.

A total of 150 respondents were therefore targeted in terms of the questionnaire survey and for the purpose of providing quantitative data. Furthermore, eight in-depth interviews (four with beneficiaries and four with EKHC) and three focus

group discussions in Durame, Shashamane and EKHC head office, in Addis Ababa were conducted to collect qualitative data.

4.2. Personal characteristics of participants:

In terms of personal characteristics, all three categories of respondents were requested to provide information relating to gender, education levels, occupation as well as responsibilities in the work place.

In each case data gleaned from the beneficiaries will be presented first, followed by data pertaining to government officials and NGO respondents and finally data relating to church officials will be presented. The personal details of all respondents are presented below.

4.2.1 Gender

In terms of the beneficiaries, and illustrated in Table 4.1, 53% of the sample were male and 47% were female. This is in accordance with the general trend in the rural areas.

Table 4.2.1: Gender

	Beneficiaries		**GO and NGOs**		**EKHC**	
Category	*Frequency*	*%*	*Frequency*	*%*	*Frequency*	*%*
Male	53	53	26	86.7	18	90
Female	47	47	4	13.3	2	10
Total	**100**	**100**	**30**	**100**	**20**	**100**

With respect to Government Officials (GO) and the NGO sector employees, 87.7% were male while 13.3% were female. This is the norm in Ethiopia, where males dominate in the formal sector jobs. In terms of EKHC, the organization

responsible for the implementation of the projects, 90% were male while only 10% were female.

4.2.2 Educational status

The educational status of the respondents is illustrated in Table 4.2. As far as the beneficiaries are concerned, 34.8% are either have an elementary level qualification or below, while 23.9% have a junior high school qualification level. A total of 35.9% have completed secondary high school and only 1.1% has received a vocational training diploma. The remaining 4.3% have a college or tertiary level education.

In terms of GO and NGOs, the overwhelming majority (82.8%) of the sample have at least a college diploma or degree. This is due to the fact that their positions require a tertiary qualification. A total of 10.3% have a high school certificate, while the remaining 6.9% have a vocational training certificate. For the EKHC sample, the highest proportions of respondents (68.4%) have a college diploma or degree as their positions and type of work requires a higher qualification and specialized training. For this group, 26.3% have only a high school certificate.

Table 4.2. 2: Educational Status

CATEGORY	BENEFICIARIES Fr Frequency	%	GO and NGOs Frequency	%	EKHC Frequency	%
Elementary and below	32	34.8				
Junior high	22	23.9				
Secondary High	33	35.9	3	10.3	5	26.3
Vocational training	1	1.1	2	6.9	1	5.3
College and Tertiary Education	4	4.3	24	82.8	13	68.4
Total	**92**	**100**	**29**	**100**	**19**	**100**

4.2.3 Occupational status

The occupational status of respondents is indicated in Table 4.3. For the beneficiaries, 40 % were farmers and were involved in mainly mixed farming such as crops and livestock. A smaller number of 27% were self-employed and the majority of these have small-scale informal sector enterprises such as trading, hawking and handcrafts. Others were involved in the service sector and

include taxi services and hair dressing services. A total of 17% of beneficiaries were merchants who trade in the formal sector in more urbanized settings, while10% were students and the remaining 6% were civil servants who work in both urban and rural areas.

From the GO and NGO sectors, 76.7% were government employees, whereas 23.3% were NGO employees. For the last category, all respondents are EKHC employees

Table 4.2.3: Occupational category

CATEGORY	BENEFICIARIES Frequency	%	GO and NGOs Frequency	%	EKHC Frequency	%
Student	10	10				
Farmer	40	40				
Merchant	17	17				
Civil servant	6	6				
Self-employed	27	27				
Government employee			23	76.7		
NGO employee			7	23.3		
EKHC					20	100
Total	**100**	**100**	**30**	**100**	**20**	**100**

4.2.4: Responsibilities in the work place

Table 4.2.4 illustrates responsibilities in the work place of respondents of the GO and NGO sector as well as those employed by EKHC. In terms of duties and responsibilities, the majority, at 59.3%, of the GO and NGO sector were experts or specialists in their field; these include sociologists, development practitioners and others. A total of 33.3% were directors and the remaining 7.4% were supervisors. In terms of EKHC, 55.6% were section heads while 27.8% were specialists such as sociologists, agriculturalists and forestry officials. The remaining 55% were directors.

Table 4.2.4. Responsibilities in the workplace

CATEGORY	GO and NGOs Frequency	%	EKHC Frequency	%
Specialists	16	59.3	5	27.8
Supervisor	2	7.4		
Section head			10	55.6
Department head			2	11.1
Director	9	33.3	1	5
Total	**27**	**100**	**18**	**100**

4.3. Community Participation

According to several authors (Paul, 1988; Oakley, 1991 and Coetzee, 2001), community participation in development projects is broadly understood as an active process by which beneficiary/client groups influence the direction and execution of development projects with a view to enhancing their well being in terms of income, personal growth, self-reliance and other values they cherish. The essence of participation is a self-transformation process whereby people are empowered through the process of learning so that they will be enabled to take responsibility for their own development with little or no outside intervention.

Elaborating on the above explanation, Paul in Penderis (1996) notes participation as a voluntary contribution in planning projects, including participation in decision-making, in implementation of projects, in monitoring and evaluation of development programs and in the sharing of benefits from projects. In the case of the EKHCDP community development projects, community participation should therefore be viewed as the full involvement of the target population and other stakeholders in all stages of the project.

However, in the past and even in some cases today, external experts or donors frequently design community developments projects on behalf of the local community. Such a development approach was a top down approach and does not include or recognize the value of participation of ordinary people at the grassroot level. In this regard, Roodt (2001) refers to the top down approach as the tendency of the state in particular contexts at local, regional or national level to implement development initiatives with minimal consultation with the people who are meant to benefit from such projects. In some cases, this trend has also been adopted by other development related organizations and had been practiced in community development projects for several decades.

On the other hand, a bottom-up approach views the communities as people with potential as well as with the capacity to manage their own development and above all encourages involvement of all stakeholders relevant to the development process (Fitamo, 2003). The bottom up approach is a far more participatory approach and it places the community at the centre stage of development. In this regard, Korten in De De Beer and Swanepoel (2001) describes the process of people centred development as enabling the members of society to increase their potential and institutional capabilities to mobilize and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their own aspirations.

However, in the past, the EKHC community development projects, in particular the communally owned forestry and soil and water conservation projects, were planned and implemented with little or no community participation in the project need assessment stage, as well as in the planning, implementation and decision making stages. The top down approach did not take the community participation into consideration as people with the potential, as well as having the capacity to manage their own development. As a result, many projects failed and scarce resources such as financial, human and material resources were wasted and not utilized. But, having learned from these past experiences, today the EKHC community development projects are shifting towards a far more participatory development approach.

4.3.1. Project needs Assessment

Needs assessment is a methodology that identifies people's preference as to what needs to be done in order to move towards a specified future. Project needs assessment is the initial stage of any project design. Community groups and other stakeholders should be involved and encouraged to participate in project needs assessment. In the planning phase of the needs assessment, inclusion

and broad representation of the community will enhance the credibility of the process and will contribute towards a comprehensive survey and the prioritizing of problems that have been identified. This helps the community to rank issues, problems and opportunities according to its urgency. This is a process described in the World Development Report (2002) and it is noted that local people are more equipped to identify the most pressing local needs in terms of their situation. The communities' involvement in a needs assessment will assist them in the process of setting priorities, and designing programs based on their definition of community's problems. Moreover, their involvement in needs assessment will enable them to express the anticipatory needs of the changed perceptions and knowledge of an imaged future and, as such, create a bridge between the present and the future (Wade, 1989). Thus they will be encouraged to take their own initiatives and look for solutions for the desired new community through their organized efforts.

In terms of beneficiaries' participation in the needs assessment phase of EKHC development projects, beneficiaries were asked if they were involved in project needs assessment in any way. The findings indicate that 77.6% of the sample responded that they participated in project needs assessment, while 22.4% indicated that they had not participated. According to the survey result, the participation of beneficiaries in projects needs assessment is satisfactory. However, this could not verify whether the beneficiaries were involved in the rest of the project cycle.

On the other hand, survey data that was collected during the fieldwork stage from EKHC officials concerning the beneficiaries' participation in projects needs assessment, indicates a very different scenario. All respondents in this category noted that the beneficiaries had participated in the project needs assessment. Although the survey results from both sides, i.e. the beneficiaries and EKHC sides, differs, there is an indication of a large proportion of beneficiary participation in the needs assessment

Qualitative fieldwork provided additional information to the survey data and in many cases helped to increase the understanding of questionnaire responses. Part of this fieldwork included three focus group discussions, of eight people per focus group, that were selected through consultation of the community leaders and project managers, in the areas of Durame, Shashamane and Addis Ababa.

In terms of needs assessment, data gathered from all focus group discussions indicated that for the Shashamane urban setting there appears to have been little participation and furthermore participants indicated that they did not see the need for participation. The following remark was made by one of the participants:

'I do not care how the need assessment was done or how the project was planned. What I am interested in is the loan that the project provides for us because it is an immediate response to our financial need so that we can start our own businesses.

This was not true for the Durame rural setting. Respondents in this area felt that it was very important to be involved in a project needs assessment because in their community there were some felt needs such as clean water, bridge and feeder road construction. According to the informants the community had identified these needs but they did not have assistance and cooperation from the Durame KHC project. They felt that if they were involved in the project needs assessment, these needs would have been prioritized and technical and financial assistance would have been provided in order to solve these problems.

On the other hand, the focus group participants from EKHC in Addis Ababa indicated that there had been uneven community participation in projects needs assessment in the Durame and Lambuda area. The informants further stated that the lack of proper needs assessment in some projects was due to the fact that some projects were planned before the proper needs of beneficiaries were assessed.

The quantitative survey findings therefore indicated that the majority of beneficiaries participated in the project needs assessment. However, according

to the qualitative results, some beneficiaries did not see the importance of their involvement in project needs assessment. This could mean that they have little awareness about the benefits of their involvement. Others recognize the benefits of their involvement in terms of identifying and prioritizing their problems to seek for external assistance in order to meet their community's felt need. However, they did not have an opportunity to get involved in a cooperative way to work with the project team.

4.3.2. Participation in Project Planning and implementation

According to Conyers and Hills (1990), development planning is a planning model or approach aimed at addressing social, economic and political needs of the people in an integrated and holistic manner within a participatory model of development. Development planning is a particular type of planning activity, in which the goal is the attainment of the developed society and which involves trying to control, coordinate, influence and facilitate the process of development designed to achieve the goal. Development planning is a continuous process that involves decisions, or choices, about alternative ways of using available resources (human and material), with the aim of achieving particular goals at some time in the future (Conyers and Hills, 1986).

Project planning is part of development planning whereby a set of activities are planned to attain a desired goal. It usually has a specific geographical location and often has a clearly defined time span. Project implementation on the other hand, is the process of converting plans into action. Good planning in the development process requires not only a sound plan design, but also active and conscious support from the overwhelming majority of the community and includes poor and marginalized groups (Ferrinho, 1980).

Considering the above theoretical background, a quantitative field survey was conducted to assess the beneficiaries' participation in EKHC's projects in terms of planning and implementation. Of the sample, 62% of beneficiaries'

respondents indicated that they participated in these stages; while 38% of the respondents noted that they were not involved in project planning and implementation.

With regard to the beneficiaries' involvement in project planning and implementation, information obtained from the Shashamane and Durame focus groups discussion indicated that there was less participation in the planning stage. However, the level of involvement increased during implementation stage for the Shashamane group, whereas at Durame participation even decreased during the implementation stage of the project.

4.3.3. Level of participation

 In terms of the level of participation, beneficiaries were asked to indicate their involvement in EKHC community development projects. As Figure 4.3.3 illustrates, 45% of the sample responded that they participated in the project planning and implementation phase, whereas 29% indicated that they were only involved as daily labourers by working at the project sites as temporary workers. A total of 26% responded that their participation was limited to only attending meetings that were related to the project.

29%

26%

Participation

☐ attending meeting

■ planning and
implementation

☐ daily labour

45%

N = 73
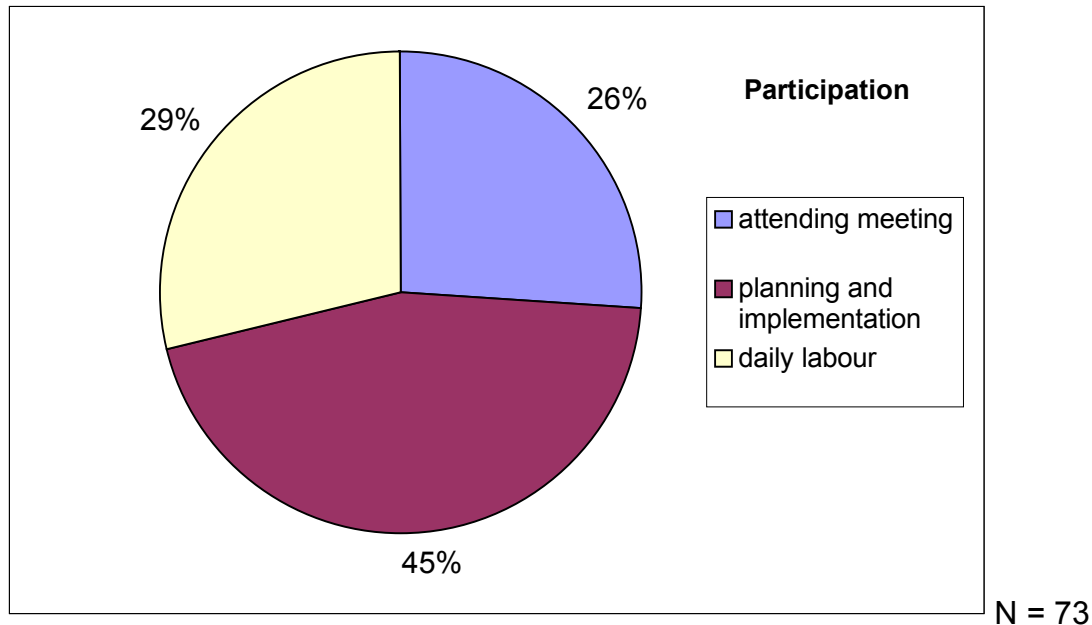
Figure 4.3.3. Level of participation

In terms of the involvement of beneficiaries in project planning and implementation, the information obtained from all focus group discussions indicated that for the Durame rural setting, there appears to have been little involvement. Furthermore, participants felt that it was very important to be involved in project planning and implementation as reflected by the following comment made by one of the participants:

'We are reaching the conclusion that the Durame KHC development project does not belong to us and we do not sense its ownership because we were excluded from the project planning and implementation'.

However, in Shashamane, focus group discussions revealed that there was more involvement of beneficiaries, particularly in the project implementation stage. This group further stated that there was more participation as a result of their self-help groups' representation. According to the informants, twenty-eight self-help groups, with fifteen to twenty people in each group, were organized and

benefited from the Shashamane EKHC credit and saving scheme. Each group has its own coordinating committee. The committee meets with the project team once a week and discusses issues around the groups' business conditions and reports back to the group once a week. Moreover, the coordinating committee and the project staff members visit each group member and discuss the progress of the work at least once a month so that all participants are aware of the project activities.

According to the field survey findings, there appears to be some involvement in the project planning and implementation stages. However, their involvement only seemed to be related to the immediate benefits of the project. This means that beneficiaries participated because they were asked to collaborate in some types of project activity with the expectation that they would gain something in return. For example, informants of the Durame focus group indicated that during the implementation stage they were involved, as they would receive cash for work activities on the project site. In this regard Oakley and Kahassay (1999) note that collaborative participation can take place as a result of some persuasion or incentive, agreeing to collaborate with externally determined development projects, often by contributing their labour, and other resources in return for some expected benefits. Under these circumstances, although local people may participate and collaborate in the project activities, they may not have direct involvement in project design, control or management. At the same time the information obtained from the focus group informants indicate that the level of participation varied from project to project. In some projects there was more participation from beneficiaries, while in other projects little participation.

4.3.4. Beneficiaries' understanding of participation

In terms of the beneficiaries understanding of participation, the qualitative field survey results indicated that of the sample, a significant number of   two thirds of beneficiary respondents (67%) indicated that participation referred to involvement in at least in some kind of decision-making. On the other hand, for 16% of

respondents, participation was about attending meetings and for 11% of the beneficiaries participation was the involvement in some type of group activities. Only 5% indicated that they did not understand the concept of participation. The above finding indicates that the majority of beneficiaries have a basic understanding of what is meant with the concept of participation. This indicates that unless participants are involved in the process of decision-making, they are not really participating.

4.4. Project benefits

Dalalo (2003) noted that the Ethiopian Kale Heywot Church development program has brought socio economic transformation in the areas of improved agriculture, better nutrition, cleaner water, skills development, income generation, health and environmental rehabilitation. According to his view, the overall result is a remarkable improvement in the standard of living of the poor. In this regard, during the field survey, quantitative data was collected to assess the perception of the beneficiaries' in terms of project benefits. Of the sample, 91% of the respondents indicated that they have benefited from the project, while only 9% responded that they did not benefit from the project.

Furthermore, the beneficiaries were asked to rate the project benefits for themselves and their families. As Figure 4.4a illustrates, 75% of respondents replied that the project has had an impact on their life in terms of improved agricultural production, creating new sources of income, reducing the incidence of diseases as a result of clean water provision. However, 22% of respondents replied that the project has had little impact on their lives, while only 3% said the project has had no impact on them.
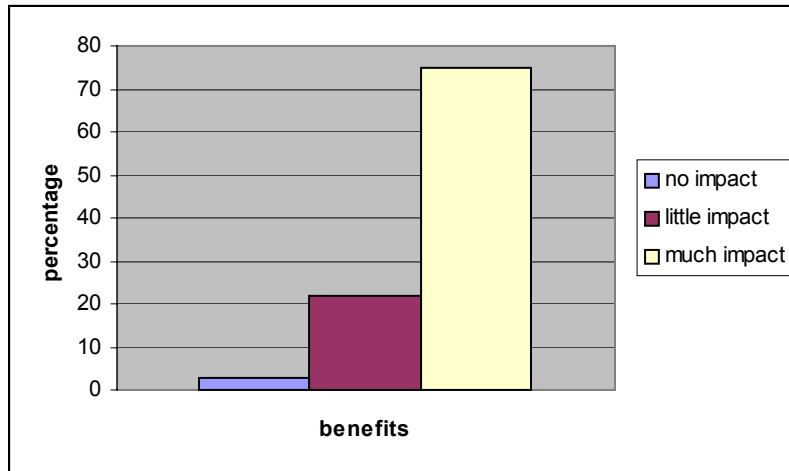
Figure 4.4a: Respondents perception of personal benefits from the projects

The above research result implies that those who indicated that the project had a significant impact were the beneficiaries who had direct access to the project benefits in one way or the other. However, those who noted that the project had little impact on their lives were those who no direct access to the project benefits. This would mean that the project benefits were not equally distributed among the beneficiaries. Some beneficiaries seem to have received more benefits than others. However, the gap between the beneficiaries does not appear to be significant since most of the beneficiaries were satisfied by the personal benefit that they received from the project. Meanwhile, the beneficiaries were asked to evaluate the impact of the project benefits for the community. As indicated in Figure 4.4b, 80% of respondents replied that the project has had a large impact on the community in terms of infrastructure, environmental rehabilitation and community water development. A total of 19% responded that the project had little impact, while only 1% replied that the project had no impact on the community.
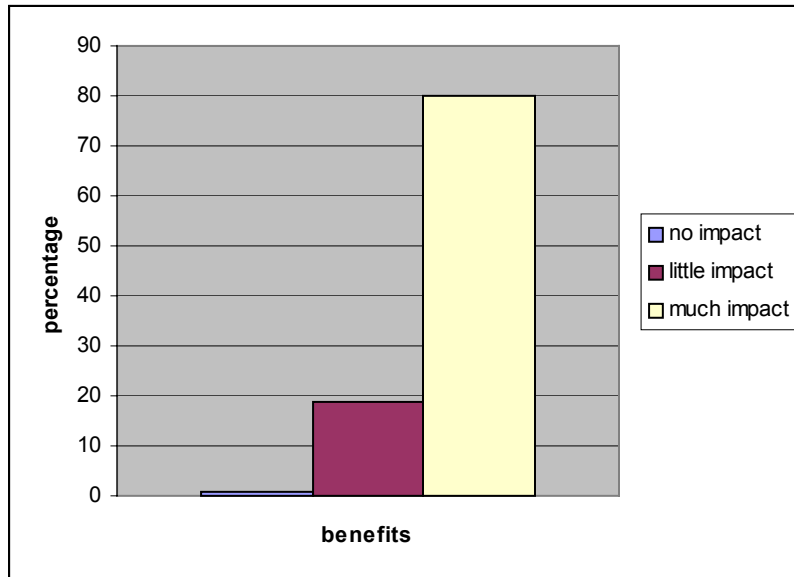
Figure 4.4b: **Respondents' perception of the projects' benefits to the community**

Based on the above research findings it can be implied that the majority of beneficiaries are satisfied with the Ethiopian Kale Heywot Church development services and it appears that these individuals, families and communities have benefited directly from the EKHC development projects. Moreover, the survey results of the in-depth interviews with the beneficiaries indicated that the benefits of the project have had an impact on their lives as reflected by case studies of the following two beneficiaries:

Case study 1: A beneficiary women from the EKHCDP Nazret integrated development project:

My name is Tananegie Yophesa. I am married and I have four children. I was poor and did not have job and my husband was not formally employed. I heard about the Nazareth self help group from a friend and I went to the project office and I asked them the situation, expecting to get some kind of loan to start a small business. But they told me that they would not give money, but they could provide training and organize us in groups and build my capacity through continued training. For a person like me, expecting immediate solutions, what they said was not attractive at that moment. I was reluctant to join the group, but occasionally I attended the training. Later, I decided to join the group because I wanted their company. While the training was progressing, the project team asked the group to start saving some coins every week in a group account in order to get some seed money to establish a group credit saving scheme.

When I was asked to contribute my share, I asked myself, does something good come out of saving coins on a weekly basis? Anyhow, I continued with the group because my husband agreed to give me some coins on a weekly basis. Gradually, the group was able to accumulate some money. After six months since I joined the group, I took a loan of 200 birr for the first time. It was enough for me to sell beans on the side of the road. I made some profit and I managed to pay back the loan within six months and then I took 400 birr for the second round. This was enough for me to start a small shop with what I had in my hand. I then managed to have a small shop to sell some traditional dresses and I am now supporting myself as well as my family. I am even now able to save 25 birr a week. I also now employ two other people to work with me. Before I had my own business, we often had conflict in the family because we were living in poverty. We did not have enough to eat and we could not send our children to school. But now the conflict has gone and we have enough to eat, we pay for our children's education and we are becoming self-sufficient.

Case Study 2. Testimony of a farmer who benefited from the EKHC Durame cattle-breeding project.

My name is Ato Bleaches. I am a farmer and I live in the Durame area. I am married and have got six children. I had two local breed cows; each produced one litre of milk a day, which was not enough for my family. In 1997, I sold both of them and I bought an improved crossbreed heifer for 900 birr from one of the fellow farmers in my village and used this as an opportunity to improve his dairy cows at the Durame EKHC cattle breeding project. A year later, the heifer gave birth and start producing seven litres of milk per day and it was equivalent to the amount that seven poorly producing local breeds would give. Since then, we have been getting enough milk. This cow also produced three heifers and I sold two of them one for 1100 Ethiopian birr and the second one for 800 birr. The remaining two are enough for us. I used the money to build a better house for my family. My wife is selling two litres of milk each day for 2 birr and she is able to generate 120 birr per month, equivalent to US$ 15. It is more than enough for our monthly expenses. My wife is not financially dependent on me any more because she is getting enough money for our needs. Even now I am depending on her for most of my financial needs.

4.5. Social benefits of the project:

According to Swart and Venter (2001), development related NGOs and civil society associations and churches share similar characteristics in terms of moral, political and social commitments towards alleviating poverty and human suffering. With this in mind, qualitative field survey methods such as focus group discussions were used in order to assess the beneficiaries' perception of the

social benefits of EKHC's development projects. As indicated in figure 4.5, slightly less than half (47%) of the beneficiaries responded that clean water and agricultural input provision services was the main social benefit. A total of 24% identified relationship building as a social benefit, while 21% of respondents identified training as part of the social benefits because it increased awareness and facilitated information exchange and networking. A total of 7% of the sample indicated temporary employment as a social service benefit of the project and the remaining 1% indicated that the projects has no social benefit.
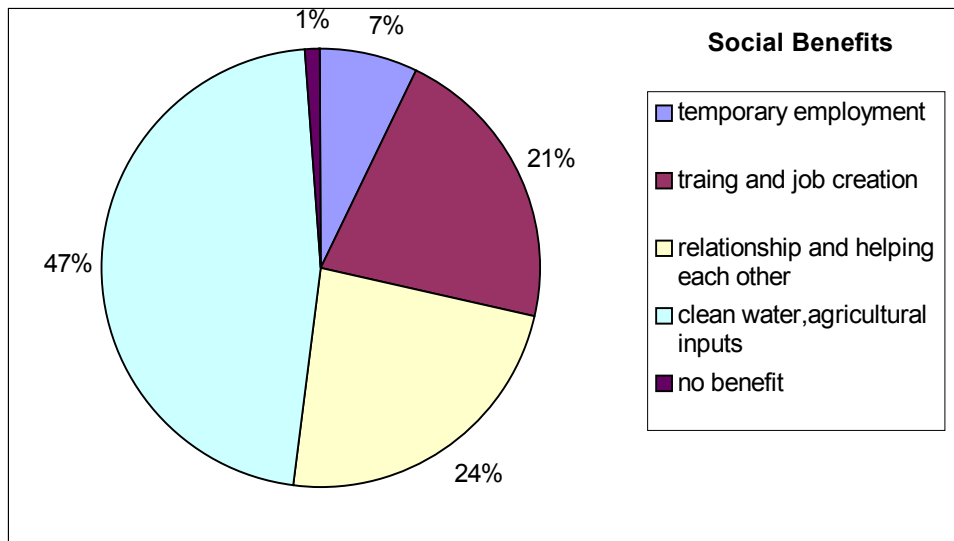
Figure 4.5: The area of social services benefit

Furthermore, the qualitative data provided additional information about the perceptions of people concerning the social benefits of the projects. All the informants agreed that they have socially benefited from the projects in one way or another. According to the informants at Shashamane, an urban setting, there was not a good relationship among the beneficiaries prior to the project implementation. As the result of the project intervention, the relationship among beneficiaries has strengthened. According to the informants, a sense of unity and

cooperation was created after the group was formed. The following remark was given by one of the informants:

'We all were nobody before, because we were despised. We did not have any access to money. Each of us had wishes to help ourselves and make our families self sufficient, but we were caught in deprivation. We could not borrow money from the bank because we did not have any asset to show as collateral. But after we formed a self-help group, we started thinking collectively and our coherences increased. Our unity made us illegible to borrow some money from the Shashamane EKHC project credit and saving account. We all have taken a loan for the first round and now each of us has our own business. We are now saving some money each week in our group account so that in the future we can use our money. We are becoming somebody from nobody. Above all, we believe that we will not be borrowers but we will be lenders in the future because our social capital is increasing'.

In this regard, the writings of Puntam (1993) highlight the role of social capital in development. He notes that social capital as institutions, relationships and networks shapes the quality of societies' social interactions and enables them to prosper economically. In terms of development activities, such social capital has the potential to bring about meaningful sustainable results. This view, and in accordance with the research findings, fits in with the beneficiaries understanding of social benefits in this case study area. On the other hand, in Durame, a rural setting, the focus group informants agreed that clean water supply and agricultural improvement were the major social benefits of the project. According to them the provision of clean water has lowered the incidence of water born diseases. Moreover, the provision of improved seeds and dairy cattle breeding increased their production and increased food production additionally improved the nutritional status of beneficiaries.

4.6. Project Sustainability

A self-sustaining participatory development process is based on the mobilization of local resources, and infers continuity after project completion. In this sense, participation is fundamental to developing a self–sustaining momentum of development, which will insure continuity of activities when outside support terminates (Penderis, 1996). It emphasizes the increased role and responsibilities of the community on one hand, and the decreasing role and responsibilities of facilitators or development actors on the other hand. This should be done to ensure mutual trust and improve capabilities of community members to prepare the community for new challenges. This entails people talking together, developing a collective intelligence, a form of 'communal wisdom', which integrates past, present and future experiences (Barton, 2000:150). One of the means of ensuring sustainability is to strengthen the collaborative efforts of the beneficiaries and the facilitators, work hand in hand and empower them before transferring the project to the target beneficiaries.

With regard to project sustainability, the quantitative field survey findings indicate that 95% of respondents indicated that the projects would be sustainable in the future, while only 5% responded that the project would not be sustainable.

Similarly, the respondents were asked how the sustainability of projects be maintained. As Figure 4.6 illustrates, the majority (76%) responded that the community would take responsibility, whereas only 13% said that they do not know what would happen to the projects in the future. A total of 10% indicated that more project funds would come from the donors to continue project activities, while only 1% said that the project would come to a halt after the withdrawal of the facilitators

Pie chart labels: 13%, 10%, 1%, 76%

Legend — Sustainability:
- I expect more project money
- community take responsibility
- it will stop
- i do not know
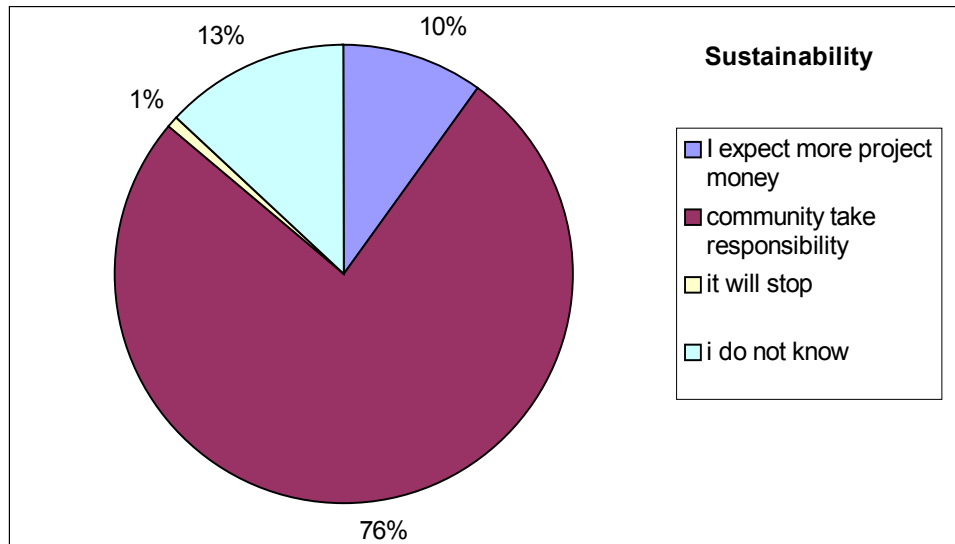
Figure 4.6: Project sustainability from a beneficiary perspective

From the EKHC point of view, the quantitative survey indicated that 58.8% of respondents indicated that the community would be responsible for the project sustainability in the future, whereas 29.4% indicated that EKHC would take responsibility in the future. A total of 11.8% indicated that the government would take the responsibility for the projects sustainability. Moreover, an in-depth interview with Mr. Elias Basha, the EKHC relief and development department head, indicated a different view. According to him, projects that focus on family and individuals will be sustainable because families or individuals will take full responsibility. However, communally owned projects such as forestry, as well as soil and water conservation projects will not be sustainable because the communities do not have the capacity to continue project activities. He argued that as most projects evolved from relief intervention, they would still be dependent on outside support. Taking the above findings into consideration, it appears that the community has not yet reached the level of assuming responsibility for the projects, which will affect their sustainability.

On the other hand, Dr. Tesfaye Yacob, the EKHC General Secretary, argued that in a country like Ethiopia, where drought persists and climate changes take

place, it is difficult to ensure sustainability. He maintains that although they invest in the community and in certain individuals, unexpected climatic changes often take place and ruin development efforts. Yacob also maintains that to ensure sustainability, there should be preconditions and good governance, as well as networking and coordination among all development actors and the community. There should also be a good supportive national policy, which enforces and shows direction concerning project sustainability. According to him, many of these conditions are not yet favourable and as a result project sustainability is affected. This is true not only for EKHC projects, but also projects run by other NGO's and the government.

With regard to project sustainability, data gathered from all focus group discussions revealed that in their view taking future responsibility of projects rests by the community. All the informants of focus groups believe that it is their project and, in one way or another, they should be responsible for its sustainability if the implementing organisation facilitates the conditions in terms of building the capacity of the community. The respondents claimed that even if the project did not continue in such an organised manner, beneficiaries would be able to use the skills and other capabilities they had gained from the project to initiate their own development either as an individual or on a group basis in the community.

The above findings reveal some contradictions between the project beneficiaries and the implementing organization. For instance, the majority of respondents of the questionnaire survey, as well as the focus group informants, agree that the projects will be sustainable in the future. However, the EKHC, the organization responsible for the coordination and implementation of the projects, has doubts about the beneficiaries' capacity to sustain the projects. Since the EKHC has identified the gap in terms of the capacity of the beneficiaries, the organization should focus on empowering the beneficiaries in order to prepare them properly to take future responsibility. The beneficiaries should be encouraged to participate in the decisions that will affect their lives.

4.7. Capacity

Capacity building refers to the strengthening of skills and knowledge of beneficiaries. This can be achieved participation in the planning and implementing and managing tasks of the project and actively monitoring various sections of the project (Rahman in Penderis, 1996). Capacity building is a long-term process. Problems occur when development actors speed up the process by focusing on projects rather than long-term strategies. When NGOs and other development actors neglect popular participation and do most of the work themselves, either for their own satisfaction or to speed up the process, the capacity of the community will not be built. In such cases, there is little chance that projects will be sustainable in the future. In this regard, Eade (1997) mentioned that the prime responsibility for assessment, decision making, planning and evaluating should rest with local people. In a similar vein, Swan and Gawith, as discussed in Penderis (1996) noted that capacity building increases the sense of control and independence over issues and decisions which affect beneficiaries lives and promotes self awareness, self identification and an understanding of their own situation. If NGOs or any other development actors fail to allow the participation of beneficiaries in the process of development, it is not only disempowering, but also creates dependency and reliance.

In this connection, quantitative data was collected in order to assess the perception of the beneficiaries in terms of capacity building. The findings indicated that 93% of beneficiaries responded that the projects had increased their capacity, while only 7% of the sample indicated that the projects did not increased their capacity.

An area of the beneficiaries' capacity is illustrated in Figure 4.7. During the field survey, beneficiaries were asked to identify their particular capacity area that the project had strengthened. A total of 30.8% of the sample indicated that the wages they earned by working at the project site as a day laborer increased their capacity, whereas 26.6% indicated that the training they received from the

projects increased their capacity. While 23.4% indicated that the services they received through the credit and savings project increased their capacity, the remaining 18.1% indicated that farm input provision increased their capacity

N=94
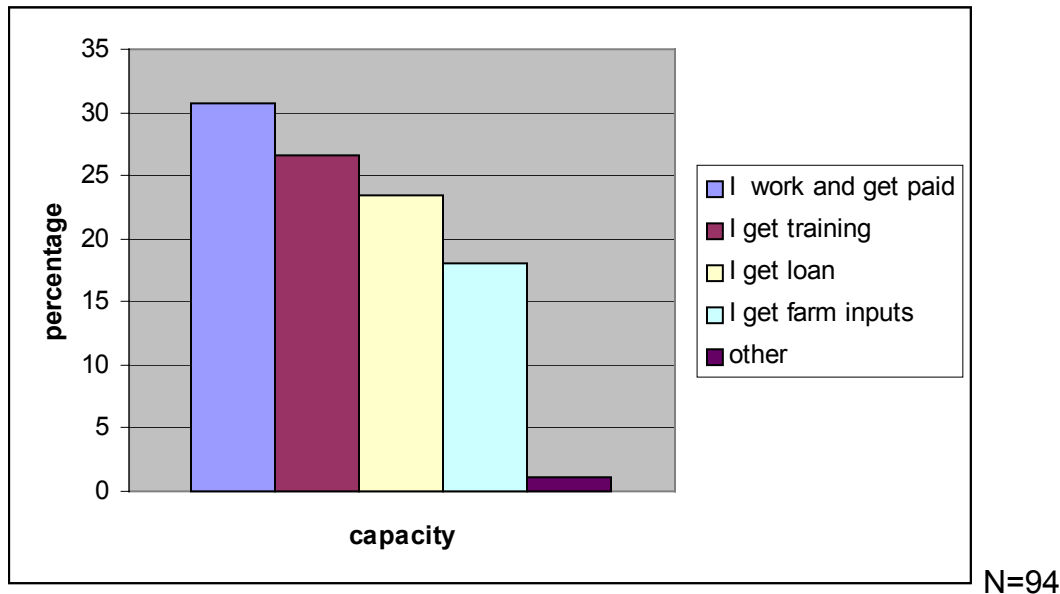
Figure 4.7: Increase of capacity through projects

In terms of building the capacity of beneficiaries, all focus group discussion informants agreed that, in one way or another; the projects increased their capacity. For the Shashamane urban setting, the service they received through the credit and saving project increased their capacity in terms of enabling them to create their own business. For the Durame rural setting, their capacity was increased as a result of the wages that they received by working in the project site as a day labourer because they were then able to use the money to cover school fees for their children and some of them used them money to buy oxen to plough their farm fields. Similarly, they agreed that the provision of agricultural inputs such as seeds, fertilizer and dairy breeds increased their capacity and as a result they were able to produce enough food for their families.

With regard to the community's capacity in terms of initiating community development projects, the quantitative result indicates that just over two thirds

(68%) of the sample responded that the community has the capacity to initiate community development, while 32% indicated that the community lacks the capacity to initiate community development projects.

Similarly, all informants of the focus groups agreed that the community has the capacity to initiate community projects independently. However, they claimed that the community should be more empowered in order to plan and implement their own development projects independently, without the intervention of development agencies or government.

4.8. Project ownership

According to Midgley (1986) participation is advocated not only because it facilitates social service delivery by lowering costs and smoothing implementation, but also it fosters a sense of belonging and leads to the integration and cohesion of the communities. Thus, the extent of the beneficiaries' involvement can influence the sense of ownership in the community. According to the quantitative survey findings, 48% of the sample indicated that project ownership belongs to EKHC. Similarly, 48% of the sample indicated that the project ownership belongs to the community; while 4% of the sample indicated that the ownership of the project belongs to the government.

Table 4.8: Project ownership

Category	Frequency	Percent
EKHC	48	48
The community	48	48
The government	4	4
Total	**100**	**100**

With regard to project ownership, the information obtained from all focus group indicates similar findings. Some of the informants argued strongly that the ownership of the project belongs to EKHC. This group viewed ownership in terms of supporting the project financially. On the contrary, others argued that the community owns the project because it is the community that would have to take responsibility in the future. In this sense the groups perceive ownership in terms of belonging.

These findings imply that there is some confusion amongst the beneficiaries in terms of understanding whether the projects belong to the Ethiopian Kale Heywot Church or the community. Such confusion would not occur if the beneficiaries were involved from the beginning, even after they were not clearly informed about the project ownership. Feelings of confusion or division are certainly not ideal and could negatively affect the future sustainability of the project.

4.9. Level of decision-making at the community level

According to Oakley (1991), decision-making is a transfer of power, which leads to a more equitable sharing, as well as control of the decision-making and planning process, both individually and collectively, by people at grassroots level. During the field survey, an attempt was made to collect quantitative data to assess the level of decision-making at the community level. Accordingly, the beneficiaries were asked to indicate who makes most of the decisions in the community. Of the sample, 55% indicated that the chairman makes most of the decisions. A total of 29% of the respondents said that it is the project manager who makes the decisions, while the remaining 16% responded that they did not know who made decisions.
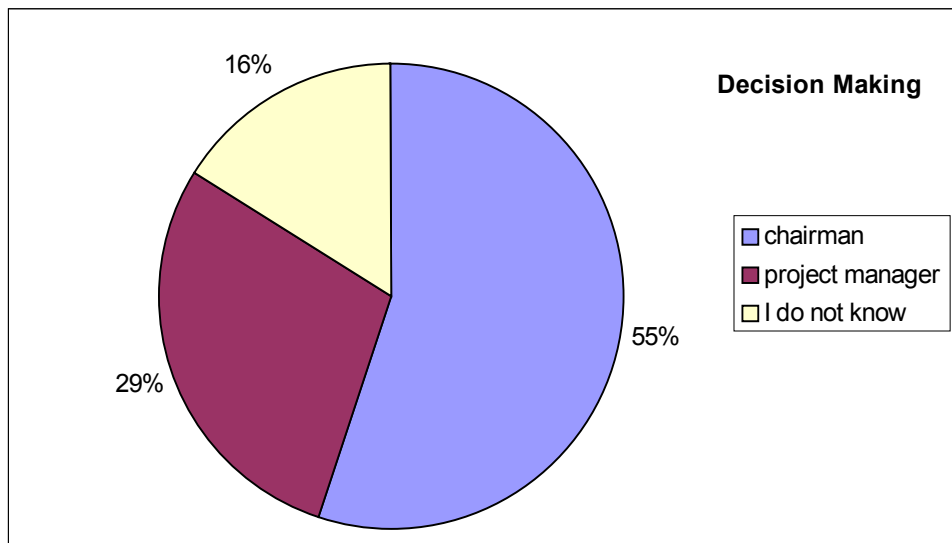
Figure 4.9: Decision making at the community level

On the other hand, qualitative field data provided more insight into understanding more about these perceptions of the beneficiaries. All focus group informants agreed that the chairperson makes major decisions. However, some of the informants noted that they were involved in some of the occasional decision-making. In terms of project related decisions, the project team consulted with

beneficiaries, but they indicated that only a select group in the community makes most of the decisions.

On the other hand, the EKHC training team indicated its dissatisfaction with regard to project level decision-making. The informants argued that in some cases the EKHC still uses a top down approach in designing projects. The beneficiaries argued that there are times, that without the knowledge of the community, certain projects are designed on their behalf and is only presented to the community after it is approved.

With regard to community participation and decision-making, Midgley (1986) refers to two types of participation, namely authentic and pseudo participation. Authentic participation involves the community decision-making, in setting goals, formulating policies, planning and implementing. Pseudo participation however, limits the community involvement or requires the beneficiaries to only be involved in the approval of decisions that has already been taken by external bodies. In this case, White in Midgley (1986) observed that the involvement of beneficiaries in the implementation stages could hardly be considered to be community participation unless there is at least some degree of sharing of decision making with the community. As the findings indicate, it appears that most of the decisions at the community level are still being made by community elites as opposed to the ordinary disadvantaged groups.

4.10. Beneficiaries understanding of community and community development

Ferrinho (1980) defines the term community as a specific system that arises when a sector of the population settle in a given territory, have shared common characteristics and interests and build mutual relationships for common benefits. On the other hand, Edwards & Jones (1976) define community development as a process, which the people of a community get involved in by collective action or

through a specific program with the view of progress or positive change.

During the field survey, an attempt was made to assess the beneficiaries understanding of the concept of community. As the quantitative findings indicates in Table 4.10a, 82% of respondents indicated that community refers to people with similar interests, whereas 14% of the sample responded that they viewed a community as a family. The remaining 4 % replied that a community is comprised of village residents.

Table 4.10a: Beneficiaries understanding of the concept of Community

Category	*Frequency*	*Percent*
Village residents	4	4.0
Family	14	14
People with similar interest	82	82
Total	**100**	**100**

Similarly, beneficiaries were asked about their understanding of the concept of community development. As Table 4.10b indicates, 51.5% responded that community development is a collective action towards redevelopment by the community, whereas 46.4% of the sample replied that community development for them was food security. Only 2.1% indicated that community development refers to projects implemented by the NGO sector or government**.**

Table 4.10b: Beneficiaries understanding of community development

Category	Frequency	Percent
Food security	45	46.4
Collective development	50	51.5
Project owned by GO and NGOs	2	2.1
Total	**97**	**100**

N= 97

According to the qualitative survey findings, in the areas where a case study was conducted (i.e. Lambuda, Durame, Shashamane, Debraziet and Nazret), it appears that the beneficiaries have a basic knowledge and understanding of community and community development. However, the beneficiaries clearly have their own definitions of the concepts of community and community development. Nevertheless, it seems that their understanding of these concepts has increased as a result of project intervention**.**

4.11. EKHCDP and Poverty alleviation

Poverty is conceived as a lack of basic security, the absence of one or more factors that enable individuals and families to assume basic responsibilities and the inability to enjoy fundamental rights (World Bank, 2000). Elaborating on this definition, Sentama (2003) notes that poverty is the lack of having something to eat, to wear, lack of medical care, insurance and shelter. In terms of poverty reduction, NGOs are playing an important role. According to Swart and Venture (2001) development related NGOs and civil society associations and churches share similar characteristics in terms of moral, political and social commitments towards alleviating poverty and human suffering.

Table 4.11: Role played by EKHC project in poverty alleviation

Category	Frequency	Percent
Improved agricultural inputs	14	48.3
Attitudinal change	5	17.2
Facilitated credit/saving scheme	8	27.6
Did not any play significant role	2	6.9
Total	**29**	**100**

Considering the role-played in terms of poverty alleviation, the quantitative survey findings elicited from the stakeholders (government and NGOs) is illustrated in Table 4.11. Of the sample, the majority at 48.3% indicated that EKHC has played a significant role in improving agricultural productivity through the provision of agricultural inputs, whereas 27.6% responded that EKHC has played an important role through its involvement and facilitation of credit and saving schemes in the project areas. A total of 17.2% indicated that by bringing attitudinal change in terms of work ethics, a role was played towards the reduction of poverty. Only 6.9% indicated that EKHC development projects did not play any significant role in reducing poverty among the beneficiaries.

On the other hand, qualitative data, which was obtained from all focus groups, indicates that they are satisfied with EKHC development projects and services.

According to the informants, the different projects helped them to create their own jobs, improve their living standard, generate income, produce enough milk for their families, developed their skills and liberate them from deprivation.

According to the findings from different sources such as government, NGOs and the beneficiaries, it appears that the role played by EKHC development projects in terms of poverty reduction has been fairly significant. As mentioned above, beneficiaries were satisfied by being able to feed their families, create their own employment, organize themselves and forming cooperative linkages and become self sufficient. Moreover, most of the beneficiaries acknowledged that they could not have achieved this without the support of the EKHC development Projects.

4.12. Partnership and Networking

A partnership refers to shared responsibility, authority and accountability with the stakeholders. By working in a partnership, all development actors such as the community, government, non-government organizations and donors pool their financial and human resources and work together to achieve a shared goal. A partnership can increase local commitment to get involved in sharing responsibility and increase decision-making opportunities. Moreover, a partnership can make use of community knowledge and resources and can provide improved delivery of services to the community.

On the other hand, networking facilitates the flow of information among the stakeholders such as government, NGOs and the community. In this regard, Baas (1998) refers to networking as the building up of collaborative action among locally formed groups and their interactions with formally existing public institutions at the local and higher institutional levels. According to the World Bank (2004), the role of the intermediary organizations such as NGOs, facilitate communication between project beneficiaries and government; helping to identify and voice community needs; supporting participation and group formation, training and building the capacity of community groups, as well as channeling

resources to the community level. The process of networking and communication at the community level creates interactive learning processes, which enhances the cooperation and problem solving capacities of the poor.

Concerning the EKHC's links with communities and other organizations, the quantitative field survey findings indicate that 80% of the stakeholders (GO and NGOs) responded that EKHC has a good link with the community and other stake holders whereas 20 percent indicated that it has a poor link with the community and other stakeholders. Similarly, the information obtained from different sources (in-depth interviews and focus group discussions) indicated that EKHC has a good relationship and networks with the community as well as other stakeholders. However, there is a need to strengthen the existing bonds with the 'ordinary people' at grassroots level.

4.13. Source of funds and its administration

The Ethiopian Kale Heywot Church works with in partnership with International and National Humanitarian and Christian Organizations. These include:

- Evaanglisher Entwicklungs Dienst (EED), Germany,

- Kinder Not Hilf (KNH), Germany,

- Tear Fund, UK and the Netherlands

- Samaritans Purse, USA

- World Vision- Ethiopia

- Serving the Mission (SIM), Ethiopia, USA, Canada, UK and Australia

- Christian Relief and Development Association (CRDA) and others

These organizations support various development activities of the Ethiopian Kale Heywot Church. According to the EKHC development program director, 75% of

the projects funds are covered by the external donors/partner while the local communities contribute only 25%.

14. Conclusion

The research finding presented in this chapter demonstrates that the Ethiopian Kale Heywot Church's community development projects have played significant roles in different parts of the country, particularly in the case study areas, which are the focus of this research. Accordingly, the researcher has used the EKHC development activities to assess the extent of community participation in project needs assessment, planning, implementation and decision making process in relation to community development projects. Moreover, the researcher has also used this opportunity to ascertain project sustainability in the case study areas.

The quantitative and qualitative data gathered for this purpose was the result of various fieldwork phases within the period of one and half months between June and July 2004. As the findings indicate, the majority of beneficiaries revealed that the project activities have helped them to improve their living standard, feed their families, send their children to school, develop a good relationship within the community and to become self-reliant. At the same time, other stakeholders such as GO and NGOs have also witnessed that the EKHC has good linkages with the community and other stakeholders. However, in some projects there was a lack of genuine participation of beneficiaries, which may jeopardize the future sustainability of projects in these areas. By using these findings as a base, the preceding chapter will draw general conclusions and recommendations.

CHAPTER FIVE

CONCLUSION AND RECOMANDATIONS

5.1 Introduction

As we reflect on the history of development, in the past development was focused on accumulating capital and expansion of industries and solving problems through expert based techniques and top down policy. Such an orientation considered the target community as mere receivers of development services. The deep dissatisfaction of this traditional development paradigm and approach in the mid 1970s led to an examination of the purpose of development and a fundamental shift away from the traditional development thinking towards a systematic search for an alternative approach. The alternative approach is more humanistic in nature and places the community in the center of the development effort. It encourages participatory development and involves communities in decision-making and execution of development plans and projects with the intention of empowering women and men to bring about positive changes in their lives. The rationale behind this approach is to generate personal growth through collective action, to challenge poverty, and discrimination; and is concerned with the realization of human potential, through a holistic development approach.

Unlike past development paradigms, which only required the government to solve most of the community's problems, the people centred approach calls for cooperation and partnership of all development actors such as government, NGOs, CBOs and the community to work in partnership to transform the community. In this process the development actors simply play the role of facilitation while the communities are required to plan and implement their own projects. The premise behind this approach is that local people need to fully participate and contribute towards addressing their own problems in their own

communities. It is only out of the community's own efforts that a change can be realized, because they are better informed of their needs and are the best sources of the answers to these needs. This creates an enabling atmosphere for them and enables to participate in the implementation and the monitoring of the development. The aim of community participation is the empowerment of people and capacity building and allows beneficiaries of projects to decide which is the best alternative among many to solve their own felt needs. Thus, community participation in development initiatives empowers them and leads to self-transformation and self-reliance, thereby ensuring sustainability of programs and projects.

In the endeavor of community development, NGOs in general, and the Ethiopian Kale Heywot church development program in particular in the context of this investigation, has played an important role. Accordingly, this chapter presents the summary of findings and recommendations of the study in terms of the role of the Ethiopian Kale Heywot Church development program in the context of the community development initiatives in Ethiopia. The chapter will identify general lessons learned from the experience of this organization and provides basic guidelines for further research activities using participatory approaches of community development programs.

5.2. Summary findings and conclusion

The Ethiopian Kale Heywot Church development program has played a crucial role in terms of the socio-economic development of the respective communities in which they operate, through the implementation of different types of projects and programmes. In terms of social development, the church has undertaken a number of community development activities such as health, education and different types of capacity building projects. In terms of economic development, the church has undertaken several projects that include skill development in entrepreneurship, credit and saving activities as well as other types of income generating projects.

In the five project locations (Lambuda, Durame, Shashamane, Debereziet and Nazret) where the field survey was conducted, findings indicate that the beneficiaries are generally very satisfied about the support provided by EKHC projects. Empirical research results clearly show that as the result of this support, the capacity of communities were built in terms of initiating, implementing and managing community based development activities. Moreover, this support has also helped the community to launch their own small business activities, which enabled them to raise their living standards through feed their families and thereby reduce malnutrition and disease, create jobs, build houses and educate their children by being in a financial position to send their children to school. It is therefore clearly apparent that the EKHC development programme, as a non-governmental organization, has contributed to the empowerment of the community. This finding is also supported by the UNDP. According to UNDP in Rist (2002), empowerment leads to access to income and employment opportunities, education and health, and a clean and safe physical environment so that each individual has the opportunity to participate fully in community decisions and to enjoy human, economic and political freedom.

With regard to community participation, empirical research findings identified that there was participation in project planning and implementation. For example, members of the community participated in the provision of free labour, the provision of locally available materials (stones, poles, sand etc.) and representation in different committees (i.e. water, local development, forest protection etc). However, the results of this empirical research show that community participation in the decision-making processes was lacking. In this connection, Roodt (2001) notes that genuine participation in development entails people having the power to influence the decisions that affect their lives. Accordingly, without genuine participation, a sense of ownership of projects by the community will not be ensured and the sustainability of such projects cannot therefore be achieved.

On the other hand, the researcher observed that the beneficiaries were more excited about the immediate benefits they received from the projects, than long-term development effects. This finding is substantiated by the information obtained from all focus group discussions and in-depth interviews where beneficiaries reflected that their interest in solving their immediate problems was through the immediate project outputs. Meanwhile, it was also observed that most of the development activities were oriented towards problem solving; specially meeting the deficiencies of beneficiaries by delivering social services and facilitating some optional income generating activities. As opposed to the new alternate paradigm of development i.e. humanistic or people centred approach, most of the EKHC development projects are oriented towards meeting deficiencies. As reminded by De Beer & Swanepoel (2001), the humanistic or people centred development approach encourages the involvement of all development actors during all stages of the development process. Furthermore, this approach seeks to involve ordinary people at grass root level in view of the local community being given the opportunity to participate, have the capacity to plan, implement and manage their own development. This approach enables the community to build their own capacity, self-reliance and ensure sustainable development.

However, the Ethiopian Kale Heywot Church Development Program assumes that it practices a people centred participatory development approach as a preferred alternative approach for effective development intervention with the belief that citizens can be trusted to shape their own future. The results of this empirical field research did not fully reflect the practice of such a people centered development approach, although certain elements of it were utilized. This is evidenced by the techniques, approaches and methodologies that were being practiced where community development projects had been underway for a long period of time. This approach which favours the top-down approach and in such cases and as a result of these methodologies, the respective communities at this point are not taking control of the implementation of their own projects or not in a

position to assume responsibility and ownership of the projects. In this connection, the existing conditions in the Durmame and Lambuda case study areas could be cited as a classical example. In Durame, the Bilate forestry project failed because of the lack of community participation in decision-making processes from the very beginning stages of project identification. In Lambuda the Selfa Gasore forestry project also failed for the same reason.

On the other hand, in the areas where new projects are initiated, there is a vast improvement in the practice of the participatory development approach. For instance, in terms of the Shashamane and Nazret projects, there was far more involvement of the beneficiaries in the execution of the projects, particularly in the implementation stage and to some degree during the decision-making stages where far more participation was observed.

It is clear that in terms of holistic development, there is a need to shift from merely meeting deficiencies and trying to focus on the current problem towards a more systematic participatory designed approach. Such a shift is necessary in order to steer the direction of the Ethiopian Kale Heywot Church Development Program towards bringing sustainable change in the community as well as in the lives of the beneficiaries. Such a shift must encourage the participation of the community in decision making processes, build the capacity of the community and ensure the sense of ownership as this will lead to increased sustainability of projects and programmes. According to Mayer (1994), without capacity building, communities are merely collections of individuals acting without concern for the good, and are without the necessary ingredients required to develop a healthier community. Without appropriate skill development and provision of the necessary resources which enables the beneficiaries to be productive as well as without the establishment of effective and efficient institutional development and formation and community based organizations, it is extremely difficult to ensure sustainability and self reliance.

In terms of community ownership, there should be a clear understanding

between the project beneficiaries and the organization responsible for coordinating and managing the projects. This research identified that there was some misunderstanding of project ownership between the beneficiaries and EKHCDP. This was supported by the empirical field data where about half of the beneficiary respondents believed that the projects did not belong to them. Under such circumstances, where the community is unsure of the ownership, it is very hard to ensure sustainability and self-reliance.

With regard to project sustainability, the field data revealed that the community would take responsibility when the EKHCDP financial support terminates. However, in reality there was not much evidence, which supported this finding. At this point, most of the projects are still dependent on outside support and local capacity is not yet strengthened sufficiently. In order for the projects to be sustainable, they should rely more heavily on local resources, local capabilities as well as established administrative structures and grassroot institutions. Until such preconditions are in place, it will be difficult to ensure project sustainability.

As a non-governmental organization, the role-played by the EKHCDP in terms of poverty reduction in the case study area generally revealed that it contributed towards reducing the pressure of poverty of the beneficiaries. As mentioned by Santama (2003), poverty refers to not having sufficient to eat, lack of shelter or adequate clothing, as well as a lack of medical care. Within this context, and according to the findings of this research, it appears that poverty has been reduced as beneficiaries noted that they were now in a position to feed their families and were provided with new opportunities to support themselves as a result of the EKHCDP project intervention. In rural settings, such as Durame , Lambuda and Debera-Ziet, the improvement of agricultural productivity helped the beneficiaries to lower the level of poverty, while in the urban setting such as Shashamane and Nazret, the beneficiaries bore witness that the credit and saving scheme service and the skill development trainings reduced their level of poverty fairly considerably.

5.3. Recommendations

Based on the research findings and observations made by the researcher the following recommendations are given in terms of organizational aspects, participation and resource mobilization.

5.3.1. Organizational Aspects

The EKHC has a well-established networking and communication structure with their local churches. However, a networking and communication gap was observed between non-EKHC communities and particularly with regard to their links with grassroot organizations. Therefore, it is recommended that EKHC should strengthen its links with other non-EKHC communities in terms of development initiatives.

The findings indicated that some EKHC development staff was less motivated and uncertain about the future sustainability of certain of their projects. This could possibly imply dissatisfaction in terms of the management of the projects. On the other hand, there was some feedback that implied that certain employees were only working for their own survival and were not truly committed. Such a situation would lead to a less successful development effort. Therefore, it is recommended that the representative EKHC management should investigate such issues in order to remove obstacles that impede successful community development projects.

In terms of partnership, the findings indicated that EKHC has good links with partners. However, a well-established institutional policy framework that illustrates procedures of collaboration with respective stakeholders was not in place. Thus, it is recommended that the EKHC urgently should set clear development policy guidelines that clearly outlines procedures for collaboration and networking with all stakeholders. Moreover, in order to succeed with its community development program, the EKHC should collaborate with other

stakeholders in order to use resources effectively, avoid repetition, and to strengthen organizational capacity. And above all, this will result in reducing poverty, and build a more self-reliant society.

5.3.2. Participation, sustainability and decision-making

As illustrated throughout the research, the extent and level of community participation in the development projects varied considerably, as the project moved through the different stages such as needs assessment, planning, implementation and decision-making. On the other hand the level of community participation differed from project to project. In some projects there was little participation and in other projects more participation. This reflects the lack of a well-established community development policy at EKHCDP level. Therefore, the EKHCDP should have clear guidelines in terms of the principles and practice of community development, which can be applied in all its projects. Meanwhile, the results of this research also demonstrated that certain decisions were being made by the local elites in the project areas. Therefore, the EKHCDP as organization should have a clear policy, which enforces the participation of the ordinary people in community development projects and in decision-making so that they have the power to influence the direction of development and ensure ownership of projects.

In terms of projects sustainability, there is some awareness from the beneficiary's side in terms of taking responsibility of projects in the future. However, institutional capacity and administrative structures at the grassroot level is still weak. For example, and as noted above, the EKHCDP has a strong link with its local congregations. However, the link between non-EKHC community based organizations is weak. Therefore, it is recommended that the EKHCDP should consider strengthening the grassroot institutions in the project area before handing over the projects to the beneficiaries.

The results of the study revealed that there was more participation of women in

development activities at the grassroot level. However, there was less participation of women at the EKHC, government and NGO sectors. It should be noted that participation of women only at the grass root level is not sufficient. Participation of women in the NGO and government sectors is also decisive for successful development intervention. Thus, it is recommended that the EKHC as well as other development actors should consider involving more women in its development program.

5.3.3. Resource Mobilization

The study indicated that the EKHC development projects are heavily dependent on external funding. According to the EKHCDP development director, Mr. Desta Demesse, more than 75% of the development project funds come from external donors. On the other hand, the EKHC has more than 550 local congregations with over 4 million supporters throughout the country. However, there is no evidence to-date that attempts have been made to raise project funds locally. A change from the donors' side in terms of less funding would directly affect project activities or even lead to the disintegration of certain projects. Thus, it is recommended that the EKHC should use its potential to mobilize local supporters to raise project funds locally.

5.4. Winding up

Over the years, attitudes towards development approach have changed. The beliefs and strategies of the traditional development theories of the 1960s and 1970s have been challenged and changed. The current development paradigm and approach focuses on participation, people centred development, accountability, ownership, integration, partnership, sustainability and self-reliance. This approach is participatory in nature and encourages the partnership of all stakeholders to play a role in community development. Now the development actors as well as the communities are more aware of the approaches and methods that can enable poor people, women, children, the

vulnerable and the marginalized articulate their knowledge and increase their self-reliance and capabilities. In this regard Chamber (2003) notes that the issue is whether development actors and professionals have the vision and guts to change the behaviors to embrace and act out reversals, and:

- as economists and bureaucrats to decentralize and disstandardize and support local diversity;

- as staff in NGOs to continue to evolve, apply, share and spread participatory approaches and methods;

- as staff in government organizations, not to talk down but to listen, learn and facilitate, and to provide choices and responsive services in order to enable the poor to become self reliant.

In summation, one can agree with Swanepoel and De Beer (2000), as well as Swart and Venter (2001) who maintain that development related NGOs and civil society associations, including church groups share similar characteristics and similar vision towards development and poverty alleviation. Thus, the Ethiopian Kale Heywot Church Development Program (EKHCDP) should focus on the emerging development paradigm and approaches to build local capabilities rather than meeting deficiencies in a manner that underpins long-term development, in order to bring long-lasting solutions to the problems of the marginalized people of Ethiopia.

5.5. Areas for further research

As far as for the objectives of this study are concerned they have been covered satisfactorily. However, some other interesting areas have been identified which necessitates some attention in further research. This area include the investigation of how Ethiopian Kale Heywot Church development program may collaborate with business community in order to promote entrepreneurship to enhance economic activities in urban and rural areas. Secondly this study was limited in certain geographic areas and focused on limited projects. There is a need to assess the economic impact of the Ethiopian Kale Heywot Church Development Program as a whole.

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7. APPENDEXIS

Appendex-1: Questionnaire for the Beneficiaries

Date of interview---

Code:--

Personal details---

1. Gender

1. ☐ Male   2 .☐ Female

2. Educational level

1. ☐ Elementary 2. ☐ Junior High School 3 ☐. Secondary High School 3. ☐
Vocational training 4. ☐ College or university

3. Occupation

1. ☐ Student 2.☐ Farmer 3.☐ Merchant 4.☐ Civil servant 5.☐ Self-employed

4. Have you been involved in the project need assessment?

1. ☐Yes 2. ☐ No

5. Have you participated in the project planning?

1.☐ Yes   2.☐ No

6. If yes, at what level?

_____

_____

7. If no, why?

_____

8. What do you understand by the participation?

1.□ Attending meetings 2. □ Involved in group works

3.□ Part taking in decisions, sharing benefits and risks with others

4.□ I do not know what it means

9. Have you benefited for this project?

1. □ Yes 2. □ No

10. How do you evaluate the benefits for you?

1.□ No impact 2 □. Little impact 3.□ Much impact

11. How do you evaluate the benefits for the community?

1. □ No impact 2. □ Little impact 3. □ Much impact

12. What is the social impact of this project?

1. _____

2. _____

3. _____

4. _____

13. Do you think the sustainability of this project will be maintained?

1. □ Yes 2.□ No

14. How is it going to be maintained in the future?

1.☐ I expect more money to come from another place to run the project

2.☐ It is a community responsibility to continue 3. ☐ It will stop

4. ☐ I do no know what would happen

15. Has the project intervention increased your capacity?

1. ☐ Yes   2. ☐ No

16. If yes, in what way?

1. _____

2. _____

3 ._____

17. If no, why?

1. _____

2._____

3._____

18. Who own the project?

1. ☐ EKHC 2.☐ The community 3.☐   Government 4.☐ Individuals

19. What roles does the community play in the project activities?

1.☐ There is no identified role in the community

2.☐ Community contributes material 3.☐ I do not know

20. What does community mean to you?

1.☐ Village residents 2.☐ Ethnical group 3.☐ Family

4.☐ People who live in one area with shared interest

21. What does community developments mean to you?

1. _____

2. _____

3. _____

22. Who makes decisions in you community?

1.☐ Chairman   2.☐ Extension agent 3.☐ Project manager and technical staff

4.☐ I do not know who makes decisions

.23. Who finances the project?

1 .☐ The government   2 .☐ The community   3.☐ EKHC   4.☐ I do not know
how it is financed

24. What did you personally gain from the project?

1. _____

2. _____

3. _____

25. Does the community have the capacity to initiate the new development work?

1. ☐ Yes   2.☐ No

Appendix-2: Questionnaire for the GO and NGO Officials

Date of Interview--

Personal details

 Business address:--

1.Gender

1. Male ☐ 2. Female ☐

2.Education level

  1. ☐ Elementary   2. ☐   Junior high school   3. ☐ Secondary high school

  4. ☐ Vocational training   5. ☐ Collage or university

3.Occupation

   1.☐ Student 2.☐ Farmer 3.☐ Merchant   4 ☐ Civil servant   5.☐ Other

4.Responsibility:

   1 ☐ Extension agent 2. ☐ Supervisor 3.☐   Senior expert 5.☐ Manager

5.Do you believe in NGO's development community development involvement?

   1.☐ Yes 2. ☐ No

6. Why is it important?

  1. --

  2. --

3. --

7. How do you view EKHC's partnership with the government?

1.   ☐ Poor

2.   ☐   Good

3.   ☐   Very good

8. How do you view the capacity of EKHC to undertake community development activities?

1. ☐ Poor

2. ☐ It has a good capacity

3. ☐ I do not know much about this organization

9. What major roles has   EKHC played in development and poverty alleviation of the community?

 Please give three reasons

   1. --

   2. --

   3. --

 10.   How effective is EKHC's   community development projects in empowering local people?

 1. ☐ Not effective   2. ☐ Effective

11.If not effective, why? Please give two reasons

1. --

2. --

12. If effective, please give two reasons why?

1. --

2. --

13. What do you think are the shortcomings of in their community development endeavor?

15. How sustainable was the EKHC's community development work?

1. ☐ Not sustainable 2. ☐ Sustainable

16.If not why? --

----

17. If yes please give your reason. ---

----

18. Do the communities support and participate in the community development?

1. ☐ Yes 2. ☐ No

19. If no why? Please give two reasons

    1. ---

    2. --

 20. If yes, please give two reasons

    1. --

    2. --- -

21. How should EKHC should improve its community development?

    1. ---

    2. ---

    3. --

Appendix-3: questions for the EKHC Officials

Date of interview---

Code --

Personal details

1. Gender

  1. Male ☐   2. Female ☐

 2. Education

  1.☐ High school graduate 2. ☐ Vocational training 3. ☐ Collage graduate

  4. ☐ University graduate

3.. Department--

4.. Responsibility

  1.☐ Section head   2. ☐ Department head 3.☐   Expert   4.☐ Director

5. Do you think that the development work will be sustainable? 1. ☐ Yes 2. ☐ No

6. If yes, give three reasons

  1. --

  2. --

3.---

7.If no, give three reasons

   1.---

   2.--

   3. --

8. What are the means did   that you utilize to empower the community in your development intervention?

 9. Did the community participate in you development activities?

   1.   ☐ Yes 2.☐ No

10. How did they participate?

11. What lessons did you learn from community development work so far? Give three main lessons.

   1. --

   2. --

   3. --

12. Based on the above question what needs to be changed?

   1. --

   2. --

   3. --

13. What should continue?

1   ---

2--

3. --

14. What were your main objectives to carry out such development activities in this area?

1 --

2 --

3. --

15. What are the achieved results in the intervention areas far?

1. --

2. --

3. --

16. Is the EKHC structure suitable for Community development?

1. ☐ Yes   2.☐ No

17. If yes, how? Please give two reasons

1. --

2. --

18. If no, why? Please give two reasons

1. ---

2. ---

19. What are your major sources of funds/income?

_____

Thank you very much for participating in this research

Appendix-4: List of Focus Group Discussion Participants

SN	Name	Gender	Age	Location	Responsibility
1	Samuel Wanorie	M	45	Durame Fulasa	Community leader
2	Wolde Gedebo	M	40	Durame Fulasa	Community leader
3	Amerach Abera	F	32	Durame fulasa	Community member
4	Ayelech Geffaro	F	29	Durame Fulasa	Community women committee member
5	Tegest Lambebo	F	38	Durame Fulasa	Community women chair person
6	Tefera Giffato	M	52	Durame Fulasa	Member of the committee
7	Zewedie Gadoro	M	35	Durame Fulas	Record keeper
8	Moconine Makango	M	35	Durame Fulasa	Vice Chairman
9	Hassan Ali	M	35	Shashamane	Self-help group member
10	Aselafech Tsigeye	F	25	Shashamane	Credit and saving Pr. beneficiary
11	Muzayene Gashew	M	32	Shashamane	Self-help group committee member

12	Badelu Gebure	M	40	Shashamane	Merchant
13	Tirunesh Zamadikun	M	36	Shashamane	Credit and saving scheme beneficiary
14	Wolatu Enderease	F	42	Shashamane	Credit and saving scheme beneficiary
15	Yenenesh Taka	F	28	Shashamane	Credit and saving scheme
16	Tsaye Yoseph	F	29	Shashamane	Member of Credit and saving scheme
17	Sisaye Mangasha	M	32	Shashamane	Self-help group committee
18	Dawit Abamo	M	40	Addis Ababa	EKHC training dep. head
19	Erango Ersado	M	40	Addis Ababa	EKHC Awassa regional office coordinator
20	Aklilu Addimasu	M	33	Addis Ababa	Project coordinator
21	Negatu Ganamo	M	50	Addis Ababa	Pro. Monitoring officer
22	Habtamu Mammo	M	35	Addis Ababa	Project coordinator
23	Tesfaye Wanorie	M	42	Hossana Zonal Office	Training Facilitator
24	Tefesa Tegesa	M	32	Awassa-Zonal Office	Training Facilitator

Appandix-5: Map of Ethiopia and the Research sites

Ethiopia

Nazret

Debraziet

Shashamane

Lambuda

Durame