The Role of Civil Society Organizations in Poverty Reduction and Development Promotion in the Case Oromia Region of West Shoa Zone

Zenebe Gilo Gayesa

Master of Arts (Public Administration)

Indira Gandhi National Open University

National Open University

November, 2017

Candidate Name: Zenebe Gilo Gayesa

Programme Code: MPA

Course code: MPAP-002

Enrolment No: ID1117367

Regional Centre <u>34</u>

Study Center Code: <u>8105</u>

Address: 0911894015

Addis Ababa Ethiopia

Title of the dissertation (THE ROLE OF CIVIL SOCIETY ORGANIZATIONS IN
POVERTY REDUCTION AND DEVELOPMENT PROMOTION
IN THE CASE OROMIA REGION OF WEST SHEWA ZONE)
CERTIFICATE OF APPROVAL

I hereby certify that proposal dissertation entitled (THE ROLE OF CIVIL SOCIETY ORGANIZATIONS IN POVERTY REDUCTION AND DEVELOPMENT PROMOTION   IN THE CASE OROMIA REGION OF WEST SHEWA ZONE by Zenebe Gilo Gayesa has been prepared after due consultation with me. The proposal has my approval and has to my knowledge the potential of developing into a comprehensive Dissertation Project. Also agree to supervise the above-mention Dissertation till its completion.

(Signature of academic supervisor)

Name: Dr Elias Birhanu

Designation: Ass Professor

Address :0911630722

CHAPTER 1

1.1. Introduction

In this preliminary chapter issues such as the background to the study, statement of the problem, objectives, study areas , methods of data collection, methods of analysis, significance of the study, and organization of the paper are discussed briefly.

1.2. Background to the Study

In Ethiopia, since the imperial regime, despite efforts of governments and the market sector, poverty has been increasing to an alarming and unbearable state. In this respect, the World Bank (1992:1) has estimated that about half of the population lives in poverty. The chronically poor make up about 60 percent of the total poor in the country. Seven years after this report, the official Ethiopian Government report indicated that, "In Ethiopia, 30% of the population was living in absolute poverty" (MEDAC, 2010). In the face of this increasing state of poverty Ethiopian Governments in power have been reporting the growth or development of the economy. But researchers recently warned that, if the trend of poverty in the country continues unabated, it may eventually threaten the very survival of the country itself. In this respect, Aklilu and Dessalegn (2000:8) have stated that, We believe that poverty, with all its attendant ills, is the most pressing problem facing this country, and what is therefore urgently required is a sound and integrated poverty reduction strategy with a firm and abiding commitment by the government to ensure its successful implementation. If we fail to address this deep rooted problem, and poverty continue to grow through society, as we believe it is doing at present, it may lead to profound social dislocation and unrest, and may eventually threaten the survival of the country itself.

During of the current government, though significant progress has been reported due to reforms made, the most important goal of sustainable growth and of reducing poverty has not been achieved (Abrar and Samira, 1999:24). In this connection, Ato Mekonen Manyazewal, former Vice Minister of MEDaC, and Ato Abebe Shimelishave concluded that economic growth does not necessarily lead to poverty reduction as the Ethiopian data might show (Ethiopia Economic Association, 2008). In a similar vein, Seitz (1995:9-21) has demonstrated that neither the government nor the market alone can be relied on to help citizens to alleviate their poverty and to achieve development. Also, in the case of Africa Joycox (in Serageldin etal. 1994:4) has noted that

though economic growth is necessary it is not sufficient to bring about improvements in human well-being.

As the result, the emerging alternative is a civil society approach, according to this approach civil society organizations / NGOs, etc. can mobilize local initiatives and resources in order to obtain reliable, fair, balanced and sustainable poverty alleviation, change and development. In line with this framework, the purpose of this research is to explore and examine isolated and joint efforts of civil society organizations in collaboration with governmental and nongovernmental organizations in oromia west shewa zone. In this respect, since the starting point should be understanding the indigenous civil society, an attempt has been made to study their historical development, experience and current status in the overall context, and eventually their contributions and problems in poverty reduction, change and development.

1.3. Statement of the problem

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

Besides, hostile and oppressive political and economic powers can block the efforts of civil society organizations. As far as the status of civil society in the African context is concerned, Teketel (1999:4) has noted that, it was often argued that civil society in Africa is a weak and highly fragile construct, partly due to co-optation and repression by authoritarian regimes and partly because of the general socio-economic underdevelopment of the continent.

Obviously, not only CSOs but also government of developing countries are heavily dependent on external funding for their development or other programs and activities. This context of serious external dependence on donor funding affects not only the sustainability of CSOs, but also their very existence, autonomy and self-definition is under-question. As a result, through capacity-building and various supports and inputs, donors reproduce and create their own images, priorities,

structures and shapes (Howell, 2000:17).

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

Regarding the limitations of NGOs in poverty alleviation efforts, Riddel and Robinson (1995:4) have asserted that, in general while NGO projects reach poor people, they tend not to reach down to the very poorest. Furthermore, as NGO projects tend to be small scale, the total number assisted are also small. It is also rare for NGO projects to be financially sufficient. At times too, the NGO's concern to keep costs down to the minimum has meant that the level and quality of the benefits have been adversely affected.

Since the 1960s the involvement of indigenous civil society in poverty alleviation or social welfare activities and sustainable community development efforts have exhibited complex and perplexing problems. In this regard Kebebew (1978:23-24) has noted that, civil society have administrative problems which can be complex at times. Embezzlement, non-execution of official decisions, power struggle among the leadership, mishandling of civil society property, etc., could be identified as some of the problems. There are also some members who make attempts to utilize the benefits of indigenous civil society when they are not eligible for such services.

Furthermore, Kebebew has added that numerous institutional and structural limitations have hampered positive contributions of indigenous civil society in development programs. In this regard Ottaway (1976:38) has commented on the problems of indigenous civil society in their urban development endeavors in the 1970s as follows, In the first place, in the early 1970s indigenous civil society like Eddirs were only beginning the transition from funeral societies to agencies of development. They lacked experience in carrying out Development projects, and they were short of funds. The idea of mobilizing the resources of the community to solve its own problems was accepted in theory, but the resource to do it in practice were scant. In the second

place, the effectiveness of indigenous, was severely limited by the vested interests of both within and outside organizations.

The role and importance of local community based voluntary associations such as Iddirs and their studies in development have been underlined by different authors. In this regard, Fowler (1992:39-40) have asserted that, "community based voluntary organizations (CBOs) with traditional roots are more effective in realizing sustainable development." And ". . . to work with traditional CBOs would be worth a detailed study of its own". Similarly, Gardner and Lewis (1996:94) have argued that "Projects are often most successful when they work through preexisting social structures and institutions." In the case of Ethiopia, Tegegn (2000:50) has underlined the total absence of research in the area in the following manner.

Although these local NGOs (i.e. Iddirs) could serve as important intermediaries in development, almost no effort has been made both by the Ethiopian government, national and international NGOs on how to tap their grassroots, voluntary and participatory potentials for development at the local level. Their potential roles in the overall political and economic decision making process and in creating partnership with national and international NGOs have not been recognized with sufficient consciousness and seriousness.

1.4. Objectives

1.4.1. Main Objectives

The main objectives of the study is exhaustive assessment of the role of CSOs/NGOs to the development effort of the country in addressing the social and economic problems of the marginalized sections of the population; and illustration of geographic and sectorial spread of programmes and size of the resource outlay.

1.4.2. Specific objectives

1. To conduct an assessment of the role of CSOs/NGOs to the development effort of the country
2. To document the magnitude of CSO/NGO's role in addressing the social and economic problems of the marginalized sections of the population
3. To compile the distribution of CSO/NGO programs/projects across the zone, disaggregated into sect oral programs/projects, beneficiaries, and the corresponding budgets allocated for

undertaking these programs/projects

4. To examine the efficiency and effectiveness of civil society organization.

5. To investigate the problem and prospects of civil society organizations in Oromia.

1.5. Research Questions

The following questions are from the objective of the study with analysis of review literature for data collection and analysis at all.

1. What are the current number of diversity of CVOs/NGOs in Oromia state?

2. Is there internal networking between CVOS/NGOS and interaction with government?

3. What are the problems and prospects of civil society organization toward promotion of democracy, good   governance and development?

3. How civil society/NGOS and government coordinate with each other?

4. What are the contribution of CVOs/Ngo socio-economic sector?

5. Is there ethics and code of conduct of Ngo?

6. The contribution of NGO in capacity building?

7. What are Efficiency and effectiveness of civil society organization in the region

1.6. Research Area

Research is carried out Oromia regional state of west shewa zone.

1.6.1. Oromia State

The settlement of the Oromo people covers a large area of the country. In the West and South, it stretches into Kenya and the Sudan, in the East into Somalia and Djibouti, internally it goes North up to Raya. Though it was always a cause of dispute, local resources being the main grounds, attempts were made to fix the boundaries by the House of Federation and in Article 2/1 of the Oromia State Revised Constitution of 2001. While this state is the most populous state with 27,158,471 (37% of the total population) the land area is also the largest in the country covering 353, 632 square kilometer (32% of the total area of the country). Afaan Oromo

Afaan Oromo, Oromiffa(a) (and sometimes in other languages by variant spellings of these names; Oromic, Afan Oromo, etc.), is an Afro-Asiatic language. It is the most widely spoken tongue in the family's Cushitic branch, as apresently written with Latin characters, is an official state language. Afaan Oromo is spoken by some 83.5% of the people who live in the state (CSA, 2007).

Currently the state has a revised constitution enforced by Proclamation No. 46/2001. The previous constitution which was proclaimed on 22 June 1995 was revised to make the separation of power and accountability of the state organs clear and enable them to render effective services. This is the document that delivered the essence and practices of decentralization. There are 304 districts and towns that have the status of district (268 and 36 respectively) and 6,500 gandas as of mid-2011. But these figures always fluctuate as the demand for the creation of new districts and the enforcement for a merger and split of gandas is always there (Oromia, 2007).

Despite the high population and its large area there are several characters that explain this state. It is a state with high potential, from where electric power, export products, livestock and mines come. On the other hand, it is one among the most disadvantaged states with poor infrastructure and other socio - economic services. About 40% of regions in the state, particularly the low land area where pastoralists live, more than seven zones are drought-prone zones (ReliefWeb, 2009).

1.6.2. West Shoa Zone

From one of the five Italian built artery tarmac roads, if one takes the west outlet, this goes directly to the boundary of the Sudan, about 700 kilometers. There is no other tarmac road that branches left or right. Travelling through breathtaking chains of mountains on the left and right, Ambo, the capital of West Shoa is found at 109 kilometers. It is one of the biggest zones in the state, with 21,552 square kilometers width. The population, according to CSA (2007) is 2,329,250. This was 2,072,485 in the 1994 census, a significant increase. The zone has 18 districts - most of them with very poor road access - and one town with district status.

It is not a secret to everybody that this zone and most parts of the west wing of the country are disadvantaged and marginalized in respect of roads and other communication networks. It took five years to rebuild the Italian built road that goes to Ambo, making connections very difficult. It was taking us three to four hours' drive only for the 100 kilometers distance. Such disadvantages are not only limited to this area. Sometime ago, I heard of a farmer, in a place 300 kilometers west of Finfinne who had brought 100 kg of maize to sell, but because no one wanted to buy his product, he scattered it in the market and went home with his empty sacks. We can see from this how infrastructure matters to motivate producers and increase products. On the other hand we can also compare this situation with the other parts of the country that suffers extreme food shortage. The zone Administration is housed in 'a history teller' Italian built office. Both first language by more

than 30 million Oromos in Ethiopia, parts of northern Kenya and Somalia. It is a language with [most expansive] reach in East Africa, being used by various ethnic groups as a second language (Wikipedia).the land line and mobile telephone connection are very poor as is the internet. Only a few years back this was a resort area for its hot spring and pleasant weather. Topographically, the West Shoa zone is endowed with mountains like Tullumara Gorfoo, Wanchi, and rivers like Muger, Awash, Dabus and Ghibe. The zone has three major drainage basins, Abay (the Blue Nile), Ghibe and Awash rivers. They drain not only water, but the rich top soil and the lives of the upper-stream people. The West Shoa is a zone where remnants of indigenous tree forests like Chilimo, Gedo and Jibat State forests are found. Dendi Lake, known as one of the source to one of the tributaries of Abay (the Blue Nile) is also located in this zone. This zone is characterized by its potential resource of mines including gold and other minerals, gypsum, agricultural land with high potential for irrigation, indigenous wild game and large livestock populations

1.7. Methods of Data Collection and Sources of Data

As methods and sources of data, I have included,

1. **Interviews: -** Through the method of semi structured interview with my informants, who had close access to the information required.

2. **Participant Observation: -** Through participant observation method, I have participated in relevant workshops, meetings, discussion forums and training courses programme beneficiaries.

3. **Focus Group Discussions: -** I managed to organize and conduct four group discussions in West shewa zone with beneficiaries and community leaders.

4. **Archival Documents: -** I had the access to collect data from archives of relevant offices in West shewa the Zone administration and dead files of Oromia regional state.

5. **Document Review and Analysis: -** I have attempted to review and analyze documents that were available to me on related issues.

1.8. Methods of Analysis

Situational analysis in comparative and holistic contexts has been employed. Since the research is qualitative research, qualitative data analysis method has been employed. All relevant conceptual and theoretical definitions, frameworks, and perspectives were employed to analyze the collected data and issues under discussion.

1.9. Significance of the Study

This study will be significant in providing new findings for practical and academic purposes, in helping to reconsider earlier assumptions and arguments, and in giving insights into problems and limitation of civil society organizations in poverty alleviation, and sustainable development, and in indicating remedial measures to be taken by all concerned stakeholders.

1.10. Organization of the Study

The first chapters deals with the introduction and the background of the study .The next chapter review literature that deals with conceptual and theoretical definitions, frameworks and perspectives. The third chapter deals with the analysis of the research findings on its own and in relation to the earlier definitions, arguments, assumptions. The final chapter presents a brief discussion on the summary and conclusions.

CHAPTER 2 Literature Review
Conceptual and Theoretical Definitions, Frameworks and Perspectives
2.1. Introduction

This chapter begins with definitions and features of civil society organizations, and the use of a civil society approach as a recent paradigm in development. The chapter considers why Iddirs' involvement in development is required. Issues such as joint partnership in development, community empowerment and participation, social capital have been discussed as theoretical perspectives and frameworks for the analysis of issues in the thesis.

2.2. Civil Society Organizations: - definitions and features

Rooy (1998:1) has stated that, various definitions describe civil society as the whole of humanity left over once government and profit firms are excised, covering all those organizations that fill in the space between the family and the state and the market.

Major categories of civil society organizations comprise NGOs at international, national and local levels; church organizations, grassroots or people's organizations. This latter category consists of residential area-based associations, professional associations, professional associations, burial associations, producers and consumers associations, credit associations, trade unions, gender and age based organizations and various interest groups.

Most recently a new sub-field in anthropology which studies of civil society's cross culturally has emerged. This sub-field is known as civil anthropology. Though westerners conceived civil society as formal, legally registered, modern and strongly structured organizations as a universal feature of civil society organizations, civil anthropologists on the basis of their ethnographic studies argue that western Universalist definition is ethnocentric.

Proponents of civil anthropology argue that civil society is multi-cultural, historical and culture specific (Hann and Dunn, 1996: 14-15). Indeed they recognize the existence of common features. Anyhow recently, both formal and informal organizations such as Iddirsare defined as a civil society organizations of developing countries such as Ethiopia (Pankhurst, 2001; Getinet, 1999; Teketel, 2000).

2.3. The Civil Society approach in development

Since the 1980s a recognition of the essential role of civil society has emerged as a change in the development paradigm. This has been the result of the failure of the state and market in bringing about improvement in the lives of citizens of poor countries such as Ethiopia.

In reaction to failures of state and market approaches, citizens were forced to undertake self-help activities. Despite its inherent limitations and problems, a civil society approach enables citizens to take charge of their own destinies and realize their full potential through organizations that either represent them, or can reach them more reliably than can government and market approaches. Through this approach, it is believed that the poorest can be reached more effectively, at less cost, and more innovatively to effect equitable, fair and sustainable development. A civil society approach enables tactful mobilization of internal and external resources to alleviate poverty, and to promote change and development (Seitz, 1995 and Rooy 1998).

Regarding the role of the state or government in power, the emphasis has been changing at the global level. Earlier as it had been the case in Ethiopia, governments in power were assumed to have a dominant development role. Then state controlled development has been envisaged to be replaced by market controlled development. Recently, as stated earlier the emerging development paradigm is one which envisions a greater role for civil society organizations in development. In this respect, one of the problems observed in Ethiopia is that there is no favorable policy which encourage autonomous community based organizations such as Iddirs in the development process (Zerihun, 2001). Through their own organizations and efforts citizens should be enabled to be objects and subjects of their development. If policy and legal environment is facilitated and necessary support are provided by all concerned, people have the capacity to help themselves. Cases presented in this paper shows the scale of self-initiated efforts. As Curtis (1991) has asserted beyond government there exists a large area of human organization and activity through which people collectively advance their well-being and prosperity.

2.4. Rationale for involving indigenous voluntary associations in poverty Redution, and Development Promotion

Generally human life and progress have been, among other things, functions of human organizations. Voluntary association is one of human organizations, which has been used as a

coping mechanism. The importance and role of organizations in human life has been stated by Freeman (1989:5) as follows, Creating and operating organizations has always been central concern of human beings who have recognized, for thousands of years, that they must make permanent arrangements to secure and collectively manage what they could not obtain individually the progress of people in diverse arrays of cultures has always depend on how they have organized their collective lives.

Furthermore, for modern development, it has been well-recognized that "organizational resources are at least as scarce and valuable as capital, land and technical knowledge" (Freeman, 1989:229). At this juncture, the challenging problem is how we can obtain organizational resource required. There are two alternatives. These are either to organize new organizations or to use the already existing old organizations for the new purpose. Both alternatives could be viable solutions depending on the objective conditions of the society. But in societies such as Ethiopia, it has been observed that alien and modern organizations were not accepted by the society for they are artificial to their culture and imposed on them from outside. This kind of organizations invade the culture of society. As a result, they are resisted by the society and hence, could not penetrate into the society and bring about fundamental change.

Therefore the more viable approach is to use pre-existing organizations, which are already part and parcel of the culture. The advantage of using already existing organizations is that, they are valued, respected and internalized by the community. In economic terms, they are cost - effective. But they have their own limitations. They lack modern elements and capacity. To fill this gap, one needs to integrate them with modern and improved expertise. This makes indigenous associations more appropriate and sustainable.

Many authors argue that "projects are often most successful when they work through preexisting social structures and institutions" (Gardner and Lewis, 1996:94). But in Ethiopia, since 1975 Iddirs were undermined due to the socialist ideology of the Derg regime. Earlier in the 1950s and up to the mid-1960s due to dominant modernization theory, these organizations were considered to be backward and ineffective in the development effort. Hence, in both regimes traditional people's organization were undermined. In this line, Freeman (1989:240) commented on similar measures by saying that: "In the name of progress and development, precious local organizational resources

have been neglected, circumvented, weakened, and destroyed. They have been in the shadows of planners' consciousness". As the result, the then Ethiopian Socialist oriented military regime was criticized for its failure to consider the people's history and cultural heritage, indigenous knowledge and experience as practiced by traditional institutions which might have been useful for the fundamental transformation of society (Tirfe, 1995).

Indeed, traditional and indigenous local organizations are part and parcel of the coping mechanisms and survival strategies of people. Since these organizations are embedded into the way of life and culture of the local people, as stated earlier they are respected, valued and internalized by the people. Hence, these organizations can serve as tools to ensure more participation of people and to come up with more effective outcomes compared to modern organizations, which are artificial and imposed on the people and their culture from alien sources.

Members are strategizing to make the best use of their indigenous civil society organizational facility, resource and power to solve their problems. Tirfe (1995) has indicated many case studies that show the expansion of Iddir and the tendency to engage in business activities since different formal organizational systems so far tried by central governments have failed to provide poor people with any security of life. In this connection, it has to be noted that traditional and indigenous local organizations cannot be considered as a panacea for all problems of society.

But, they could be essential and beneficial to integrate traditional and modern methods of work and organizational structures. In other words, traditional and modern organizational structures and methods of work may complement and supplement each other to create sustainable social organizations and institutions for sustainable development of the community.

In this respect, Hailu (1987:89-107) has argued that indigenous local organizations can be viable vehicle for community involvement and participation in the project design and implementation, when appropriate and timely guidance and encouragement are provided. In this regard, it goes without saying that joint civil and NGOs projects could serve as an exemplary experiment in the collaboration with development actors and partners in breaking the poverty cycle and in promoting the take-off into sustainable development.

In this regard, Fowler (1992:39) has argued that "CBOs such as indigenous civil society with

traditional roots are more effective in realizing sustainable development". Hailu also has strongly emphasized the need to mobilize the available community and organizational resources, which has a great potential to be exploited for further development purpose. Similarly, Tegegn (2000:50) has indicated the need to make use of indigenous organization in creating partnerships with national and international NGOs.

2.5.Civil Society in Ethiopia

Ethiopia is composed of a vast array of people. The population of Ethiopia is approximately 102.4 million people. Sixty percent of the population is Christian, while nearly one-third is Muslim. The ethnic makeup is also broad with over eighty ethnic groups, of which two-thirds are Oromo and Amhara (Abegaz Berhanu,199). Since the collapse of the Derg in 1991, the emergence of civil society in Ethiopia has proven fruitful, given that prior to this time formation of such groups were virtually prohibited. During the Derg's tenure, from 1974-1991, the people of Ethiopia suffered immense poverty, as thousands were barely surviving. An estimated 200,000[i] more people perished in the 1973-1974 famines. Furthermore, large numbers of people were displaced by conflict, which compounded the dismal economic state of the country without the assistance of the Christian Relief and Development Association (CRDA) during the 1973-1974 famine, more people would have undoubtedly perished. The CRDA was the first umbrella Non-Governmental Organization (NGO) in Ethiopia, which began with merely thirteen-member NGOs. Today their membership exceeds over 140 organizations, of which half are indigenous groups (ClarkJeffrey,200).

The development of the CRDA led to the emergence of a partnership with the government in the form of the Disaster Prevention and Preparedness Commission, in 1974. Today this commission is known as the Relief and Rehabilitation Commission (RRC). This partnership demonstrates that the state and civil society can work together. Given their expanded member base, the CRDA has transitioned into new roles, which we will examine, in the *Contemporary Civil Society* section.

Unfortunately, another key period for the development of NGOs in Ethiopia was the 1984-1985 famine, which corresponded with conflicts.[ii] The relief efforts taking place in "Derg" controlled areas were composed primarily of International Non-Governmental Organizations (Clark Jeffrey,2000). These NGOs had plenty of funding, and used locals primarily in subordinate roles.

In the "Derg" territory, the NGOs instituted the traditional north-south NGO power paradigm, where the national and or local NGO is only a handmaiden to the larger international organization. This paradigm was precipitated by the international donors channeling funds only through NGOs since they viewed the Mengistu regime as corrupt. Moreover, the NGOs reflected western ideology, but also a desperately needed lifeline because without their presence more lives would have been lost to famine.

In non-Derg controlled areas locals played a startlingly different role. This role can undoubtedly be characterized as more instrumental, because locals were serving the most terrible, famine-ridden areas. Local organizations such as the Relief Society of Tigray (REST), Eritrean Relief Association (ERA) and the Oromo Relief Association (ORA) ensured that food and emergency goods reached the hardest hit areas. The relief work conducted by these three organizations was at a grass-roots level, without the assistance of the big NGOs. These local relief efforts formed bonds that cannot be learned or achieved via capacity building workshops and technical assistance programs alone. First hand contact with the people who were suffering coupled with the independence from outsiders led to these national NGOs being highly regarded, specifically for REST(Clark Jeffery,200).

Proceeding the downfall of the Derg in 1991, civil society overall in Ethiopia was weak. Except for those previously mentioned, most local NGOs were not strong since they had functioned primarily in the shadow of NGOs. This meant that directly after the fall of the Derg, it was difficult for the new local NGO community to establish themselves since they had a limited sphere of power, and thus influence. Jeffery Clark, with the NGO Civil Society Unit, Social Development Department at the World Bank characterized this new community as a group "with few resources, untrained staff, and limited exposure to the nonprofit world, many demonstrated minimal comprehension of their proper role. Despite sometimes marginal effectiveness, however, the new NGOs were led by honest men and women sincere in their efforts to address the vast social needs of the country'' (Clark Jeffrey,200).

Due to the lack of professional expertise on the part of the local NGOs, the donors continued to reinforce the traditional north-south NGO division of labor. This meant that the power and capacity was not transferred to local (southern) NGOs from (northern) NGOs. Those local NGOs that

developed and thrived were successful under the guise of political, social and ethnic tension. These power dynamics serve to further bifurcate the local NGOs and are compounded by the NGOs lack of commitment to forging partnerships with the local NGOs. The local NGOs were weak in the area of accounting, thus transcends into weak accountability. These dynamics between the NGOs, local NGOs and donors are in direct contrast to the solidarity paradigms, which we will discuss later as a means to reduce tension. As the NGOs became increasingly imperative to maintain the livelihood of Ethiopians, the government began to question their strategy of operation. That is, were the NGOs simply propagating western ideology and welfare handouts to mitigate famines or did they have long-term visions for the people of Ethiopia? This crossroad led to a 1994 government survey of NGOs(Clark Jeffrey,200). Shortly thereafter the government instituted the *Guidelines for NGO Operations* in 1995, which requires NGOs to register and uphold government guidelines for development. The areas that the Ethiopian government sought fit for NGO operations include agriculture, education, health, gender, and famine relief when necessary, to name a few. Although, in 1995, the NGO communities working in Ethiopia were opposed to such rules, this move by the government is now seen as innovative. The ERPDF government sought to move the development agenda and international aid donors along a directed course, instead of allowing it to weave its own irrational path.

The downfall of the *Guidelines for NGO Operations* is the registration process is arduous. NGOs in Ethiopia now fall under the Ministry of Justice, but the day-to-day conduct is overseen by the Disaster Prevention Preparedness Commission (DPPC) and the Bureaus for Disaster Prevention and Preparedness (BDPP). There is much unnecessary bureaucracy within each of the three departments. In addition, each NGO must continue to seek approval of every project with the ministry in the respective regional government.[iii] Thus, what started out as an innovative concept has turned into a huge hindrance. The few resources that the state and NGOs have are now being used to push paper through a bureaucracy. This time and energy could be better spent doing hands-on work. However, without the government processes there is little or no way of assuring that the NGOs would adhere to the government's development agenda**.**

2.5.1. Civil society Role in Community Empowerment and Participation for Sustainable Development

The concept of empowerment emerged during the 1980sas the result of a change from a top-down

approach towards a bottom-up alternative development model. Many authors have defined the concept of community empowerment. Gardner and Lewis (1996:116) adopted a definition which described empowerment as being nurturing, liberating, even energizing to the un-affluent and the un-powerful. The concept of empowerment, among other things, emerged from a theory of poverty which views it not simply as the absence of material or other resources, but as a form of social, political and psychological disempowerment. As noted by Singh and Titi (1995:14).

Empowerments as a strategy for poverty alleviation and sustainable development has to be multifaceted, multidimensional process involving the mobilization of resources and people's capacities to enter the transition towards sustainable development. In this sense, empowerment then becomes a tool for reversal of impoverishment processes rather than a theoretical construct. Empowerment eventually entails the taking of power at the individual and social levels. Besides, the concept of empowerment comprises political power, legal power, social influence and personal control. Indeed, economic power is also equally important. Empowerment of the community implies disempowerment of the government structure (Graig and Mayo, 1995:5)

The concept of participation as a key prerequisite for sustainability of development strikes at the heart of previous developmental paradigms by suggesting that development should come from the bottom-up instead of through top-down policies and the agency of the state (Gardner and Lewis, 1996:112). The real process of participation entails empowerment of the participants.

The people's own initiatives are the only true forms participation for they are not imposed from outside (Gardner and Lewis, 1996:11) In this connection, there is a challenging question regarding the role of the government in power in realizing genuine popular participation. Midgley et al. (1986) have asserted that, while some believe that the state should encourage and sponsor community participation, others reject state involvement on the ground that it dilute a participatory ideals. Many critics argued that the idea of participation is drawn from radical roots and served only to "soften" top-downism.

2.5.2. The Role of Civil Society Organizations in Democratization, Poverty reduction and Sustainable Development

Civil society organizations are considered as a precondition to promote and facilitate democratization process in political sphere, and poverty alleviation and sustainable development

in the economic sphere. Both sides of development are considered as inseparable and mutually reinforcing. Civil society organizations create a favorable environment in which democracy flourishes. Indeed, democracy should not be narrowly defined as a way of government only. It should be seen as a way of life and as a means to learn civility, i.e., the way citizens treat each other with respect and tolerance.

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

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

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

A civil society approach enables citizens to take charge of their own destinies and realize their full potential by utilizing their social capital, which includes people's mutual trust, the skill, cultural norms and rules, social networks, organizational facilities and the like. In other words, a civil society approach avails the people with the opportunity for self-improvement and sustainable development. Besides, it enables to assist the poorest through organizations that either represent them, or can reach them more reliably than can government and market approach. In addition, the poorest can be reached more effectively, at less cost, and more innovatively than official donors

or even home governments. Also, it can bring about equitable, fair, effective and sustainable social, political and economic development policies and their implementation (Rooy, 1998: 33-39).

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

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

CHAPTER 3 Summary

3.1. Summary

We have argued earlier that the role of civil society especially when utilizing the rights based approach is to create awareness and raise consciousness; build the capacity of rights holders; organize and mobilize rights holders; advocate for pro-poor policies and provide alternatives. The point must be made that it is not the primary responsibility to design and implement policies and programmes to eradicate poverty. Whenever services are provided by civil society, it should be to serve as entry points to model what is possible to eradicate poverty. Several reports and surveys have confirmed this position. It has been pointed out that the role of civil society to effectively participate in the design, formulation, implementation and monitoring of anti-poverty programmes. Similarly, a survey of roles of civil society in poverty eradication showed that the principal activities by civil society are capacity building and training; advocacy; project management and microfinance. It also argued that the civil society has a dual role of collaborating with and facilitating the government sector in the development management process and yet constituting a watchdog for diligence of the governance function.

Due to the restrictive nature of the government that limited the space for civil society, the roles and contributions made by civil society are limited in Oromia. However, after the occurrences of the two devastating famines in the country, the roles and contributions of civil society significantly increased in different sectors. Identified major contributions made by civil society since their establishment in Oromia are listed below.

Credible roles in saving the life of famine victims in food insecure parts of the country through emergency relief support of civil society. Civil society involvements in the area of food security are increasing through times because of the recorded achievements in last couple of decades.

Remarkable contributions in improving the health and education of the society through constructing and made operational health centers and schools.

Considerable achievements in uplifting the capacity and skill of the rural people through constructing training centers and intensive trainings on skill acquisition capacity building.

Improved infrastructures developed by civil society enabled millions of people to have access to

health, education and market services.

Remarkable achievements in increasing the income of the rural poor through creating local credit and saving institutions.

Civil society, being the strongest part of civil society in Oromia, contributed much to the poverty reduction efforts in different ways. However, in their involvements NGOs faced various external and internal challenges. The major external challenges are associated to the government policies and laws enforced with regard to civil society. The major external challenges that limited the contribution of NGOs are listed below.

Categorizing civil society as an alliance to opposition parties that restrict roles of NGOs in the country. The civil society roles in the area of advocacy on human-rights are highly scrutinize by the government.

Formation of civil society that only promote the policies of the ruling party rather than mobilizing the society to development.

Lengthy and less transparent processes to establish and operate NGOs reduced the influx of civil society in the country.

Law is expected to be enacted in the near future and may ban international civil society from involving on advocacy programs, including on human-rights, conflict resolution and development advocacy. Under article 2 sub-article 4(J-N) international civil society are prohibited to operate on any advocacy work. Local civil society groups will be considered if their annual financial supports exceed 10% from outside sources. There are many articles in the draft law that can scare civil society operation in Oromia. The ever increasing negative attitude of government towards civil society and unfriendly relations that is being observed between government and civil society demonstrates that government is resistant to recognize and accept the significance and contribution of civil society for the country's development. The objective of charity and society law is not clear whether to maintain public trust, promote compliance, enhance accountability, strengthen and provide autonomy for civil society involvement or to repress and scrutiny their involvements in Oromia. The major internal challenges that encountered civil society and limited their contribution towards development are listed below.

Shortage of skilled power, financial and material resources has limited the roles and significance of civil society in Oromia.

The freedom to run activities and effectiveness of civil society has limited by the interests of external donors.

Lack of clear accountability by civil society exposed for corruption and made less effective in their destined goals.

Lack of structured networking and communications among civil society limited the available resources as they compete for resources to execute similar interests and projects

References

ACORD; (1998). The Role of Indigenous Organizationsin Development, paper presented at the workshop organized by ESSWA, Addis Ababa.

Aklilu Kidanu and Dessalegn Rahmato (2000). Listening to the Poor; A study Based on Selected rural and urban sites. Forum for social studies, Addis Ababa. Almayehu Seifu, (1968). "Eder in Addis Ababa: A Sociological Study", in Ethiopian Observer(1968) edited by Richard and Rita Pankhurst, Vol. 12.

Alock, Pete; (1993). Understanding poverty, Pete Alcock, The MacMillan Press LTD, London.

Barrett, A. Richard; (1984). Culture and conduct - An excursion in Anthropology; Wadsworth publishing company, Belmont, California.

Befekadu Degefe and Berhanu Nega; (eds) (1999/2000). Annual Report on the Ethiopian Economy Vol. 1, Ethiopian Economic Association, Addis Ababa, Ethiopia.

Bekalu Mola, (1997). Collaboration For Development Between Non-Governmental Organizations and Community Based Organizations: An Analysis of Case Studies in Ethiopia. Society For Participatory Development in Ethiopia June 1997, Addis Ababa.

Brokesha, David; (eds.) (1980). Indigenous knowledge systems and Development, University Press of America. Printed in U.S.A.

Clark, John (1990). Democratizing Development - The role of Voluntary Organizations, John Clark, Kumarian Press, inc., U.S.A.

Craig, Gary and Marjorie Mayo; (eds), (1995). Community Empowerment, A reader in

Participation and Development, Individual Contributors, CRDA, (1998). Siever Jubilee Anniversary issue, Addis Ababa, Ethiopia.

CRDA; (1997). Urban Development Strategies optionsto the urban poor, compilation of

papers presented at workshop organized by CRDA.

Curtis, Donald; (1991). Beyond Government, Organizations for common Benefit, Development Studies, Donald Curtis, Macmillan Education LTD.

Dejene Aredo and Getinet Assefa; (1998). Civil Society Organizations in Development: Indigenous Institutions in the Cheha Woreda of Gurage Zone, A paper presented at the workshop organized by ESSWA.

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

consortium. Research paper 21, Nairobi ; (1998). The Iddir: Theory and practice, A paper submitted to a workshop organized by ESSWA, Addis Ababa ; (2001A). Iddir: A Look At A Form of Social Capital, paper presented at a work shop organized by ACORD, Addis Ababa. ; (2001B). NGOs, and Self-help Organizations in Addis Ababa: The case of Iddir, A paper submitted to the conference on self-help initiatives in Ethiopia.

Ethiopian Economic Association; (1999). Economic Focus: Poverty in Ethiopia., Vol. 2 No. 5, Oct-Nov 1999.

Eade, Deborah; (1997). Capacity Building: An Approach to people centered Development, Oxfam (U.N. and Ireland)

Escobar, Artur; (1997). Anthropology and Development - Anthropology - issues and perspectives II - in International Social Science Journal - 154, Blackwell publishers /UNESCO.

ESSWA, (1998). The Role of Indigenous Associations and Institutions in Development, Abstracts; Addis Ababa.

Fantahun Melles; (2000). Informal Financial Institutions: Impact Analysis of ACORD's credit Intervention Through Iddirs in Dire Dawa, MA Thesis submitted to school of Graduate Studies of Addis Ababa University.

Feleke Tadele; (1998). Iddirs in Urban Areas: Retrospect and prospects, A paper presented at a workshop organized by ESSWA, A.A.U.

Fowler, Alan; (1992). Institutional Development and NGOs in Africa: Policy perspectives for European Development Agencies. INTRAC, NOVIB.

Fowler, Alan; (1997). Striking a Balance - A Guide to Enhancing the effectiveness of Non - Governmental organizations in International Development, Alan Fowler, earthscan publications Ltd, London.

Freeman, M.David; (1989). Local organizations for social Development, Concepts and cases of Irrigation Organization, Westview press inc.

Gardner, katy and David Lewis; (1996). Anthropology, Development and The Modern Challenge, Anthropology, Culture and Society, Pluto Press, Printed in Great Britain.

Geoulet, Demis; (1989). Incentives For Development: The Key to Equity; Helen Studies, University of Notre Dame New York, New Horizens Press.

Getahun Tafesse, (1999). Poverty and Poverty Reduction in Ethiopia, in Tegegn Gebre Egziabher et al. (eds) Aspects of Development Issues in Ethiopia, November, 1989, I.D.R, Addis Ababa University.

Getinet Assefa, (1999). A Study on Indigenous Institutions and Local Development Initiatives. Case studies from selected Gurage Areas of Ethiopia; Addis Ababa University, school of Graduate Studies, Regional and Local Development Studies.

Getinet Assefa; (2000). Report of Research on CBOs umbrella organization, ACORD - Ethiopia, Addis Ababa CBOs support programme.

Grillo, R.D and Stirrat, R.L; (1997). Discourses of Development: Anthropological Perspectives, R.D. Grillo and R.L.

Haile Gebriel Dagne; (2000). Traditional community Based Organizations in the Service of Rural Development, A paper prepared for the XIV International Conference on Ethiopia Studies.

Hailu Abatena, (1987). The Potential Contributionof Indigenous Self-help and Mutual Aid organizations to the Socio-economic Developmentof Ethiopia, LaData, New Orleans Louisiana.

Hamer, H. John, (1967); Voluntary Associations As Structures of change Among the Sidamo of South Eastern Ethiopia. In Marina Ottaway (ed.), Urbanization in Ethiopia, a text with integrated readings, A.A.U. 1976

Hann, Chris and Dunn, Elizabeth; (eds.) (1996). Civil Society - Challenging Western Models, Routledge, London, USA & Canada Hobart, Mark; (ed.) (1993). An Anthropological Critique of Development, The Growth of Ignorance, E-I-D-O-S., Routledge, London and New York.

Howell, Jude (2000). "Making civil Society from the outside Challenges for Donors," in the European Journal of Development Research, edited by Christian Lund, Vol. 12. No. 1 June 2000, A Franck Lass Journal.

Jones, F. John and Toshihiro Yogo; (1994). New Training Design for Local Social Development, The Single system Design in Competency - based Training, Vol. 1, Development of Training Curriculum, UNC - RD, Textbook Series No.1

Kebebew Daka, (1978). The Cooperative Movement inEthiopia(Unpublished Paper), A.A.U. Applied Sociology Department.

Koehn, Peter and S.R. Waldron; (1976). Urban Linkage Associations in Harar, Ethiopia, in Marina Ottaway, Urbanization in Ethiopia, a textwith integrated readings, A.A.U. 1976 Korten, C. David; (1990). Getting to the 21stCentury, Voluntary Action and the Global Agendas; People - centered Development Forum, Kumarian Press.

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

of Chicago Press.

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

Maina, Wachira; (1998). Kenya: The State, Donors and the Politics of Democratization, in civil society and AID Industry, edited by Van Rooy, Alison; (1998) earths can U.K Publication Limited, Published in the UK.

Mathur, H. Mohan; (1989). Anthropology Development in Traditional Socities, Hari

Mohan Mathur, Vikas Publishing House Pvt. Ltd.

Matovu, Fred and Kaija, Darlison, (1999). The Roleof Non-Governmental Organizations (NGOs) in Rural Development in Uganda. The case of Vision Teso Rural Development organization, OSSREA.

McMichael, Philip; (1996). Development and Social Change - A Global Perspective, Pin

Forge Press, London, New Delhe

Mekuria Bulcha, (1973). Eder: Its Roles in Development and Social Change in Addis Ababa, Unpublished Senior Essay, Addis Ababa University.

Mekuria Bulcha, (1973). The Social and Cultural Background of Edir, in Marina Ottaway, (ed.) (1976) Urbanization in Ethiopia, a text with integrated readings, A.A.U. 1976

Mesfin Bantayehu and Social Beyene; (2000). A Preliminary Study on Iddir Institution in Addis baba, A final report, City Government of Addis Ababa, Addis Ababa.

Midgley, James, et al (1986). Community Participation, Social Development and the State, James Midgley, U.S.A.

Minas Hiruy; (2001). Enabling Environment for self-help iniatives, A paper presented on conference of self-help initiatives organized by National self-help committee of Ethiopia.

Miszlivertz, Ference and Katalin Ertsey. (1998) Hungary: Civil Society in the post Socialist World, in civil society and Aid Industry, edited by Van Roy, A lision (1998) Earth Scan Publication limited, published in the UK.

Morehouse, Ward; (ed.) Building Sustainable Communities, Tools and Concept for selfreliant Economic Change; A Toes Book.

Mullenback, H. James; (1976). Akaki Besetka: Urban Processes in an Ethiopian Industrial Town, Ph.D Dissertation

Mulunesh Tenagashaw, (1973). A Study of the Changing Role of Entoto Woreda Eddir Associations. Unpublished Senior Essay in Applied Sociology, Addis Ababa University.

Niehoff, H. Arthur; (ed.) (1966). Casebook of social change, Aldine publishing company, Chicago.

Ottaway, Marina, (ed.), (1976). Urbanization in Ethiopia: A Text with Integrated Readings, Department of Sociology and Anthropology, A.A.U. Sociology and Anthropology, A.A.U.

OXFAM, (1995). The Oxfam Poverty Report, An Oxfam Publication; Oxfam (UK and Ireland)

Padaki, Vijay; (ed.) (1995). Development Intervention and Programme Evaluation, Concepts and Cases, Government of India, New Delhi.

Pankhurst R. and Endreas Eshete; (1958). Self-help in Ethiopia, Ethiopia Observer. Vol.II, No. 11 pp. 354-364.

Pankhurst, Alula; (1998). Towards an understanding of Associative Society, Characteristics, Potentials, Constraints, A concept paper for the workshop ESSWA, Pankhurst, Alula; (2001). The Role and Space for Iddirsto participate in the Development of Ethiopia. A paper presented to A workshop prepared by ACORD, Addis Ababa..

Patnam, O. Robert, (1993). Making Democracy Wrok-Civic Traditions in Modern Italy, Princeton University press, Princeton, New Jersey, United Kingdom.

Patron, Pepi; (1998) Peru: civil society and the Autocratic challenge in civil society and AID Industry, edited by Van Rooy, Alison (1998) earth scan Publications limited, Published in the U.K.

Pratten, T. David; (1997). "Local Institutional Development and Relief in Ethiopia:" A Kire-based seed Distribution Programme in North Wollo, in Disasters; The Journal of Disaster Studies, Policy and Management, Volume 21, Number 2, June 1997, PP. 138 - 154.

Princen, Thomas and Finger Mathias; (1994). Environmental NGOs in World oliticslinking the local and the global; Routledge London and New York.

Riddell, C. Roger; (1995). Non - Governmental Organizations and Rural Poverty Alleviation, Overseas Development Institute, Oxford University Press inc. New York, U.S.A.

Rooy, Van Alison; (ed.) (1998). Civil Society and the Ad Industry, Earth scan Publications limited, U.N. Copyright Alision Van Roy.

Sahley, Caroline, (1995). Strengthening the capacity of NGOs: Cases of Small enterprises Development Agencies in Africa. INTRAC.

Schmit, Leo; (1996). The Deployment of Civil Energy in Indonesia Assessment of an Authentic Solution, in Civil society-challenging western models, edited by Hann and Dunn (1996),

Routledge.

Seifu Ruga, (1970); Moulding Traditional Self help Societies of Meet Modern Demands: A Case Study, in Marina Ottaway (ed.) (1976), Urbanization in Ethiopia, a text with integrated readings. A.A.U., 1976.

Seitz, L. John, (1995). Global Issues An Introduction; Joh L. Seitz, Blackwell publishers

Inc. Cambridge, Massachusetts. Sengupta, Arjun; (2000). "Realizing the Right to Development," in Development and ChangeJournal, Blackwell Publishers.

Serageldin, Ismail and Taboroff, June; (eds.) (1994). Culture and Development in Africa; proceedings of an international conference held at the World Bank, Washington D.C.

Shiferaw W/Michael; (1997). Legal Situations for NGOs in Ethiopia, in CRDA, principles and Laws Regulating NGOs, Addis Ababa, March 1997. Singh, Moresh and Titi, Vangile; (eds) (1995). Empowerment: Towards Sustainable Development. IISD, Fenwood Publishing LTD, Zed Books.

Tadele Bogale; (2000). Coping Strategies with the costs of illness Among Rural Households in Goma District of Jima Zone, Southwest Ethiopia; MPH Thesis, Faculty of Medicine, A.A.U.

Tegegn Teka, (1994). International Non - Governmental organizations in Rural evelopment in Ethiopia: The Case of Wolatia province; ph.D. Dissertation, Tegegn Teka; (2000). International Non-Governmental organizations in Rural Development in Ethiopia:- Rhetoric and Practice; European University Studies, Peter Lang.

Teigist Lemma Dessalegn; (2000). Economic Analysis of Social Networks: Empirical

study on Selected Women Iddir in Addis Ababa. MA thesis, School of Graduate Studies, Addis Ababa University.

Teketel Abebe; (1999). Cvivil Society: Some Theoretical and Conceptual Issues, APaper Presented at the 9thAnnual Conference of EEA.

Tennyson, ROS (1998) Managing partnership - Tools for mobilizing the public sector and civil society as partners in Development.

Tilahun Teshome, (ed.); Good Practices and Recommendations on the Legal Framework for NGOs in Ethiopia., CRDA,

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

Uphoff, Norman; (1992). Local Institutions and Participation for Sustainable Development, Gatekeepers Series No. 31. IIED.

Verhagen, Koenoad; (1987). Self-help promotion: A challenge to the NGO Community, EBEMO/Royal Tropical Institute, The Netherlands, Amsterdam/Cebemo, Oegstgeest.

Verhelst, G. Thierry; (1987). No Life Without Roots: Culture and Development, Translated by Bob Cumming, Zed Books Ltd, London and New Jersey, Weisband, Edward; (ed.) (1989). Poverty Amidst Plenty: World Political Economy and Distributive Justice; West view Press, Printed in U.S.A.

Wellard, Kate and James G. Capestake, (ed.); Non-governmental Organizations and The State in Africa: Overseas Development Institute, Routledge, U.S.A and Canada.

Wolfe, Marshal; (1996) Elusive Development, Marshal Wolfe, ZED Books LTD, London and New Jersey, UNRISD, Geneva.

World Bank; (1992). Ethiopia: Towards Poverty Alleviation and Social Action Program, preliminary Mission Conclusion, Addis Ababa.

Yeshiwas Assefa; (1995). Rural Institutions in Meket Woreda of North Wollo, paper presented at the SOS-Sahel Workshop on "NGOs and CBOs in Ethiopia".

Yigremew Adal; (2000). "Rural Organizations and Rural Development in Ethiopia," in

Issues in Rural Development edited by Zenebework Taddesse, forum for social studies, Addis Ababa.

Zerihun Alemayehu; (2001). Government policies and Grassroots participation, A paper presented to a workshop organized by ACORD,