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The Contribution of Faith Based Organizations in Alleviating the Urban Poverty of Addis Ababa

A Case Study of
Three Faith Based Organizations

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Acronyms

CCC	Council for Child Care
CIDA	Canadian International Development Agency
CRDA	Christian Relief and Development Agency
ECS	Ethiopian Catholic Secretariat
EECMY - DASSC	The Ethiopian Evangelical Church Mekaneyesus Development and Social Service Commission.
EIASC - EMDA	The Ethiopian Islamic Affaires Supreme Council - The Ethiopian Muslims Development Agency.
EIFDDA	Ethiopian Inter-Faith Forum for Development Dialogue and Action.
EKHC	The Ethiopian Kalehiwot Church
EMWACD	Ethiopian Muluwongel Amagnoch Church Development Organization.
EOC - CFAO	The Ethiopian Orthodox Church - Child and Family Affaires Organization.
EOC - DICAC	The Ethiopian Orthodox Church - The Development and Interchurch Aid Commission.
FBOs	Faith Based Organizations

HAPCO	HIV/AIDS Prevention and Control Office
IAC	Islamic Affairs Councils
IGA	Income Generating Activities
KNH	Kindernothilfe
MKC - RDA	Meserete Kiristos Church Relief and Development Association
MOFED	Ministry of Finance and Economic Development
NSABE - SDI	Natural Spiritual Assembly of the Bahi's of Ethiopia - SABRI Development Institute
PLWHA	People Living With HIV/AIDS
SECA	Support Ethiopian Children Association
USAID	United States Agency for International Development

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Abstract

The number of urbanites in Ethiopia is small when compared to the total number of population; and out of the total number of urbanites a significant proportion lives under poverty. Addis Ababa has the lion's share of the number of urbanites of the country as well as the urban poor in the country. Basically, urban poverty is characterized by high unemployment and crime rate, poor sanitation, poor infrastructure, malnutrition, slum houses and areas, inability to send children to school, lack of reliable income, etc.

The Prevalence of these characteristics of urban poverty has been increasing from time to time in the City. Reducing this level of poverty is not an easy task and requires the concerted efforts of all segments of the society. Faith Based organizations are part of the society and they have tremendous potential in promoting community participation and mobilization of resources. In view of this, the study is conducted to assess their contribution in reducing the level of poverty in Addis Ababa. The study has focused on the intervention of the FBOs through sponsoring and participating in income generation activities. The study is conducted on three FBOs namely, The Ethiopian Orthodox Church-Child and Family Affairs Organization(EOC-CFAO), Ethiopian Islamic Affairs Supreme Council-The Ethiopian Muslims Development Agency (EIASC-EMDA) and The Ethiopian Kalehiwot Church-Medan Acts Project.(EKHC-Medan Acts)

It has been learned that about 502 individuals have benefited from the income generating activities of the FBOs, and they are enabled to create employment and generate income. The organizations have been providing vocational skill training, and/or seed money. Some 20% of the IGA beneficiaries were selected for the study and the data required for the study have been collected from both primary and secondary sources.

The survey has indicated that a large proportion of the respondents have experienced substantial increase in their periodic income. It is also learned that the beneficiaries were able to send back their children to School. The scale of operation and the sustainability of the IGA, however, are highly tied up with the availability of donors. The institutions also have capacity limitation to undertake large scale projects. Furthermore, the absence of proper monitoring and follow-up mechanisms, well developed documentations, and joint action (partnership) with government institutions are some of the factors hampering the institutions' operation.

The study, whose major aim is strengthening the contribution of FBOs in fighting poverty, has put forward the following recommendations:

- The leaders of FBOs should do their level best to increase the institutional and human resource capacities of the organizations.*
- Financiers (donors) should look into the possibilities of increasing the scale of operation of the FBOs and should not attach their financing plan to short term projects only.*
- The alleviation of urban poverty requires a joint and concerted action of all segments of the society. Therefore, the FBOs should work in collaboration and consultation with governmental, non-governmental and civic organizations.*

CHAPTER ONE

Introduction

1.1 Background

Dealing with the rapid growth of cities and the ever-increasing number of people moving into urban areas represents one of the most serious problems that humanity of the 21st century is called to face. The fast growth of urban population, due to natural growth, rural urban migration, drought and other calamities has exacerbated population pressure in towns. This, in turn, has contributed to the deterioration of the existing infrastructures, municipal and other social services. On the other hand, slow economic growth and low level of investment coupled with high population growth have resulted in huge unemployment which further increases urban poverty. Thus, it is a common tragedy to observe destitute, congested and slum areas with high crime and other socially unacceptable behaviors in the urban centers of basically developing countries.

Alleviating poverty is not an easy task as it has many interfaces with the community, civil society organizations, unilateral and multilateral institutions, and governmental establishments. Low financial capacities as well as the quality of the human capital of a country are among the major constraints of the effort. The contribution of FBOs in facilitating the effort is of a paramount importance.

Ethiopia is commonly cited as one of the poorest countries in the world almost by all dimensions of poverty. This fact is manifested not only in low income but also in other forms of poverty such as high incidence of malnutrition, high infant and child mortality, low school

enrollment, poor maternal health... etc.

In Ethiopia the recurrent drought and war have also contributed to the high population influx into cities and towns. Due to slow economic growth and low level of investment in urban centers, the economy failed to absorb the additional labor force which has resulted in high rates of unemployment. Furthermore, inaccessibility and inadequacy of existing services for low-income groups have exacerbated urban poverty. With an aim of curbing the spread of urban problems and enhancing urban development and management, the Ethiopian government has identified strategic actions. These include strengthening urban governance, improving infrastructure and housing conditions, strengthening employment opportunities and protecting and managing the urban environment.

FBOs have been engaged in activities that address some of the aforementioned issues identified by the government as strategies. Accordingly, these institutions are assisting the disadvantaged communities to attain self-reliance by taking the root cause of poverty, drought, conflict, gender inequality and HIV/AIDS pandemics through the promotion of sustainable development programs and community empowerment.

These organizations can contribute much in the fight against poverty through designing mechanisms by which the urban poor can best be aided in increasing their own contribution to the betterment of their societal role and basic living conditions.

The great aspiration of religious institutions is to affirm the dignity of people, motivate them and help them take responsibility for their own lives. In this direction the following achievements have been made (EOC - DICAC, 2005:4):-

- 1 Provide emergency and humanitarian assistance,
- 2 Carryout sustainable development programs,
- 3 Build local capacities to implement poverty alleviation scheme.
- 4 Assist vulnerable groups
- 5 Involve in the prevention and control of HIV/AIDS pandemic, and provide support to HIV/AIDS positive individuals and their family,

The reasons for the intervention of FBOs are stated as follows. On the first place, FBOs have the potential to assist the poor to engage in income generating activities through the provision of financial, material and technical support. Secondly, FBOs provide skill training to the poor that will enable them either to create employment or to get employed. The training can supplement other interventions of financial support, give-outs and donations. In addition, FBOs can design, develop and implement projects that provide employment opportunities to the poor. As a result, income related problems of the beneficiaries will be reduced and the feelings of powerlessness and dependency of the poor will also be reduced. Therefore, the study has assessed the contributions of the FBOs in alleviating poverty level in Addis Ababa through sponsoring and implementing income generating activities.

In the remaining sections of this chapter, the paper will discuss the statement of the problem, significance of the study, objective of the study, methodology and chapter organization scheme.

1.2 Statement of the problem

Ethiopia is one of the least urbanized countries with the level of urbanization lower than one fifth of the total population. However, the rate of urbanization is increasing very rapidly not

only in Addis Ababa but also within secondary cities across the country thereby becoming cause for serious concern. The effects of population growth and growing rural-urban migration have been felt in terms of poor urban management, lack of infrastructure and inadequate service delivery; all of which are typical of urban poverty (MOFED, 2002:23).

Addis Ababa is a city where the majority of its population is poor and where all the above mentioned facts and characteristics of urban poverty are largely observed.

To overcome the problems mentioned above, it is essential to devise mechanisms by which poverty can be mitigated. One of the various options that contribute to alleviate the urban poverty is to work in partnership with FBOs due to their closeness to the community and ability to mobilize resource and participation, and upgrading the role of FBOs in the fight against poverty.

FBOs have the potential to help the poor pull themselves out of the poverty. To this effect, they are playing a significant role in the expansion of IGA programmes in collaboration with NGOs. The objective of these programmes is to improve and upgrade the livelihood of the poor, vulnerable children, food insecure household members, commercial sex workers and the like through the provision of vocational skill training and involving them in IGA program which gives them a chance to support themselves.

However, because of the limited capacity of the FBO, only few number of the above listed type of individuals have benefited with the IGA programs and many others are still in need of support to become self-sufficient.

The IGA programmes of FBOS, as observed, are donor driven. As a result, their activities

depend on the good will of their donors. The financial aid by these bodies is neither sustainable nor enough to expand the programmes.

In addition to the financial problem FBOs face shortage of skilled man power in undertaking such activities, which has also become one of the reasons for their limited capacity.

1.3 Objective of the Study

1.3.1 General Objective

To assess the contribution of FBOs in alleviating the urban poverty of Addis Ababa through IGA programmes and recommend directions whereby the organizations can strengthen their role and sustain their contribution.

1.3.2 Specific Objectives

1. To assess the achievements of the development works undertaken by FBOs.
2. To assess the challenges faced by FBOs in carrying out sustainable development programmes.
3. To point out issues and concerns that need to be addressed in the future and put forward ideas that help to bolster the role of FBOs.

1.4 Significance of the Study

Since it has many complicated and interdependent features, urban poverty does not have an easy remedy. It requires a concerted effort of all segments of a society. Above everything else, the commitment and direct participation of the community is imperative. Faith based

organizations, in this respect, can play tremendous role through mobilizing the community. Furthermore, their closeness to the poor in comparative terms will magnify their role. Because, it is believed that they can better understand the needs of the poor in a better way and also can help in minimizing the powerlessness feeling of the poor.

Lack of income and opportunity to get employment in the formal sector of the economy is one of the manifestations of urban poverty. This has direct and indirect contribution to the prevalence of other dimensions of poverty. Addressing this dimension of poverty will speed up the journey to deal with the rest. FBOs' participation in the creation of IGAs and /or creating such opportunities is vital and tends to be successful.

Either directly or indirectly, many faith based organizations have been in action in Ethiopia and particularly in Addis Ababa. But how well they have been doing and what challenges they have been facing in discharging these duties etc need to be assessed effectively so that they can play an active role in the efforts geared to ameliorate poverty alleviation. Hence, this study is believed to make some contribution to this end.

1.5 Methodology

The research is a case study and both primary and secondary data were adopted. The primary data was collected through questionnaires and interviews. The secondary data was taken from books, reports, periodicals and publications.

1.5.1 Selection of the Organization and Target Population

Due to time limitation, the study tried to assess the development interventions of three major FBOs, namely: EOC-CFAO, EIASC - EMDA and EKHC - Medan Acts project. These FBOs are considered as representative cases for the study. The selection is made based on convenience and availability of the required data.

Concerning population size the beneficiaries of IGA programmes of the above mentioned FBOs were taken as the target population. The total number amounts to 502.

1.5.2 Sampling Design

1.5.2.1 Size Determination

All the lists of active beneficiaries of the IGA in the respective organizations were received. Based on this 20% of the beneficiaries from each organization were taken as sample. According to the judgment of the researcher, 20% is expected to represent the total population and generate the required information with a given level of precision.

Accordingly, in EOC - CFAO the children brought up by the organization are the direct beneficiaries for whom so many vocational and skill trainings are arranged to make themselves sustainable. Since their number is large, though relevant, time constraint forced the researcher to totally ignore such beneficiaries and to deal only with the family members of the children who have been given the opportunity to participate in IGA programmes. The total number of this group of beneficiaries is 160 and 20% (i.e) 32 individuals were included in the sample. With regards to EIASC - EMDA a total of 240 individuals benefited from the IGA programs of the agency and 20% of them were selected as sample (i.e.) 48 individuals.

Coming to the EKHC - Medan ACTS project, like the other two organizations 20% of the total number of IGA program beneficiaries were taken as a sample. Accordingly from a total number of 502 beneficiaries 20% (i.e.) 20 individuals were considered in the study.

The total sample size of the study, therefore, adds up to 100 and the questionnaire developed for the study was distributed to these individuals. The selection of these individuals was based on a non-probabilistic sampling technique of snow ball sampling.

Concerning key informants, one official from each organization, who is assumed to have all the necessary information about the respective projects, was selected for the interview. Accordingly, the program director from EOC - CFAOs the project coordinator from EIASC - EMDA: the IGA and orphan support specialist from EKHC - Medan ACTS project were interviewed.

1.5.3 Data Collection and Instruments

Two major instruments of data gathering were employed (i.e) questionnaires and interviews.

The questionnaire was circulated among 100 beneficiaries and it was completed and returned by 95 beneficiaries. The questionnaire had five major sections. Wherein various questions concerning personal data, income, training, institutional support and other related issues were included. The questionnaire includes both open-ended and closed-ended questions.

Six individuals were employed for data collection. They were equipped with the necessary training and orientation. The orientation includes data collection technique through questionnaire and interview.

Similarly, a check list was prepared for the interview conducted with key informants. The check list includes introducing oneself, describing the objectives of the study, ensuring the consent of the interviewee and briefing the content of the interview.

1.5.4 Data Analysis

The data collected through questionnaire was analyzed using quantitative method (i.e) SPSS. And those data collected through interviews and secondary sources such as reports and publications were analyzed qualitatively.

1.6 Scope of the Study

The study area was Addis Ababa and the main purpose of the study was to assess the contribution of FBOs in alleviating urban poverty through IGA programmes. Therefore, three FBOs that are involved in such activities, namely, EOC - CFAO, EIASC - EMDA, and EKHC - Medan Acts Project, were selected for the study. These organizations have so far been engaged in carrying out sustainable development programs, provision of opportunities for individuals to attend formal and non-formal vocational training for gainful employment (IGA promoting programmes), provision of credit and health care services, participating in social mobilization activities etc. Due to lack of time and resource, the study tried to cover only the IGA programmes of the organizations.

1.7 Limitation of the Study

The study had the following limitations:

1. Lack of time and resource highly affected the depth and coverage of the study and the

number of beneficiaries to be surveyed.

2. The consciousness level of respondents in replying to the questions raised in the questionnaire has also affected the study to a limited degree.
3. Absence of well developed documentation with respect to the projects activities and status of beneficiaries, has also limited the study.

1.8 Chapter Organization

The study is divided into five chapters. Chapter one is the introductory part, which includes background of the study, statement of the problem, objectives of the study, methodology, significance of the study, scope and limitation of the study. Chapter two is review of literature, chapter three is organizational background of the case FBOs, chapter four is analysis and data presentation and the last chapter is conclusion and recommendations.

CHAPTER TWO

Review of Concepts and Relevant Literatures

In this chapter concepts and literatures related to the main theme of the study; that is, urban poverty and the contribution of Faith-based Organizations are dealt with and discussed briefly.

Poverty is central to any discussion of urban problem. Urban centers are mostly considered as places of opportunity by dwellers of rural areas. Most migrants and urban born dwellers are thought to lead better life than their rural counterparts. The rural poor would most likely leave the farms in search of employment and livelihood opportunities, but too often, they end up jobless and homeless in the urban centers (Ravallion, 1990:11).

Poverty, especially urban poverty is multidimensional and has many features which are vicious by their very nature. It is the day to day tragedy to observe urban destitute, slum and congested residential areas without sanitation and sewerage system, etc in the urban centers of developing countries. Similarly, Addis Ababa though it hosts many regional and international organizations and diplomatic corps, hardly meets the required urban quality and standard of international city in its physical fabric as well as in the level of infrastructure and service delivery (Ayalew, 2003:1).

Urban poverty does not have a universally accepted definition but two broad complementary approaches: economic Vs anthropological are prevalent in developing definition for it. Economic definitions use income or consumption complemented by a range of other social indicators such as life expectancy, infant mortality, nutrition, the proportion of the household

budget spent on food, literacy, school enrolment rates, access to health clinics or drinking water to classify poor groups against a common index of material welfare. The anthropologists on the other hand expand the definition to encompass non-material deprivation and social differentiation (Masika, 1997:33,42).

In the remaining sections of this chapter, the dimensions or features of urban poverty and the role of religious institutions (Faith Based Organizations) in addressing the ill-effects of poverty are highlighted.

2.1 What Explains Urban Poverty

In urban context, poverty can be related to three distinctive urban life: commoditization (reliance on cash economy), environmental hazard (stemming from the density and hazardous location of settlements and from exposure to multiple pollutants) and social fragmentation (lack of community and inter-household mechanisms for social security compared to those in rural areas) (Moser, etal, 1999 as cited in Urban Institute, 2001:21).

The manifestations of poverty in urban areas are influenced by higher living costs, greater vulnerability to changes in income (inflation), intangible assets (social capital), and certain environmental hazards (Hardoy and Satterthwate, 1990:73).

According to the estimation of the United Nations, the worsening social provision in urban areas of developing countries is an explanation of the existing urban poverty. As the source shows, out of the total population of developing countries 30% do not have access to proper sanitation; 40%-50% live in slums and informal settlements. Addis Ababa, having about 28% of the urbanites of the country, as a whole seems to have even a higher proportion of its

population living in slums and squatter settlements (Tizita, 2004:3-4 and Ayalew, 2003:49).

Urban areas do not create poverty, but in search of better opportunities more people end up living in urban areas particularly central cities in poor condition than in the sub-urban areas. Rodgers, (1989:73) has identified a number of reasons why poverty is increasingly becoming an urban phenomenon. These include:

- 1 Failure of agricultural production in rural areas. When agricultural employment drops by high percent a rural population often get prepared for urban life and move into the cities.
- 2 Lack of employment particularly manufacturing and other blue-collar jobs in sub-urban and non-metropolitan areas.
- 3 Provision of necessary public services in urban areas. Rural people migrate to urban areas for better education, health services, hospital, and transportation facilities etc. that are not available in rural or sub urban areas.
- 4 Tax and other public policies that increase the opportunity cost of renting for middle and upper income persons. The net effect is to encourage the selective sub urbanization of the prosperous and thus to increase the size of the urban poor as a percentage of the total urban population.
- 5 Relatively high cost of living in urban areas and inability of the low-income group to cope-up with the increasing price level, and lack of access to basic infrastructures and facilities.
- 6 Absence of farmland for the youngsters to contain the number of migrants that flow to urban centers in their respective locality.

A number of case studies on urban poverty have helped to show the complex problem of the processes that underline impoverishment and the extent to which these are based on the specific social, economic and political structures of urban areas. It is also asserted that the problems are linked to social, economic and political changes at regional, national and international level (Kanji, 1995:102).

2.1.1 Dimensions of Urban Poverty

The causes and effects of poverty in a society are various and one dimension is intermingled with and triggers the other. Given the nature of urban life, the situation is worse when we discuss about urban poverty. The World Bank (2002a:186) identified five major dimensions of urban poverty. They are income, health, education, security and empowerment. The contributing factors for each dimension of poverty can be categorized as visible causes and policy related causes. In the subsequent sections we shall look into the visible and policy related causes of each dimension of urban poverty as indicated by the World Bank.

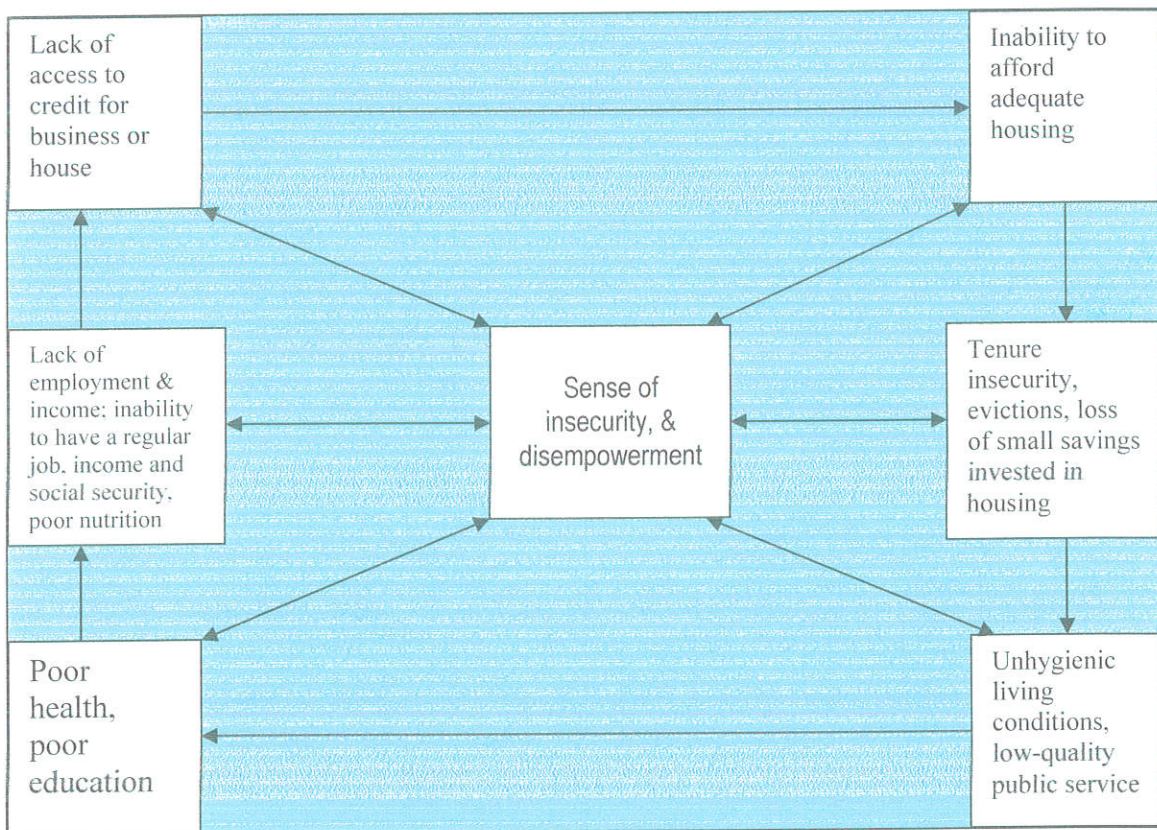
- 1 The visible contributors to income dimension of poverty are: dependency on cash for the purchase of essential goods and services, casual work or insecurity of employment, lack of qualification for well-paying jobs or to get permanent employment, loss of job due to sickness (bad health), and lack of access to job opportunities as the domicile of the poor is away from the central part of urban centers. The policy related causes are basically macroeconomic crises that reduce real income, failure of public services such as education, health, infrastructure and transport to serve the urban poor, and regulatory constraints on small enterprises that perpetuate informality of work available to the poor and discourage asset accumulation and access to credits.

- 2 The health dimension of poverty is visibly caused by overcrowded and unhygienic living condition, industrial and traffic pollution of residential environments, hazards such as landslides and flood due to the settlement of the poor on marginal lands, exposure to disease due to poor air and water as well as proper sanitation, unsafe working conditions especially for those operating in the informal sector. On the other hand, policy related causes include: regulations that make proper housing inaccessible in effect push the poor towards disaster prone areas, failure of public services such as water and sewerage, solid waste disposal etc. lack of labor protection, poor traffic management and facilities and lack of support and safety nets for families and young people.
- 3 Similarly, the education dimension of poverty is caused by visible factors of insufficient school capacity in rapidly growing cities; and inability to afford school attendance, while the policy related causes are inability to provide classroom and schools of adequate size, inability to stay in school during family economic hardships due to absence of safety nets, unaffordable and insecure public transport.
- 4 Tenure insecurity as the land and housing in authorized areas are not affordable, the poor tend to build on public or private property on unsafe areas prone to natural hazards; and personal insecurity due to drug and alcohol abuse, domestic violence, family breakdown, income inequality which may create temptation to commit crime and the visible causes or contributing factors. Policy related causes of this dimension of poverty include policies that do not avail the poor with developed land policy not authorizing unauthorized settlement to ensure tenure insecurity, inability to afford housings that meet appropriate standard and codes and lack of credit; lack of employment opportunities, services and assets and lack of safety net policies and programs.

5 The final dimension of poverty, disempowerment, has visible causes of not having rights and responsibilities of citizens, insufficient channel of information for obtaining job, learning of legal right and services, illegitimacy of residence and work and isolation of communities.

The following figure summarizes the dimensions of poverty and their circular impact.

Figure 2.1: Dimensions of poverty and their cumulative effects



Source: World Bank, 2002a.

The dimensions can be broadly summarized as lack of opportunity: low level of income and consumption, low capability: little or no improvements in health and education, low level of security: exposure to risk and income shocks that may arise at the national, local, household

or individual level, and empowerment: the capability of the poor and their excluded groups to participate in, negotiate with, change and hold accountable to the institutions that affect their well-being (World Bank, 2002b:253).

2.2 Reducing Urban Poverty

As we have observed in the above sections urban poverty is multifaceted and has no easy remedy to redress it. The panacea for poverty and particularly urban poverty has many interfaces with the socio-economic, political and cultural etc conditions as well as level of development of a country.

Poverty reduction interventions, in practice, focus on improving income security, education and health capabilities and on empowering those population groups living in poverty or near poverty line (World Bank, 2002b:16,54). Similarly, John (2001:26-27) argues that alleviating poverty implies decreasing poverty and one can not decrease poverty without increasing resources to generate more income.

Although it is indisputable that economic and structural factors are significant contributors to the problems of poverty that exist in a country, there is also a case that certain behaviors and lack of values, including crime and substance abuse, further aggravate the problem, affecting both the individuals engaging in such activity and their neighborhoods. Thus, any complete solution to the problem of poverty must address those factors as well (Jo-Bane and Mead, 2003:18-22).

According to Masika (1997:3), developing countries have been struggling to come out of urban poverty by preparing poverty reduction strategies through a participatory process

involving civil society and development partners including the World Bank and the International Monetary Fund. A dynamic approach to urban poverty reduction requires us to look at the extent to which, and the way in which, people move in and out of poverty. An understanding of this can lead to improved policy and project interventions.

Alleviating poverty requires an integrated approach and commitment as well as participation of all the concerned bodies. The task is much more daunting when it is associated with high population growth rate, and poor economic activity, absence of capital and huge amount of debt. Nevertheless, no matter how daunting the task is, developing countries have no option but to fight and get themselves out of poverty. The effort will be successful, however, if and only if it is made with active participation of the community and support from developed countries and multinational organization provided there is clear determination on behalf of the incumbent government (Jo-Bane and Mead, 2003:70, and World Bank, 2006:29-30).

In mobilizing the community, therefore, we can not overemphasize the role of faith based organizations leaving aside their direct participation in the development activities and charity. They can use their moral authority and ethical standards to influence changes in attitudes about how we should tackle the problems of poverty, gender inequality and corruption (John, 2001:26)

2.3 Charity and Development

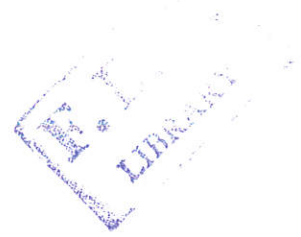
Community economic development aims at helping the poor by conducting development activities designed to benefit poor neighborhoods by providing jobs, greater services and public and private investment. It seeks to transform the lives of a total community rather than merely addressing the individual needs of those living in poor neighborhoods (Susan, 2005:16).

Charity or giving to the needy is highly encouraged in religious books. One should, however, differentiate between the concept of relief/charity and development. Relief is aimed at solving a temporal problem in a specific community. Assistance from internal and external sources is helpful in this regard. Development, on the other hand, refers to bringing a long term improvement in the life of people in a community. External assistance can give impetus for such a long-term process but can't ensure its sustainability. Sustainable improvement in the life of the community occurs only when the community owns and manages the process and eventually runs the process with little support from else where (Aklilu, 2003:5,37 and Perkins, 1993:90-91).

Therefore, development is not charity; it is a difficult business and in poor, disinvested communities it is even more difficult. A challenge for faith based developers is to retain and draw strength from shared spiritual values, but to do so in a way that is consistent with practicing development as a business, e.g., preparing sound financial plans and budgets, collecting rents consistently, and so forth (Urban Institute, 2001:22).

According to Myers (1999:117), most FBOs provide either financial support, purchase and donate tools, machines, equipment etc or provide skill training rather than engaging themselves in projects that generate income to the needy or that address developmental issues of the poor. The give-outs of FBOs are not usually returned or no payment is expected from the beneficiaries. This trend will potentially create a sense of dependency in the minds of the beneficiaries and make them to expect more after consuming what they have been given rather than investing in productive activities. Therefore, those institutions should not give-out tools, finance, equipment, etc for free but they should demand repayment of the cost or at least portion of it. This will mainly help the beneficiaries to build their confidence and become independent. In addition to this, the institutions themselves could use the returned

money or the payback to support other needy individuals.



On the other hand, there are some scholars who believe that giving out and helping the poor to address their temporal problem will make them concentrate on the efforts of permanently getting out of the situations they are in. If they are not provided with such support, however, they will resort to other means at their disposal to address their immediate need including socially unacceptable practices. Not only that, the effort they make to support themselves should be augmented. Nevertheless Susan, has clearly stated that give-outs and donations made by FBOs and other non-governmental institutions should be made with due care (Susan, 2005:26 and Tsele, 2001:209).

2.4 Developmental Role of Religious or Faith Based Organizations (FBOs)

The term faith based has become widely used, but not embraced with universal enthusiasm. To some it sounds a bit antiseptic while others view it as a euphemism adopted as a convenience by politician, and encourage the use of what seems more honest and straight forward term "religion-based or, more simply." religious" (Urban Institute, 2001:2).

In the context of this study, what has been described as religion (faith) based organization by the Urban Institute of America are used interchangeably, and according to the institute faith based organizations are of three types: a) congregations; b) national networks, which include national denominations, their social service arms like Catholic Charities, Lutheran Social Services, and network related organizations like YMCA and YWMCA; and c) free standing religious organizations, which are incorporated separately from congregations and national networks (2001:2).

Conceptually, community development is asset building that improves the quality of life among residents of low to moderate income communities. Community develops when investments of either capital or labor produce changes in the ability of the community to foster and sustain productive community members and a good quality of life for them. Community development helps communities and their members get ahead, not simply get by (Briggs, 1998:69, as cited in Urban Institute, 2001:2).

Faith based organizations are more numerous and diverse than is commonly recognized. They are engaged in a wide variety of activities beyond worship, most of which provide services and immediate benefits to needy individuals and families. The approach they take frequently is to support with donations and volunteer labor service delivery conducted by other types of organizations. The likelihood they will become involved in this way appears to depend on several factors including whether the congregation's house of worship is in a poor neighborhood; whether the congregation has or can raise adequate resources, which depends importantly on its size (especially whether it is very large), and possibly on congregant income, its racial composition, its theological and political orientation; and pastoral leadership (Urban Institute, 2001:2).

Everyone from civil society, governmental agencies, the private sector, donor organizations and the poor themselves have concern on the problem of poverty and its solution. These all discuss poverty and its reduction strategy from their particular perspectives. As part of social institutions, FBOs have a dignified role in fighting poverty (Perkins, 1993:18).

One of the essential manifestations of the city poor is the feeling of powerlessness. Poverty in a city of a third world country is not only the absence of goods or money, as it is a marginalization of the poor, but also economic exploitation and political oppression by the

powerful. Because there is only a finite amount of wealth in such countries, the powerful can monopolize a majority of it only by denying it from the poor. And such denial is done by depriving them of any significant economic and political power. When religious institutions become aware of such urban poverty, their tendency is to take programs to address the marked manifestations of such powerlessness, hunger, unsanitary conditions, polluted drinking water and slum housing. In doing so, the religious institutions determine what the problems of those slum communities are, select the solutions for these problems and undertake projects to address those issues (Oladipo, 2001:222 and Linthicum, 1991:72,113).

Poverty is the ever existing phenomena in developing countries. Its dimensions and measurements have been very complex. It is true that among many social institutions religious institutions are most acceptable by the society to mobilize the community towards poverty reduction (Linthicum, 1991:2,57 and World Bank 2002a:22).

Religious institutions in most cases used to contribute to the people's powerlessness because rather than working with the poor to address the root problem, they made the poor more dependent. People may be fed, water made clean, sanitation systems installed and housing built. But the people are still without self determination. They are, therefore, more helpless than before for they have been made dependent. They have been treated as objects for care, not self determined and capable subjects of their own destiny (Myers, 1999:41-42).

Religious institutions must find ways of supporting and encouraging the actions of the poor to assume control over powerlessness, rather than contributing to it by encouraging greater dependency (Linthicum, 1991:31,85). Assisting the poor to get his/her own source of income and supporting them to develop and sustain the source is a critical aspect where FBOs can intervene in improving the livelihood of the poor as well as empowering and ultimately reducing poverty.

People who are excluded from full participation in the social, economic and political life of their city or of their neighborhood can be empowered to participate when they act collectively. If people assume responsibility individually, they will be unsuccessful in significantly changing the course of their neighborhood. On the contrary, if people are empowered to work cooperatively, to work as a single unit, then they will be able to take responsibility for the life of that community, and consequently they fully participate in the life of that city. This is where faith based organizations can intervene and make a difference (Linthicum, 1991:31-32 and Tsele, 2001:215).

However, as Perkins (1993:11) has observed, religious institutions have paid a great deal of attention to the spiritual dimensions of empowerment, not to its societal dimensions. Religious people often fall into the trap of preaching a condensed and narrowed version of the gospel. But, religious institutions and their programs can function as a precursor for economic development programs. For example, training activities might take into account the need to prepare people for productive activity in the real world economic environment. Religious institutions fund small experimental projects. In doing so, specific boundaries should be drawn in relation to beneficiary expectations and the concept of graduating to a sustainable level of production should be encouraged. Technical training that promotes innovations and product quality should be encouraged, and a loan program should support graduates of this training.

In addition, the Urban Institute of the United States of America pointed out that as the FBOs are closer to the problem, they will be in a right position to better tailor aid and solutions to the situations of the community. The fact that they are community-based also allows them to better facilitate the full development of the human personality of those who they teach. The fact that they are faith-based enables them to address some of the behavioral contributors to

the difficulty of improving the lives of those they serve (2001:17-18).

Myers (1999:22) states that religious institutions should take the following steps to promote sustainable economic development.

1. The first stage is to guarantee that funded proposals are viable projects in the real market place.
2. The second is to demonstrate, define procedures, client lists, receivables and reports that indicate a formal service delivery program.
3. The third stage is the presentation of financial reports that show sustainable pattern.

This special entity (religion based organization) may not be registered as legal organization, but it must be allowed to have its own management system and focus on its specific mission. A legally registered organization with separate management has proven the best mechanism to attain these goals and to serve the target population on sustainable basis (Jo-Bane and Mead, 2003:71).

Religious institutions have special ability to promote development-oriented economic activity by connecting micro-enterprise development, micro lending, and income generating activities to community development projects. But, a strategic vision must emerge for economic development as a worthy program for its own right, a ministry that is allowed to grow in meeting the needs of the poor to obtain their daily bread by working with their own hands. Ensuring and promoting the sustainability of the Poor's means of subsistence is another important dimension for the FBOs intervention (Kinfe, 2001:13 and John, 2001:20-21).

Governments of most countries support micro-enterprises as a development strategy. The cost

per job created in this case is far lower than larger formal sectors. And they can address the pressing needs of those in the lowest economic levels. As the FBOs are closer to their congregants, they can understand the situation in a better way. In effect, they can augment the government effort by directly assisting the needy to create employment for themselves and get sustainable source of income. (Myers, 1999:43)

For religious people doing good is a sign of God's kingdom. Engagement in, sponsoring and / or volunteering to participate in community development and activities that create employment or income to the needy is presumed by such people as a wonderful opportunity to do good. Religious organizations must approach economic goals for their members and other people with a concrete definition of income generating efforts, adequate performance standard, and competent management, responsible means of governance, and evaluation and reporting systems. They need to do this because they want to do the best job they can (Perkins, 1993:20).

Moreover, Susan (2005:26-32) has identified that due to the reasons mentioned below; religion based institutions can play a vital role in fighting poverty in general and urban poverty in particular. The reasons she gave are:

1. **Access to those in need:** those closest to a problem are best able to deal with it effectively. One reason for this is access. Faith-based groups offer a means of access to segments of the population that are otherwise difficult to reach. The reality is that in low income communities, those who have the most contact with the people are religious institutions propelled by religious instinct. Religion based organizations have access to the poor. Indeed in some disadvantaged community, religious institutions are more accessible to such community members than other providers of social services.

2. **Community-based approach:** community based approach adopted by many faith-based organizations offers a superior means of addressing the problems of the poor. First, the problems of a community are better understood by those within the community, meaning that faith-based institutions have the ability to operate more efficiently and be more responsive to individual needs. The more diverse a society is in terms of its demographic, religious, and normative makeup, the more its functions must be devolved to the lower orders where problems can be understood and dealt with in their own terms. A centralized authority lacks the information necessary to prescribe solutions for a diverse society. Second, a community based approach allows for better integration of the recipients of social service into a supportive community network. Approaches to poverty that are community-based help address the social isolation of the poor, inviting their participation in the life of their community.

Third, a community based approach not only provides advantages for the beneficiaries but also strengthens the community in which poor people live. Services provided to members of a community by those outside of the community do little to help the recipients of their community develop. They simply continue the mentality of dependency.

3. **Integrated approach in addressing material and non-material needs:** the use of faith-based organizations promotes a comprehensive approach that responds to the needs of the poor in a non-compartmentalized way, addressing a spectrum of needs rather than requiring people to go to different agencies and groups to meet various needs. It is self-evident that a government approach can address only the material needs of the poor. Yet, as religion has always recognized, one does not live by bread alone, and merely dispensing food, clothing and housing to the poor is of limited

value in effecting a real sustained improvement in their lives. Faith-based organizations alone can provide a holistic approach that addresses both the material and non-material needs of the poor.

4. **Micro lending:** the promotion of loans to those interested in investing in low-income communities also offers the potential for improving those communities. In addition to the religious source of the impetus for development, faith-based micro-lending creates a fertile ground to structure and adapt traditional programs and helps facilitate the collection of disbursed loans. Thus, the birth of micro lending gives lower-income individuals the ability to finance their effort to create job for themselves and their family. Otherwise, they will not be in a position to see the implementation of their ideas due to lack of finance as they are not in a position to get loan from banks and could not either finance it from their savings. Moreover, the involvement of FBOs in micro-lending is beneficial as it will enable to curb the defaulters' rate and facilitate collection of the disbursement.

The reasons listed above signify the role played by religion-based organizations in alleviating urban poverty through empowering the poor and enabling them to create sustainable income for themselves and their family.

2.5 Strategic Advantages of the Church in Poverty Alleviation

Several of the ideal features of the faith based organizations give them an advantageous position in working for sustainable development. Julious Oladipo in his article entitled 'The Role of Church in Poverty Alleviation' (2001:219-235) argues that faith based organizations have the following strategic importance in the effort of poverty reduction:

- 1 They are non-partisan and serve the whole society, the family, the community, and even the government: the rich and the poor. They are not in a position to take power, nor interested in such struggles, hence not in competition with established political and traditional structures.
- 2 They have stable institution at set-up while political institutions are dogged by worries about next election, and autocratic leaders are sleepless for fear of being unseated. Also most non-governmental organizations face uncertainties with changes in leadership and funding. But attachment to religious absolutes and age old traditions ensures minimal disruptions to the organization.
- 3 FBOs, especially churches, have a culture of volunteerism. People offer themselves to God in selfless service to human kind. Church members are committed to a culture of giving in cash and in kind-skills, labor, financial and material contributions.
- 4 Religious institutions have among their intangible assets the capacity to imbue the poor with hope, a necessary ingredient for them to keep-on going until improvement is effected. They live on faith and hope and endeavor to infuse hope in all the people.
- 5 The development ministry organization of the institutions should expand into formation and facilitation of cooperatives and associations built around the objectives of marketing and input supply as well as facilitation of income generating efforts of the poor.
- 6 The Institutions, particularly the church, have been working extensively on household income-generating activities, but its efforts needs to be more imaginative. Village groups are assisted in poverty, pig or bee - keeping enterprises. Everyone in the village adapts the idea. Soon, they discover that they have insufficient outlets to absorb the out put. Then, the church is blamed for not doing a through feasibility study. The same question of demand applies to vocational skills training. Scores of youths in a village

learn carpentry and masonry, but the village perhaps does not need more than two carpenters and three masons. Similarly, the church women's vocational center annually graduates, say five tailors, six embroiders, and seven crafts women into the village. The serving machine left up on a shelf testifies to the low returns from such training. It is evident that the church's development organs have the capacity to enhance skills. The question is which type of skills the villagers require for sustainable livelihood. Increased attention should be given to this issue.

2.6 Factors limiting the participation of FBOs in Poverty Alleviation

Though the participation of FBOs in the fight against poverty is vital, their participation in community development is affected by several factors including size of the congregation, race of congregants, income of congregants, theological and political orientation, community need and leadership. Taken together, these factors suggest that independent participation in community development (i.e., without partners) is likely to be attractive to only a small fraction of congregations. To engage with maximum effect, they generally need to work through a separately incorporated non-profit entity, and fostering such an entity makes special demands on congregations (Urban Institute, 2001:i). Urban institute of America has identified that the participation of faith (religion) based institutions in fighting urban poverty is limited due to the following reasons:

- 1 Congregations have two preferred approaches to service: they donate small amounts of cash or in-kind goods to other service delivery groups, or they provide small groups of volunteers to conduct relatively well-defined, periodic tasks. By contrast, community development activities require regular and sustained involvement in a range of complex processes and tasks.

- 2 Community development is best done by independently incorporated organizations. Establishing and fostering the growth of such affiliated organizations are the least common mode of congregational engagement in services, and poses numerous challenges.
- 3 Congregational staff and volunteers typically lack the skills, knowledge, and time required to successfully sponsor community development projects.
- 4 Most congregations have not applied for government grants or undertaken the legal and financial responsibilities required to sponsor community development projects and many lack the management capacity to do so.

Overcoming these challenges and active participation of FBOs is extremely important in alleviating poverty and bringing about sustainable development.

2.6.1 Requisites for Successful Participation of FBOs

Community development is not an easy task. It requires activities that are technically complex and must be sustained overtime to achieve a meaningful impact. According to Walker and Weinheimer as cited in Urban Institute (2001:16), there are five types of organizational capacity important for successful and sustained performance of faith based organization in facilitating and fostering development and sustaining the income generation effort of the poor.

- 1 **Plan effectively:** this includes developing (with community input) an understanding of community assets and needs that inform a strategic vision for change, and internal planning to match its resources, programs etc., to the requirement of implementing

that vision.

- 2 **Secure resource:** this includes the ability to acquire grants, loans, contracts, fees or earnings and technical assistance.
- 3 **Develop strong internal management and governance:** this includes establishing good working relationships between board, staff, representation of the community on the board and other stakeholders.
- 4 **Deliver programs:** this includes erecting systems to deliver the full range of programs undertaken; and monitoring the implementation of programs.
- 5 **Network:** this includes building relationships with other entities, both public and private inside and outside the community.

2.7 Faith-Based Organizations in Ethiopia

According to the World Bank (2006:3), Ethiopia is one of the least developed countries; 47% of whose population lives below the poverty line. The young dominates the age structure of the country with 44% of the population under the age of 15 years. More over, the vast majority of the country lives in rural areas. Among the urban dwellers of the country, more than 28% live in the capital of the country: Addis Ababa (Ayalew, 2003:25). It is also the political and economic center and the seat of the African Union, other international organizations and the diplomatic corps. According to the Ethiopian Central Statistics Authority (2006:56), the City is estimated to have a total of 3,059,000 residents as of July 2007.

Christianity and Islam are the main religions of the country. Though the size of the statistics of religious followers is contentious, the Ethiopian Orthodox Church is predominant in the

northern regions of Tigray and Amhara while Islam is most prevalent in the eastern Somali and Afar regions, as well as in all the major parts of Oromiya in the South. Similarly, established Christian Evangelical and Pentecostal groups are continuing to be the fastest growing faiths and the strongest in the Southern Nations, Nationalities, People's Regional State (SNNPR), western and central Oromiya, and in urban areas [Ethiopian Inter-Faith Forum for Development Dialogue and Action (EIFDDA)]. According to the same source, religious beliefs and activities in Ethiopia are as old as the religions themselves. Especially with respect to humanitarian works, faith-based organizations played the leading role. The contributions of faith based organizations in the country are mainly spearheaded by the following organizations (EIFDDA, 2006:34-37).

- 1 **The Ethiopian Orthodox Church:** The Development and Interchurch Aid Commission (EOC-DICAC): EOC-DICAC was set up in 1972 as the development wing of the church in order to strengthen the humanitarian and relief works of the church in a more coordinated and effective manner. Since then the Commission has been undertaking many development projects at different places.
- **The Ethiopian Muslims Development Agency:** the Agency was established in 2000 to effectively and efficiently coordinate and implement development and relief activities. It has networking with governmental and non-governmental organizations and regional offices.
- **The Ethiopian Evangelical Church Mekaneyesus Development and Social Service Commission (EECMY-DASSC):** the church began its operation in Ethiopia in 1959, and established its development wing in 1972. In collaboration with other similar organizations the church is currently undertaking several development projects that can contribute in fighting poverty both in urban and rural areas.

- **The Ethiopian Catholic Secretariat (ECS):** is a non-profit making organization which engages itself in the areas of social work, human development, welfare and relief. It also supports orphans and runs about 70 clinics and hospitals throughout the country.
- **The Ethiopian Muluwongel Amagnoch Church Development Organization (EMWACDO):** it is one of the church's wings established under the national council to enable the church meet the physical needs of the community by addressing poverty, hunger and starvation.
- **Meserete Kiristos Church Relief and Development Association (MKC-RDA):** the relief and development program of the church was started in 1990. Among other things, it is mainly engaged in the provision of care and support for People living with HIV /AIDS (PLWHA).
- **The Ethiopian Kale Hiwot Church:** was established about 75 years ago and serves the community development needs through its development services. The church is mainly involved in the control, care, treatment, etc of HIV/AIDS infection. It works closely with community based, church based, and governmental organizations as well as local and international NGOs.
- **Ethiopian Inter-Faith Forum for Development Dialogue and Action (EIFFDA):** This forum was established in 2003 with the purpose of strengthening the capacities of FBOs in their development intervention. The Agency is a country level representative of the World Faiths Development Dialogue (WFDD).

The above mentioned religious institutions together with the Natural Spiritual Assembly of the Bahi's of Ethiopia, the SABRI Development Institute (NSABE-SDI), the Norwegian Church Aid, Christian Aid-Ethiopia and Christian Relief and Development Agency (CRDA) are the founding members of EIFDDA (EFIDDA, 2006:36).

CHAPTER THREE

Organizational Background of the Case FBOs

In this chapter the organizational profile, objectives and the achievements of the selected FBOs will be discussed.

3.1 EOC - Child and Family affairs organization

The EOC has a significant number of followers, about 400,000 clergy and 20,000 churches. Besides its traditional role of Christian teaching, the EOC has been the fountainhead and repository of education, culture, history and tradition of the country and its people. Its structure is stretching from the Holy Synod to the local parish. It has thirty-three dioceses distributed all over the country. (EOC-DICAC, 2005:4)

The Child and Family Affairs Organization (CFAO) of the EOC was set up in 1973 as the Council for Child Care (CCC) in a form of a Christian response to the natural and man-made calamities. It began its work in a shelter with 224 needy children. After rendering full institutional care for 20 years, the program was evaluated by professional social workers from Addis Ababa University, government departments and other similar leading NGOs and partially shifted to Child-Family Reunification/Reintegration in 1992. The CCC joined DICAC and became CFAO in 1998 as a result of the restructuring decision made by the EOC. (EOC-CFAO, 1999:2-5)

Based on the information gathered through interview, CFAO is mandated to be the social service organization of EOC and registered by the Ministry of Justice. It is one of the biggest and the oldest child care institutions in Ethiopia which is highly involved in reunification and

family support programmes.

3.1.1 The Leading Principles of the Organization

The vision statement of the organization emphasizes betterment in the spiritual, intellectual, physical social and economic well-being of children, families and communities. Its mission states that "Child and Family Affairs Organization of the Ethiopian Orthodox Church (CFAO-EOC) contribute towards holistic development and self-reliance of children in especially difficult circumstances and poor families in the context of the Ethiopian society". It Helps people to help themselves, irrespective of their sex, race, religion or political affiliation. (EOC-CFAO, 1999:14-15)

3.1.2 The Main Objectives of the Organization

As explained by the programme director, Ato Robel Dagne, the following are the main objectives of the organization.

1. To awaken a sense of concern and responsibility among people towards the plight of destitute children, families, youth, elderly persons, etc. and thereby alleviate their distressed situation.
2. To provide support, education and training to the destitute through child care centers, family support and enable them to become self-supportive.
3. To prevent social problems and rehabilitate destitute children, families, the elderly, AIDS affected people etc. and enable them become self-reliant.
4. To contribute to health services expansion and participate also in rendering similar services to destitute people.

5. To participate in the advocacy for children's rights and social mobilization activities.
6. To run family empowerment and community development programmes.

3.1.3 The Management of CFAO

CFAO is guided by a recognized constitution and administered by a management board. The board members are comprised of representatives from the Ministry of Health, Education, Labour and Social Affairs, donor agencies, professionals and EOC itself. CFAO deploys 305 employees assigning over 85% of them to the field work. Operationally, the organization is headed by a general manager and a deputy together with three functional departments. The day-to-day administrative activities are executed by an administrative committee which is composed of the above officers. (EOC-CFAO, 1999:23)

3.1.4 Supporters of the Organization

As it has been learned from the interview made with Ato Robel, the program director, the organization is assisted by: Kindernothilfe (KNH) which is the biggest and oldest supporter of the organizations, URK children, Support Ethiopian Children Association /SECA/ (Greece), German Agro Action, and the organization also collaborates with a number of other internal and external agencies.

3.1.5 The Major Activities of the Programmes

CFAO is engaged in providing secular formal education, providing opportunities for youth to attend formal and non-formal vocational training for gainful employment, rendering health care services, offering follow up and counseling services, running social development activities, promoting income generating activities and participating in social mobilization

activities. (EOC-CFAO, 1999:24-25)

The organization used to run 36 and now 23 child care centers. (The reduction of the child care centers was due to the introduction of the reunification and reintegration programmes). Over the years, about 13000 children have benefited from the programme. At present 20,000 poor families receive indirect support through the child-family reunification, 857 youth have earned their first/ second/PhD degrees and diplomas, 1876 youth have graduated in various skills in the last five years. The nature of the skill training programme is more of self-employment oriented. (EOC-CFAO, 2006:3)

According to the CFAO annual report (2006:6), it also facilitates training and employment opportunities for the youth in their respective localities in collaboration with government and private enterprises and workshops. Most of the former beneficiaries have obtained gainful employment. Emphasizing female participation in the entire programme 41% of the workers and 32% of the beneficiaries are females.

The program director explained that the organization is also extending its services to family employment and reintegrated community development programmes since 2003. It provides IGA programmes through skill trainings to one of the family members of the children. So far it provided skill trainings to 160 individuals. The trainings are given based on the interests of the individuals. The major types of the trainings are hair dressing, sewing and knitting, printing, food preparation, wood work, auto-mechanics, electricity... etc. The trainings are given in collaboration with both private and government training centers. The programme director also said that after the accomplishment of the training almost all trainees have got employment opportunity and some of them have become capable of running their own businesses.

3.2 EKHC - Medan Acts Project

EKHC - Medan Acts Project has been operating for more than 78 years and is one of the oldest protestant Church's projects in Ethiopia. The Church has over 6 thousand local churches serving 6 million members nationwide. (EKHC, 2000:1)

The church has a central office that coordinates its activities. This office has different departments or ministries that offer a holistic approach to both spiritual and physical services. Some of the departments are Health and HIV/AIDS, food security, afforestation, infrastructure development, water and sanitation, urban ministries and development based community training and advocacy departments. Along with its other social service delivery and development programs through out the nation, EKHC has a long-standing experience working on orphans and other HIV/AIDS programs like prevention, care and support, psycho-social support, prevention of mother to child transmission of HIV virus, reproductive health and family planning, advocacy, income generating activities. It has a wide networking in Addis Ababa, Nazaret, Awassa, Dilla, Jimma, Soddo, Dessie and Arbaminch towns through Medan ACTS project, which has been initiated by the church about ten years back in Jimma town and then expanded to other towns of the country. (EKHC, 2000:3,27)

The Addis Ababa Medan ACTS project which started its operation three years back has been operating in Kirkos Kifle Ketema with the aim of reducing and mitigating the spread of HIV/AIDS and its impact. The project is a comprehensive project which comprises of different components as income generating activities (IGA), Orphan care and support, Reproductive health/ Family planning, and prevention of Mother to child transmission of HIV/AIDS programs. (EKHC, 2007:48)

The programs of the Medan ACTS project as a whole have been supported by many donors. Some of them are: Tearfund, USAID, CIDA, AMREF, Action aid, HAPCO, etc. (EKHC, 2007:48)

Based on the information gathered through interview the project has four social workers who are particularly assigned to facilitate IGA and orphan support programs. The IGA is undertaken through vocational skill trainings, provision of seed money and provision of credit and saving services. These activities have addressed some key purposes such as securing sustainable income, reduction of insecurity for covering basic needs, decrease in school dropout levels of the child heads and siblings, avoid dependency and creation of self-confidence. The project has been successful in its vocational skill training programs. The trainings are given in collaboration with different private vocational skill training centers in the sub city. The IGA program in Addis Ababa has helped about 102 individuals to secure sustainable income over the last three years.

3.2.1 Target Groups for IGA Projects

The target groups are AIDS orphans, members of a food insecure household with an income of less than 200 birr per month, school dropouts that have at least completed grade 8.

3.3 The EIASC - EMDA

The Ethiopian Islamic Affairs Supreme Council (EIASC) is a nationwide organization representing well over 33% of the country's total population in matters related to spiritual and material development. With a commitment to emphasize on the development activities, EIASC has established the Ethiopian Muslims Development Agency (EMDA), a non-profit organization. The agency has a vision of alleviating spiritual and material poverty in Ethiopia. (EMDA, 2006:1)

The Ethiopian Muslims Development Agency (EMDA) is the development wing of the Ethiopian Islamic Affairs Supreme Council (EIASC) established in 1983. Islamic Affairs Council (IAC) are organized in all the Regional States, Zones and Woredas (districts) and Kebeles (the smallest administrative unit) through out the country. In addition to the council's structural organization there are many mosques, Quaranic schools, elementary and secondary school teachers, and spiritual preachers throughout the country who can mobilize the community against poverty and HIV-AIDS prevention and care. (EMDA, 2006:24-25)

EIASC/EMDA's mission is "helping the Ethiopian Muslim Community at large to have good spiritual life and participate in the country's socio-economic development effort by alleviating and then eradicating poverty through an organized mass participation approach". (EMDA, 2006:2)

Sister Fatuma, the project coordinator, explained that the agency uses the following mechanisms for the successful implementation of its development activities.

1. Using Imams (religious leaders) who are role models to build trust in the communities and draw their attention,
2. Using mosques as centers to disseminate information and address large number of Muslim population,
3. Training many voluntary Imams who are dedicatedly working with EMDA,
4. Using Friday prayer services, holidays, the two big Islamic festivals, weddings, public gatherings and market days for awareness creation on HIV/AIDS
5. Holding review meetings with Imams, project staff and other stakeholders to assess the progress of the program and accordingly take corrective measures whenever necessary.

In the last three years, EMDA has implemented different community based integrated development projects in country. Some of these are:

- ◆ Construction of health stations in East Hararghe of Oromiya region;
- ◆ Water pipe extension activities in Kutaber Wereda of Amhara region;
- ◆ Organizing and conducting advocacy and sensitization workshops, management and planning trainings at National and project levels;
- ◆ HIV/AIDS prevention and care projects in Amhara, Oromiya, Harari, Dire Dawa, SNNP, Beneshangul-Gumuz and Addis Ababa;
- ◆ Coordinating and controlling the development activities of the Ethiopian Islamic Affairs Supreme Council in all the regions;
- ◆ Coordinating, monitoring and evaluating the regular donor funded projects implemented in 29 weredas situated in seven regions through its branch offices. IGA projects are the major donor funded projects of the agency. (EMDA, 2006:28-29)

Based on the interview made with the project coordinator, the IGA projects are undertaken through the provision of skill trainings and/or seed money. So far, 240 individuals benefited from the IGA programme. The skill trainings are given in the fields of hair dressing, sewing, knitting and printing. In some cases, there is a condition where the trained individuals are supported to be organized in groups and form a micro business of their own.

It is also explained that the IGA programmes of the project are unsustainable because of the fact that their development partners (donors) avail fund for relatively a shorter time horizon and for a single task.

3.4 Challenges Faced by FBOs

1. Financial constraint

The projects of all the three FBOs are mainly financed by external donation. Since this is the only source, all their activities depend on the good will of their donors.

More specifically because of financial constraint EMDA has, among others, been frequently experiencing capacity gaps including lack of adequate transport facilities; (i.e.) shortage of vehicles for efficient coordination, monitoring and evaluation of the programme

2. Lack of institutional capacity

FBOs have huge potential in terms of number of members and physical resources like land. But, significant efforts have not yet been made, to mobilize and utilize such resource at hand.

With regard to lack of institutional capacity, it is worth talking about the lack of qualified staff in the FBOs. The projects are mostly run by people having low professional qualification and skill. And, this is explained to be the main reason for the absence of proper follow up, monitoring, and reporting mechanism in all of the surveyed FBOs.

3. Poor documentation

In the surveyed FBOs, there is a marked tendency of having poor documentation on their respective activities, status of beneficiaries... etc.

4. Development partners (Donors)

Donors, in some cases, do not share the vision of FBOs. As explained by the project coordinator of EIASC-EMDA, their supporters/ donors avail fund for relatively short time horizons and for a single task. As result, their projects are suffering from shortage of finance

and are forced to abandon the beneficiaries before they stand on their own.

5. Absence of partnership

With regard to income generation activities, the FBOs do not have direct communication and cooperation with governmental organizations. Most of the time, the partnerships with government institutions are in other community development areas. The poverty reduction strategy of Ethiopia 2000/01-2002/03 confirms this fact (MOFED, 2000:16-29). FBOs and their development endeavours are totally ignored. One can say that the government has not yet recognized FBOs as legitimate development actors.

CHAPTER FOUR

Data Presentation and Analysis

4.1 Introduction

This chapter provides analysis on the results of the survey conducted on the beneficiaries of community development and /or income generating projects sponsored and implemented by the three FBOs: EOC-CFAO, EIASC-EMDA and EKHC-Medan Acts project.

The projects and subjects of the study were identified and selected based on a non-probabilistic sampling techniques of purposive and snowball sampling methods. A total of 100 questionnaires were distributed to the beneficiaries and also three key informants were interviewed of the distributed questionnaire, 95 were filled and returned to the researcher.

The study adopted qualitative data analysis supplemented by quantitative analysis. The analysis took cognizance of the confidentiality of the information obtained and did not provide details of informants and their institutions. Quantitative procedures were used mostly to analyze statistical data. The statistical data were computer formatted and analyzed using SPSS and MS Excel. Basic descriptive statistical measures were used where necessary.

The findings from the responses of the subjects of the study and the interview made with the officials of the respective FBOs and/ or projects and data collected from secondary sources are summarized and presented in the following sections.

4.2 Demographic information

4.2.1 Religion and Sex

As it is mentioned above, 95 questionnaires were collected from the respondents. The questions were divided into five sections that deal with personal data, income level, institutional support, training and other related information.

When we observe the religious distribution of the sample included in the survey, we find that 32.6% of the samples are Muslims and 67.4 are Christians, out of which 40% are Orthodox, 26.3% protestant and 1.1% Catholics. We also observe that the majority; i.e., 69.6 % of the beneficiaries incorporated in the survey are female and the remaining 30.4 % are male. We have also witnessed that in all the three projects surveyed, the majority of the beneficiaries are women. This is due to the wide recognition that women are an important force in poverty alleviation. For instance, studies by the United Nations (1995:32,71) indicate that additional income under women's control leads to an increase in expenditure for food and large decreases in expenditures on alcohol in Kenya, Cote d'Ivoire, Ghana and Rwanda and further increase resources are directed to food.

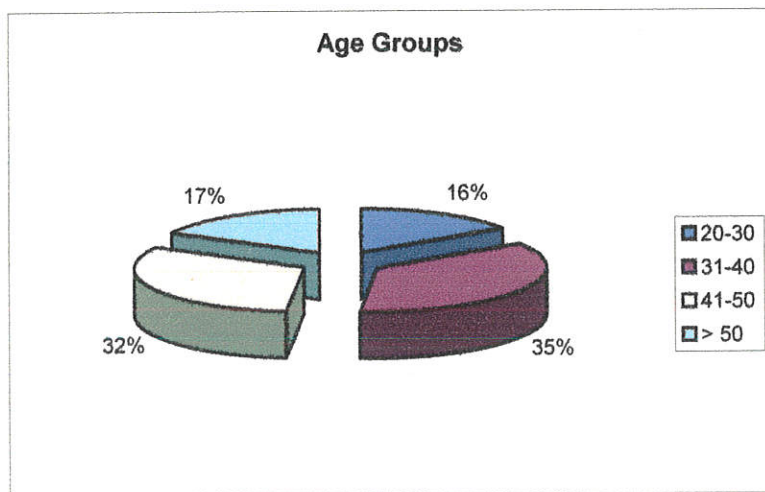
Table 4.1 Religious conviction, age and sex distribution of respondents

Religion			Sex			
			Male		Female	
	No	%	No	%	No	%
Muslim	31	32.6	7	7.3	24	25.3
Orthodox	38	40.0	12	12.6	26	27.4
Protestant	25	26.3	10	10.5	15	15.8
Catholic	1	1.1	—	—	1	1.1
Other	—	—	—	—	—	—
Total	95	100	29	30.4	66	69.6

4.2.2 Age, Marital Status and Family size of Respondents

The majority of the respondents' age, as exhibited in the following chart, falls between the ranges of 31-40, constituting 35 % of the total respondents covered by the survey. The age group between 41-50 closely follows this group with coverage of 31.5%. Both the upper and lower age brackets totally constitute less than 33% of the entire participants.

Figure 4.1 Age brackets of participants of the survey



When we examine the marital status of the beneficiaries covered by the survey, more than half of; i.e., 51.7 % the respondents are found to be married. Out of the remaining 49.3%, 22% of the participants are widowed/widower, 13.7 single, 5.2 divorced, but the remaining 7.3 are not willing to disclose their marital status. Regarding the family sizes of the respondents, 41 out of 95 participants constituting 43.2% of the entire survey participants are reported to have a family size with in the range of 6-8 members. Following this group, participants with a family size between the ranges of 3-5 comes to take the second position with coverage of 36.8%. Those having family sizes of ≤ 2 and those having above 8 family members constitute 10.5% and 9.5% respectively.

4.3 Survey Results

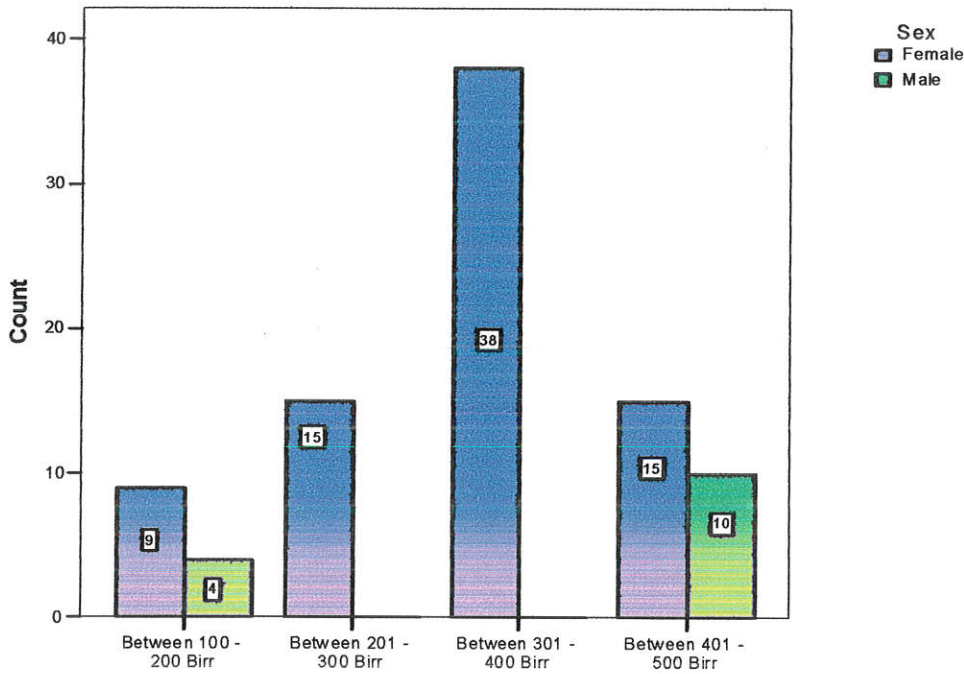
4.3.1 Income Generation Capacity

As it is mentioned previously, the largest proportions of beneficiaries are found to be females having more than 5 family members. Helping a woman is widely deemed as helping a family since most of her income will be spent on family matters like sending her children to school, feeding her family members and also providing her family with the necessary utensils and facilities. This will highly contribute in curtailing the spread of poverty from parent to children. Therefore, the effort of the selected projects in creating employment and enabling the beneficiaries to generate income has direct contribution in alleviating poverty in the City.

Examining income generation capacity of the projects is one of the major focuses of this study. Hence, beneficiaries were requested to disclose differences in their earning capacity, if any, after they have become parts of their respective projects. Based on the survey result, more than 60% of the respondents indicated that their personal income after their participation in the project or training sessions has increased tremendously. The number of beneficiaries earning more than Birr 300 after becoming part of the project, rose to 67 which is 70.5 % out

of the entire participants of the survey. This income group constituted only 4.2 % of the sample under study prior to their participation in the respective institutions. Income levels of participants after they have become part of the project are graphically represented here below:

Figure 4.2 Income status of participants after becoming part of the projects



Though the number of respondents that affirmatively replied to the question about the income improvement is only 30% of the total, a good number of them indicated that their income before becoming part of the project was less than Br. 100. This group of respondents makes about 22.1% of the total respondents; i.e., 21 individuals out of the 29 respondents.

The proportion and number of respondents and their corresponding income level are summarized in the table below.

Table 4.2 Summery responses on the change in the income level of beneficiaries

		Before Participation		After Participation	
		NO	%	No	%
1	Less than Br 100	21	22.1	-	-
2	Between Br. 100 & 200	4	4.2	13	13.68
3	Between Br. 201&300	-	-	15	15.79
4	Between Br. 301&400	4	4.2	38	40.00
5	Between Br. 401&500	-	-	29	30.52
6	Greater than Br. 500	-	-	-	-
7	No response	66	69.5	-	-
	Total	95	100	95	100

The projects have been engaged in either creating employment, providing training and or/ financial support for the needy. These activities have enabled most of the project beneficiaries to directly generate income from employment by the project or elsewhere or to create job opportunities to them through the formation of micro business. These undertakings have their own contribution in alleviating or reducing the income related problems of the poor which is one of the dimensions of poverty. Addressing this dimension of poverty will contribute in addressing other dimensions of poverty directly or indirectly. For instance, the projects will provide skill training and this will enable the poor to either sell their labour in the labour market or create their own micro business.

Furthermore, the FBOs not only provide financial support but also assist the employment creation efforts of the poor through micro credit facility which is much more encouraged by the City government according to the Project coordinator of one of the case projects.

The beneficiaries have experienced change in their periodic income according to the survey result. And this can be cited as one instance in the contribution of FBOs in supporting the income generation efforts of the poor. However, the point of consideration for the FBOs is the question of sustaining this success, how to expand it and reach other needy individuals.

4.3.2 Improved Access to Education

As it has been acknowledged by the World Bank (2006:81), Education is one of the intervention mechanisms to poverty reduction activities of a country. The other contribution of enabling and/or providing periodic income to the poor is that their children can attend formal education. The beneficiaries of the three Faith-based projects have indicated that they have either sent back or enrolled their children to school. Hence, we can cite this as another contribution of FBOs in enabling the children to get educated, and in the long run support themselves and escape the poverty trap.

Most of the time, children of the poor are either engaged in income generating activities like street vending, or are employed else where or assist their parents in handling domestic and/or other activities. Due to this, they do not get the opportunity to attend formal education.

While it is acknowledged that education plays an important role in human development through the process of empowering people to improve their well being and participate actively in social and economic life of the society, the poor are disadvantaged in getting access to education at all levels. Economic constraints prevent members of low-income households

from getting timely school enrolment and force them to drop out of school before completing their primary and intermediary education.

Above 55% of the survey participants have disclosed that they have children/ family member within/above school age that either did not get a chance to get formal education or forced to drop out of school due to financial reasons. The current status of those family members/children, according to the survey results, is summarized here below:

Table 4.3 Current status of family members of beneficiaries who have dropped out/did not enroll to schools

	Response	No of Respondents	%
1	Continued their studies	29	30.5
2	Enrolled now	24	25.3
3	Missing	42	44.2
	Total	95	100

As an out come of being participants in income generating projects, 30% of the respondents have indicated that they have become able to send their children back to school who were forced to dropout owing to either their engagement in income generating activities or inability of the family to send them to school due to financial constraints. Similarly, 25.3% of the total respondents have stated that their participation in the projects of the identified religious institutions have enabled them to enroll their children who were not sent to school but are with in the school age. The remaining proportion of the respondents did not answer the question(s) submitted to this end. Hence, we can see that more than half of the participants of the survey have confirmed that betterment in income levels of house holds have a significant positive impacts in increasing educational levels of members of the family.

4.3.3 Transfer of Skill through Training

Training has a potential of transferring knowledge and skill and helps to create adaptation to new systems and technology. One of the major areas for the intervention of the FBOs is the provision of training to the poor in collaboration with governmental and/or not-governmental organizations. Those individuals that were made to participate in skill upgrading activities or training sessions affirmed that they did not have skill prior to their participation and have benefited from the training. However, a considerable number (proportion) of the respondents indicated that the training they have been given was not sufficient for practical implementation.

When inquired about the benefit generated from participating in a training program with regards to income generation, all of the respondents, though the degree varies, have indicated that they have benefited from the training program. But, 25 respondents constituting 26.3% of the total have indicated that the training is not sufficient to fully apply it in their day-to-day activities. These group of respondents recommended that they should be given additional training that can supplement what they have already acquired.

The responses are tabulated here below:

Table 4.4 Contribution of Training in income generation

	Response	N° of Respondents	%
1	Yes, it has helped me a lot	60	63.2
2	Yes it has helped me to some extent	10	10.5
3	Yes it does but not sufficient	25	26.3
	Total	95	100

Apart from its direct positive impact of easing financial problems through raising their competence in the labor market, respondents have also confirmed that the support they got from their respective projects/institutions have relieved other social burdens and helped them to develop a sense of self-reliance.

CHAPTER FIVE

Conclusion and Recommendation

5.1 Conclusion

The survey has been conducted with the basic objectives of assessing the contribution of FBOs in alleviating urban poverty through engaging themselves in IGA and pointing out a course of action that will enable them overcome the difficulty they face.

The survey is conducted using both primary and secondary sources of data and the data collected from these sources have revealed the reality mentioned here under.

Since the promotion of IGA programmes is believed to be a key tool for the creation of employment and income generation for the poor, the study observed that FBOs are using these programmes as an important venue for combating the poverty that prevails in Addis Ababa.

In line with this, the EOC-CFAO, EKHC-Medan ACTS project and the EIASC-EMDA are participating in alleviating the poverty level of Addis Ababa.

The IGA programmes of these organizations targeted vulnerable children, food insecure household members, PLWHA, commercial sex workers and the like. So far they reached to 502 such individuals through IGA programmes in Addis Ababa. Although, the efforts exerted in this regard is not significant as it should be their contribution towards enabling individuals with limited financial and physical capacity secure sustainable income is something to be appreciated.

The largest proportion of the respondents has indicated that they have experienced significant change (improvement) in their personal income. They also confirmed that they are able to get either employment/ compete for employment in the labor market, or create employment for themselves. The institutions managed to achieve these tasks through the provision of training, financial and technical support, and give-outs, or establishment of micro business that employ the needy, or provision of micro credit.

The other contribution of the three FBOs surveyed by the study is that the beneficiaries were able to send back or enroll their children to school. In most poor neighborhoods of Addis Ababa, according to the observation of the researcher, children used to be engaged in income generating activities like petty trading and helping their parents in handling their daily business and/or domestic tasks. This benefit has the potential of containing the transmission of poverty from generation to generation.

The main intervention tool for the three projects have been through the provision of vocational skill upgrading training like knitting and sewing, food processing, hair dressing, wood and metal works, masonry works etc. Moreover, the institutions have been engaged in facilitating the employment creation efforts of the poor either by directly establishing micro enterprises or encouraging the poor to create employment.

These achievements are vivid indicators of how faith based institutions help, and how their participation makes a difference in alleviating income related dimension of poverty. Addressing the income related poverty has direct or indirect role in curbing the ill-effects of other dimensions of poverty.

In conclusion, therefore, due to their closeness to the needy, ability to mobilize resources and

the community, etc. faith based institutions contribute tremendously to the effort of alleviating urban poverty.

The case institutions (projects) operating under the auspices of the three major religions in Ethiopia namely; Ethiopian Orthodox, Evangelical Church and the Muslim have made their own contribution in alleviating poverty in the city of Addis Ababa. With the formation of EIFDDA, the contribution and role of faith based organizations is gaining momentum and is believed to be strengthened in the future with the growth of the Forum.

But such contributions of the FBOs go unnoticed except by the beneficiaries. The possible cause for this phenomenon is the activities are not undertaken in a consistent manner and on large scale. Every effort of the institutions to partake in IGA for the poor is tied-up with the availability of donors. The continuity and scale of operation of the IGA of the FBOs is donor fund driven. The other reason could be due to the fact that most of the organizations do not have the capacity to design, develop, finance and implement large scale programs. Even their short-term as well as small projects are suffering from the lack of capacity.

In connection to lack of capacity, it is worth mentioning that the institutions do not have their own monitoring and follow-up mechanisms for their projects. With out proper follow-up, no matter how sound a project is, it is likely that it will fail to achieve the purpose it is intended for.

The study has also revealed that a joint action of governmental and faith based institutions is not practiced in most of their effort. Each operates independently and one does not even consult the other. However, the task of alleviating poverty requires the unified action of all the concerned parties.

5.2 Recommendations

This study, among other things, has revealed that the EOC-CFAO, EIASC-EMDA and EKHC-Medan Acts projects are contributing in alleviating urban poverty in the City of Addis Ababa though they have financial constraint, lack of institutional capacity, and absence of partnership with government institutions.

Therefore, the study recommends the following points, which are believed to help in sustaining the efforts and participation of FBOs:

- 1 The capacities of the institutions and their financial resource base determine the choice of poverty alleviation programmes. Institutions with wide range of capacities and adequate resources tend to undertake varied poverty reduction programmes while institutions with limited infrastructure do not have such capacity. Therefore, the institutions should exert utmost efforts to strengthen their capacity. One possible way of doing so is to urge the congregants to participate in the programmes or to call for their voluntary services.

The capacities of the institutions should be enhanced through training in basic project management, financial systems/book keeping, public relations, sales and marketing, networking and partnerships with other organizations among others.

- 2 With a view to strengthening the institutions' financial capacity, efforts should also be deployed towards properly using their capital and human capacity instead of merely depending on foreign donation.

There is also a need for donors to share the vision of addressing poverty with other stakeholders to facilitate coordination of poverty alleviation programs, harmonize channeling of funds targeting specific programs for development.

The financing organizations (donors) should concentrate in financing with relatively longer time horizons rather than availing fund for a single task. This effort will enable to sustain the projects or the implementation until the beneficiaries, takeover and stand on their own feet. This is specially the case for E IASC-EMDA as their projects were suffering from shortage of finance and closed well before most of the beneficiaries get the whole idea of the projects.

- 3 The government should recognize FBOs as legitimate development actors and provide them with the necessary support so that their performances would be improved.

The alleviation of urban poverty calls for a unified action of all segments of the community. It is not something to be left to the government, civil societies or NGOs. Therefore, governmental institutions should form a forum with the FBOs for joint action. The FBOs, should also work in collaboration with the respective government institutions concentrating on priority areas.

- 4 Every effort becomes successful when it is critically monitored and consequent actions are followed. The absence of monitoring and follow up mechanisms is one of the shortcomings observed in the implementations of projects. Therefore, it is crucial for the leaders of the institutions to develop a proper follow up and monitoring mechanisms that will enable to ensure the successful completion of their endeavours. This will also help them to get feedback for the future plans and activities.

- 5 The FBOs should have a sound documentation system for their undertakings and also there is a need for clear reporting system.

- 6 Religious/mission organizations need to expand/outreach programs beyond members of their faithful. There is also a need to train beneficiaries in specialized aspects like entrepreneurship, financial management and book keeping /accounting/ as a supplement to the vocational skill trainings.

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Annex 1

A Questionnaire Prepared to Investigate the Contribution of Faith Based Organizations Towards Reducing Poverty in the City of Addis Ababa.

This questionnaire is designed to gather information for a study made as a requirement for fulfillment of a postgraduate degree at Addis Ababa University.

Any information given in this questionnaire will not be used for any other purpose or will not be disclosed to any other party under any circumstance. Hence you are sincerely requested to contribute to the study by answering all the questions genuinely

Part One Personal Questions

1. Age: _____

2. Sex Female

Male

3. Educational Background

Illiterate

Read and Write

B/n 1-4th Grade

B/n 5th-8th Grade

B/n 5th-12th Grade

above 12th grade

4. Martial Status

Single

Married

Divorced

Widowed

5. Family size

One

2-4

5-6

7-10

Above 10

6. Your Religion

Muslim

Orthodox Christian

Catholic

Protestant

Other

Part Two Income and Wealth Status

1. Did you have any fixed/permanent/ income before you were trained and become part of the Project/ Organization?

Yes I had

No I didn't have

2. If your answer to the above question is yes, how much did you use to get?

- | | |
|---|--|
| <input type="checkbox"/> Below 100 Birr | <input type="checkbox"/> Between 301-400 Birr |
| <input type="checkbox"/> Between 100-200 Birr | <input type="checkbox"/> Between 401- 500 Birr |
| <input type="checkbox"/> Between 201-300 Birr | <input type="checkbox"/> Above 500 Birr |

3. After you have become part of the project or received training or received an initial capital and started working, how much fixed/Permanent income do you get?

- | | |
|---|--|
| <input type="checkbox"/> Below 100 Birr | <input type="checkbox"/> Between 301-400 Birr |
| <input type="checkbox"/> Between 100-200 Birr | <input type="checkbox"/> Between 401- 500 Birr |
| <input type="checkbox"/> Between 201-300 Birr | <input type="checkbox"/> Above 500 Birr |
| <input type="checkbox"/> I am not getting any fixed/ permanent income | |

4. Do you have any income other than the one disclosed above?

- | | |
|---|---|
| <input type="checkbox"/> Rent Income | <input type="checkbox"/> Pension |
| <input type="checkbox"/> Spouse's Salary | <input type="checkbox"/> Children/ Family Support |
| <input type="checkbox"/> Income from micro trading activities | <input type="checkbox"/> Support from a non governmental Organization |
| <input type="checkbox"/> Other _____ | |
| <input type="checkbox"/> I don't have any other Income | |

5. Personally, what benefit have you got from the Project?

- | | |
|---|--|
| <input type="checkbox"/> Job opportunity only | <input type="checkbox"/> Training only |
| <input type="checkbox"/> Training and Employment | <input type="checkbox"/> Financial Support |
| <input type="checkbox"/> I haven't got any benefit from the project | <input type="checkbox"/> Credit facility |

6. The training you received from the organization has helped you much to increase your income.

- | | |
|---|---|
| <input type="checkbox"/> I totally disagree | <input type="checkbox"/> I agree partly |
| <input type="checkbox"/> I totally agree | |
| <input type="checkbox"/> I don't have any opinion | |

Part Three **Organizational Support**

1. Is there any organization or individual who helped you to be part of the project or to be trained or employed by the project?

- | | |
|---------------------------------------|--|
| <input type="checkbox"/> Yes there is | <input type="checkbox"/> No there is not |
|---------------------------------------|--|

2. If your answer to the above question is yes, where was the support from?

- A religious organization / Church, Mosque, etc.../
- Governmental institution / Keble, or any part of the city government, etc /
- Relief /Aid organizations
- Individuals
- Other _____

3. In your opinion, what do you think is the relationship between the project and religious organizations?

- Has a direct relationship
- They don't have any relationship
- The project gets financial and Technical assistance
- The project gets help in areas of Human resource and training

4. Did you have any children or family member above school age who have not been enrolled in schools or discontinued their studies due to financial problem before you got any kind of assistance from the project?

- Yes
- No

5. If your answer to the above question is yes, what is the situation of those family members/ children now?

- Continued their studies
- Enrolled now
- There is no change
- They are not willing to continue/ get enrolled

6. The project from which you are getting assistance and the religious organization you follow;

- Have direct relationship and support each other
- Have working relationship
- Have a random relationship
- Give indirect support to each other
- They don't have any relationship
- I don't have any opinion

Part Four Training

1. Have you received any kind of training from the project so far?

- Yes I have
- No I have not

2. If you have got any training, would you please specify what kind of training you received?

3. How long have you been training or working in this project?

- Less than one year between 1 – 2 years
 Between 3 -4 years Above four years

4. Did you have any skills and capabilities before you have become part of the project?

- Yes I had No I didn't have

5. Is there any other family member who also gets assistance from the project?

- Yes there is No there is not

6. Do you believe the training you received from the project has helped you to generate enough income to support your self and your family?

- Yes it helps me to a great extent
 It helps me to some extent
 It has some contribution but it is not enough
 It hasn't helped me at all
 I don't have any opinion

7. What other benefits have you got from the project other than training and job opportunity?

- The income I get from the project helps me cover expenses of myself and family members.
 I can now afford to send my children to school
 I can now cover my educational expenses
 It has eased the social burden I had before
 It has made me self reliant
 It has become security to myself and my family

Part Five

Other Related Questions

1. Do you believe that the organization/project/ has any role in reducing urban poverty?

- Yes it has No it has not

2. If your answer to the above question is 'no it has not', would you please specify your reasons?

3. Do you think this organization needs any assistance/support to strengthen its activities in the future? If so, please specify.

4. What do you think, in your opinion, are strengths of the project?

5. In your opinion, what do you think are weaknesses of this project/organization?

6. What do you think should be done to correct those weaknesses you mentioned above?

7. Do you have any other suggestion?

Thank you very much for your cooperation!

Annex 2

Check lists of interview for key informants

1. General information
2. Period of establishment of the project
3. Objective of the establishment of the project
4. Activities of the project
5. About development partners (donors)
6. About IGA programmes of the project
7. Which part of the society is given the opportunity to participate in the IGA programme?
8. About vocational skill trainings
9. About the beneficiaries of IGA programmes of the project
10. Challenges faced by the projects.
11. How do you evaluate the performance of the project?
12. What to be done on the side of the government for their improved performance

Declaration

I, the undersigned, declare that this thesis is my original work and has not been presented for a degree in any university, and that all source of materials used for the thesis have been duly acknowledged.

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