

**Addis Ababa University
College of Development Studies
Center for Rural Development**



**Community Based Social Entrepreneurship and Its
Nexus with Rural Development: The Case of Three
Community Based Organizations**

**A Thesis Submitted in Partial Fulfillment of the
Requirements for the Master of Arts Degree in
Development Studies**

**By
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Advisor: Worku Tuffa (PhD)

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DECLARATION

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

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Approval by Examiners

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Abstract

Despite some practices, the conceptualization of social entrepreneurship and its relevance to development calls for further investigations. This study is thus a preliminary response to such a call. With the purpose of making theoretical propositions, it employs a qualitative inquiry dealing with a range of entrepreneurial activities of three community based organizations (CBOs). It underwent series of stages from problematization through to rigorous literatures review, qualitative data collection and analysis (open, axial and selective along with thematization). In a nutshell, the findings show that community based social entrepreneurship can best be explained and conceptualized using some dimensions (*evolution, nature, typology, feature and legality*). Along that, the research reveals that social entrepreneurial ventures of community based organizations play considerable roles *towards social value creation, asset formation, market services, social innovation and learning, and institutional and societal transformation*. On the other hand, the study tips a close watch on potential constraints and popes the prospects and opportunities. Finally, on the basis of the description of the community based social enterprises and the exploration of their relevance to development, some theoretical propositions that underline the importance of CBSE to rural development were put forward. Therefore, in the absence of concrete, comprehensive and conveyable theoretical explanation of social entrepreneurship and community based social entrepreneurial practices in Ethiopia, the study will be paramount in laying foundation to subsequent intellectual inquires.

Dedicated to my beloved wife:

**AskaleMariam Aschalew who is a mother,
a sister and a friend indeed!**

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My life time gratitude to Her Gracious St Mary Who shines Her lights of blessing all through my journey of life.

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Abbreviations and Acronyms

AAU – Addis Ababa University

CBO – Community Based Organization

CBSE - Community Based Social Entrepreneurship

CSO – Civil Society Organization

FGD –Focus Group Discussion

FGDs - Focus Group Discussions

GTP - Growth and Transformation Plan

NGO – Non Governmental Organization

OVC – Orphan and Vulnerable Children

UK – United Kingdom

US - United States

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Chapter One: Introduction

1.1 Background of the Study

Tracing back to the emergence and evolution of social entrepreneurship, El Ebrashi (2013) indicated that the term 'social entrepreneur' was first mentioned in 1972 by Joseph Banks to describe the need to use managerial skills to address social problems as well as to address business challenges. Unlike the business entrepreneurship, "*which is an exceptional set of activities carried out by individuals with an exceptional mind-set in order to maximize profit*" (Abu-Saifan, 2012, p.23), a social entrepreneur is keen to realize a social mission. An entrepreneur creates economic wealth while a social entrepreneur generates revenue to directly serve some social ends. Literatures converge on the view that social entrepreneurship is using the business model for social profits (social profits here refer to the social entrepreneurship-born social benefits which are accrued to a community or society). The social profits are indeed beyond monetary-value benefits. They shall rather denote the promotion of societal wellbeing through the alleviation of social problems. Community based social entrepreneurship per se refers to a social entrepreneurship initiated, run and managed by communities or their respective structures which include community based organizations (CBOs) or fluid community structures like community committee.

Community being *a collection of people with shared identity and environment* Chechetto-Salles, (2006), is usually illusive and requires a representing image that can interface with others. These interfacing structures are often called community based organizations which are constituted with and mandated by their constituents to represent communities. In the Ethiopian context, Community Based Organizations are mostly social groups formed for the purpose of providing social services for their constituents. These include social groups like *Iddir, Equb, Afosha, people of same origin, associations of ex-school-mates, etc* These social groups have a long social history in Ethiopia. They have been serving as means of alleviating social problems of their constituents in particular and the society at large. Currently, some of these have changed their orientation and/or started to become active development partners in the form of CBO. Some of them have initiated development projects (taking care of orphans and vulnerable children,

people affected by HIV and AIDS, elderly people, and other vulnerable groups, etc), though many of them are still limited to the provision of social services especially to the families of the deceased. Indeed, CBOs are grass-root organizations which emerge to address community needs and with the will of the community. And now a days, some of them are engaged in income generation activities with the purpose of making profits to fund their social services.

Generally, in a country where the public sector lacks the resources to address the unmet needs of the hard to reach or deprives or vulnerable segments of communities; where the private sector apparently focuses on maximization of profits; and where many of the NGOs are limited to ameliorative services and quick fixes which could not compatibly and sustainably change the quality of lives of disadvantaged people; social entrepreneurship would be an option as interlocutor. It will be an alternative pathway to development through bridging the public, the private and NGS/CSO sectors. Keeping these roles of roles of Community Based Social Entrepreneurship in mind, this research, therefore, opts to portray the community based social entrepreneurship practices of three community based organizations in Ethiopia and examine the implication of such initiatives to development in general and rural development in particular. To this effect, the study takes three evolutionally different community based organizations at different settings: the Awra Amba community, Kebele 09/07 Edget Behibret Community Development Association and Kefetegna 2-01 Iddir and Development Association with which the researcher has had prior acquaintance.

1.2 Statements of the Problem

The journey to social entrepreneurship is taking long to take root in most developing countries particularly Africa. In Ethiopia, experiences show that it is only few organizations like the British Council, Family Guidance Association, Jerusalem Children and Community Development Organization, etc that are clearly articulating social entrepreneurship or its essence. So far, to the reach of this study, there are no sufficient evidences that show either patterned conceptual detail or an organized practice of community based social entrepreneurship in Ethiopia. This research would like to contest that in Ethiopia, no fully fledged social entrepreneurship (with all its essence and principles explained here) is practiced. Indeed, it is very open to argue that there wasn't any conscious move to frame the concept of social

entrepreneurship. Unsurprisingly, only little community based social entrepreneurship initiatives are ventured in the country. In this connection, no attempt has been done to deal with community based social entrepreneurship either. This may be because almost all NGOs and many CBOs do rather heavily depend on external assistances than initiating some form of social entrepreneurship; where the slogan of the day is not aid; it is rather “trade-than-aid”.

Pursuant to that, despite quite encouraging efforts around the globe, in Ethiopia little or no attempt has been made to examine the concept and practice of social entrepreneurship in general and community based social entrepreneurship in particular. To our the reach of this study, in Ethiopia, no research could be attributable to social entrepreneurship in general and community based social entrepreneurship in particular which quests for systematic organization of concepts and practices of community based social entrepreneurship which in turn will have epistemological significance.

Further, though Ethiopia just like most African countries, is said to have thousands of community structures with huge potential to steer immense changes in the development arena, those community structures are not facilitated to unleash their potential to development. Adhering to Democratic Developmental State ideology, though the overarching development plan (i.e the Growth and Transformation Plan –GTP II) of Ethiopia clearly articulates and encourages mobilization of national development forces, those community institutions remain latent. Only few are observed to be engaged in community development endeavors in both urban and rural settings. Those are often organizations either associated with non-governmental organizations or initiated for a certain end. Those CBOs which are initiated or unleashed by NGOs are usually perceived as a bridge for phasing out strategy.(Taye and Bahru, 2010). Further, some of the NGOs are either simply dissolving or handing over their respective social development projects to respective community structures with some sustainability measures mainly income generating schemes in the face of bumpy funding landscape around the globe. To that end, quite a lot of CBOs are either assisted to augment some income generating schemes or provided with only some transitional overhead costs. For instance, few communities or their structures are running effective businesses destined for their respective community members’ benefits. Some CBOs in places like Adama, Addis Ababa, Arsi, Awra Amba, Bahir Dar,

Bishoftu, Butajira, Debre Berhan, Dire Dawa, Emdibir, Hawassa, Jimma, Nefas Mewcha, Shashemene, Wolkite, etc pursue collective businesses that make profits through which they try to address their respective social ailments (Tesfaye 2014). They make social profits. Yet, no attempt has been made to find out whether such social entrepreneurial initiatives can have any direct or indirect implication to development in general and rural development in particular (which will be part of the inquiry of this study). Despite the potential roles of community based social entrepreneurship towards alleviating socio-economic problems of communities and towards sustaining community structures, no or little intellectual inquiries have been made ever since to establish epistemological and empirical foundations on community based social entrepreneurship and its nexus with development.

On the other hand, those income generations schemes, because they had not been well thought from the outset, get often crippled. Many other are toddling while of course few seem self-standing. This can be attributed to a number of factors which include the absence of the concept of social entrepreneurship among all actors, the blurry landscape for social enterprises to flourish (no explicit legal framework for social entrepreneurship) and the psychological influence of the long existing development orientation. In this connection, as some CBOs are evolving from complete social services to the envisaged social entrepreneurial initiatives, there is a need to explore prospects and challenges of the CBOs in initiating, running and effecting social entrepreneurship.

In sum, despite the intermittent practice of income generation schemes towards alleviating social problems, in Ethiopia there is either no or little systematic research of social entrepreneurship and community based entrepreneurship activities. This urges the need to establish epistemological foundation about social entrepreneurship and community based social entrepreneurship. Along that, roles of community based social entrepreneurship in improving the quality of lives of people need to be explored. In this connection possible prospects and constraints of community based organizations to execute community based social entrepreneurship and thereby effectively contribute to development should be examined. Therefore, the study attempts to depict how the three CBOs are practicing community based social entrepreneurship to address the needs of their respective vulnerable segments of their

respective communities. It also examines the challenges and opportunities to optimally benefit from the CBSE.

1.3 Objectives of the Study

Given the above background and statements of envisaged social entrepreneurial gaps, the overall objective of the study is to portray the community based social entrepreneurship practices of CBOs in Ethiopia and put forward some theoretical propositions towards developing a theory.

Consequently, the specific objectives of the study are to

- Describe the dimensions of community based social entrepreneurship in Ethiopia
- Explore the roles that community based social entrepreneurship can play in rural development in Ethiopia
- Examine challenges and prospects of practicing community based social entrepreneurship in Ethiopia

1.4 Scope of the Study

The study focuses on three CBOs: the Awra Amba community, Debre Berhan Kebele 09/07 Edget Behibret Community Development Association and Hawassa Kefetegna 2-01 Iddir and Development Association. The Awra Amba community was intentionally included in the study for few reasons. To start with, the CBO is geographically situated in a rural setting. Secondly, as compared to other CBOs format, the community has got somewhat peculiar evolution.(i.e The Awra Amba community was conceived with the initiator's four views and later revised to be five: a. Respecting the right to equality for women; b. Respecting children's rights; c. Helping people who are unable to work due to old age and health problem; d. Doing good (cooperation, peace, love, etc) to others and avoiding evils such as stealing, lying, insulting, cursing, quarrelling, killing, conflict, etc; and e..Accepting all human beings as brothers and sisters, regardless of their differences (this one being included over time). The third puling factor for including the community to this study is the diversification and the voluminous of its income generation schemes.

On the other hand, it has been learned that there are a few CBOs (Iddirs, or other format) that exercise some income generating activities destined for social services in Debre Berhan. Yet, Kebele 09/07 Edget Behibret Community Development Association was identified for this study mainly due to its proximity to and linkage with the nearby rural community. The association is located at the outskirts of the Debre Berhan town. It has thus close ties with the nearby rural community in many aspects. The income generation scheme of the association was observed to connect the two settings (rural and urban). There are frequent give and take actions between those communities. Therefore, it was anticipated that the CBO better than other CBOs in the town would give opportunity for examining the rural-urban linkage regarding community based social entrepreneurship. The Hawassa Kefetegna 2-01 Iddir and Development Association was preferred among many others in the town of Hawassa for the very reason that the CBO was understood to have market based relations with some rural areas in the region.

Further, conceptually, the study illustrates the key dimensions of community based social entrepreneurship. It also reveals the latent potential that CBOs may have in running community based social entrepreneurship in order they contribute to community development endeavors along with the challenges and prospects.

1.5 Significance of the Study

The study is believed to provide a conceptual framework that can help explain the phenomena of community based social entrepreneurship in Ethiopia, facilitate further scholarly researches, pave ways for effective social entrepreneurship practices and urge inducement of relevant policy measures.

The study shall elucidate the concept of community based social entrepreneurship and its importance to development in general and rural development in particular. Keeping in mind the theoretical frameworks provided by others elsewhere around the globe, the study shall also forward some theoretical propositions based on some observed evidences. Predictably, the study shall open eyes of the policy makers and donors/ development partners towards mobilizing

CBOs and engaging them in community based social entrepreneurship and eventually address community problems.

1.6 Organization of the Study

The study is organized in such a way that it can convey what is in. The entire contents are cohered into five chapters. Following the preliminary pages, the first chapter introduces the exercise and charts out the presumed research gaps along with objectives and delimitation of the study. The second chapter profiles reviews of literatures towards clarifying concepts and evidencing supportive findings and theories. The methodology section answers the how of the research. The fourth chapter broadly illustrates the results and respective analyses. And finally, chapter four knots the entire exercise and makes theoretical proposition along with suggestive future actions.

1.7 Limitations

The study was conducted under different limitations of time and resources mainly because the study CBOs are situated in more than 600km radius in different directions. One is to the north the other to the south and the nearest is to the northeast of Addis. This made the logistics expensive and inconvenient given the time bound and the limited resource. Had it not been for its extensive resource implications, the study would have covered more cases mainly in other regions.

Chapter Two: Review of Literatures

This chapter lays the foundation for the subsequent sections of the study. It starts with conceptual demystification, because it is the first requirement of a scientific analysis. It attempts to denote the concept of social entrepreneurship as it stands and in relation to other related concepts. It provides operational definition of community based social entrepreneurship, community based organizations and rural development followed by theoretical highlights of some development discourses, social entrepreneurship, and social learning as explored, theorized and stipulated by others.

2.1 Conceptual Demystifications

Community Based Social Entrepreneurship

The Merriam- Webster Dictionary defines the word “entrepreneur” as “*one who organizes, manages, and assumes the risks of a business or enterprise.*” Joseph Schumpeter, a noted 20th century economist has also denoted an entrepreneur as “an innovator who implements change in an economy by introducing new goods or new methods of production.” Having this concept of entrepreneurship in mind, a range of scholars clarified the concept of social entrepreneurship. Though the term social entrepreneurship is thought to be yet in search of a good definition, the concept has been defined, elaborated and explained by quite many scholars.

Abu-Saifan (2012) proposed social entrepreneurs to be defined as “*a mission-driven individuals or institutions who uses a set of entrepreneurial behaviors to deliver a social value to the less privileged, all through an entrepreneurially oriented entity that is financially independent, self-sufficient, or sustainable.*” The Schwab foundation, ‘a notable social entrepreneurship platform’, has also connoted that social entrepreneurship is about applying practical, innovative and sustainable approaches to benefit society in general, with an emphasis on those who are marginalized and poor. (<http://www.schwabfound.org/content/what-social-entrepreneur>). Attempts were also made by many more people, despite similarities, to distinguish the concept of

social entrepreneurship from other concepts like corporate social responsibility, social business, social economy and philanthropies.

Pertinently, Huybrechts and Nicholls (2012) conceptualized *corporate social responsibility* - when companies, whose ultimate goal of profit maximization, integrate social and environmental concerns in their business operations and in their interaction with their stakeholders; *Social business* - a venture which just like not-for-profit organizations prohibits profit distribution while social enterprise considers mission-aligned profit distribution. But unlike not-for-profits, social businesses are required to raise all their incomes and recover all their costs through the market, and not through philanthropy or public funding; *Social economy* - which encompasses organizations which are located between the public sector and the for-profit business sector.

It is possible to draw from the above insights that social entrepreneurship is an equilibrium between two poles - *mission and profits*. It encompasses “social value creation” than “value appropriation”, and exploiting opportunities in order to enhance social wealth than economic wealth. In the absence of universally accepted and unified definition of social entrepreneurship, these conceptualization efforts imply that in the first place social entrepreneurship is a process. It is just a means to a certain end. The means implies the application of business concepts and principles and the adherence to both entrepreneurial behaviors such as risk taking, innovativeness, optimal use of prevailing opportunities, pro-activeness, etc and mission related behaviors such as visionary, dedication, passion etc. The end is thus not at any rate wealth accumulation but value creation (addressing pressing needs of communities, improving social wellbeing and meeting unmet needs of communities at large and disadvantaged people in particular). Further, literatures denote that social entrepreneurship “*can occur within or across the non-profit, business, or government sectors*” where in this case communities are unpronounced.

In an attempt to further clarify the concept of social entrepreneurship, different people viewed different typologies of social entrepreneurship. Huybrechts and Nicholls (2012, P. 4) by referring to Fowler stated that

“In 2000, Fowler suggested three types of social entrepreneurship: ‘integrated’ (when economic activity in itself produces social outcomes); ‘re-interpreted’ (when an existing not-for-profit increases its earned income); and ‘complementary’ (where commercial revenues cross-subsidize the social mission of a related not-for-profit).”

On the other hand, by referring to Alter (2006) they distinguished social enterprise models based on their mission orientation (from mission-oriented to profit-oriented), on their target group, and on how the social programs and the business activities relate to each other. Thus, he identifies three core models of social enterprise: **embedded** (when social programs are inherent in the business activities); **integrated** (when social programs overlap with business activities); and **external** (when business activities are an external source of funding for social programs, typically in health or education not-for-profits).” Huybrechts and Nicholls (2012, P. 4)

El Ebrashi (2013) proposed two types of social entrepreneurship based on its transcendentality. These are

a) **transformative** social entrepreneurship which refers to “creating systematic social change by intentionally replicating the model of the organization through others to maximize and sustain social impact; and b) **Serial** social entrepreneurship (creation of other social entrepreneurial organizations after at least one organization has reached the transformative social entrepreneurship stage). El Ebrashi (2013, p.203)

Zahra, et.al (2009) have also profiled three types of social entrepreneur based on what they do:

- a. **“Social Bricoleurs** who perceive and act upon opportunities to address local social needs.” This cohort of social entrepreneurs “identify a local concern and bring innovative measures to bear on a recognizable social problem. They usually aspire to bring social wealth to their communities and resolve vexing local social issues”.
- b. **“Social Constructionists:** who. build and operate alternative structures to provide goods and services addressing social needs that governments, agencies, and businesses cannot. They serve clients and also introduce social change and reform.

- c. **“Social Engineers:** *These ones strive for creation of newer, more effective social systems designed to replace existing ones when they are ill-suited to address significant social needs.*” (Zahra. et.al 2009, PP. 528-529)

Further the Schwab foundation (<http://www.schwabfound.org/content/what-social-entrepreneur>) noted three types of organizational models. These are the **leveraged non-profit, hybrid non-profit** and **the social business ventures**. To start with, in the Leveraged non-profit ventures “*the entrepreneur sets up a non-profit organization to drive the adoption of an innovation that addresses a market or government failure.* These cohorts of ventures are believed to “*continuously depend on outside philanthropic funding*”.

In the Hybrid non-profit ventures, “*the entrepreneur sets up a non-profit organization but the model includes some degree of cost-recovery through the sale of goods and services.* In these ventures, the entrepreneur is expected to mobilize other sources of funding from own communities, the public and/or philanthropic sectors or others to address the needs of clients, “*who are often poor or marginalized from society*”

The third one is *Social business ventures* where “*the entrepreneur sets up a for-profit entity or business to provide a social or ecological product or service.* Profits are generated with the aim of boosting the social venture towards reaching more people in need than maximizing financial returns for shareholders. Wealth accumulation is not a priority and profits are reinvested in the enterprise to fund expansion

Community-based social entrepreneurship shall therefore be conceived here as a social entrepreneurship that is predominantly initiated, owned, and managed by the community or their institutions (for instance CBOs). It is community-based social entrepreneurship not only because of who owns runs and manages it but also for whom it is intended. Ultimately it should be for the designated community and beyond. Yet, in the discourse of social entrepreneurship, community-based social entrepreneurship is unconventional.

Community Based Organizations

According to Hleziphi Naomie Nyanungo (2012), CBOs are specific type of formal organizations. To him, “formal organizations are collectives deliberately established for an explicit purpose while social organizations emerge whenever people are living together and interacting”.

However, still others perceive community organization both as informal and formal organizations. Community based organizations, often mentioned as community organization in most literature, are “civil society non -profit that operate within a local community” run by the goodwill of participants. They vary in terms of size and organizational structure; some are “formally incorporated, with written constitution while other are much smaller and are more informal”(Nyanungo, 2012)

Generally, with particular reference to the Ethiopian context, Community Based Organizations are mostly social groups formed for the purpose of providing social services for their constituents. *Mahiber, Iddir, Equib*, etc, are the most commonly cited CBOs in Ethiopia. And yet, it includes many other local and traditional organizations, like Tsewa and Gigge (labour sharing groups), etc. These social groups have a long social history in Ethiopia. CBOs in Ethiopia have existed for generations, though difficult to mention specific time (Fenta, 2008).

The goals and missions of CBOs can vary depending on reasons which brought them into being. The objective of “Equib”, for instance is to improve the lives of individual members by improving their access to finance and that of ‘Iddir’ is to lessen psychological stress of individual members during the loss of a family member. And yet the goals of CBOs can expand depending on their resource, human power and exposure. Their potentials in this regard have not yet been explored.

With due consideration of these evolutionary phenomenology of CBOs, this study shall thus investigate the possible roles these community based structures would assume in pursuing CBSE and thereby contributing toward improving people’s lives.

Rural Development

Generally speaking development can be perceived as the change in the quality of lives of people. Myrdal (1974) explains development as the movement upward of the entire social system, and he believes that this is the only logically tenable definition. This social system encloses, besides the so-called economic factors, all noneconomic factors, including all sorts of consumption by various groups of people; consumption provided collectively; educational and health facilities and levels. Amartya Sen, the 1998 Nobel laureate in economics, argues that “economic growth cannot be sensibly treated as an end in itself. Development has to be more concerned with enhancing the lives we lead and the freedoms we enjoy”.

In this connection, Todaro and Smith (2003) stated that whatever specific components of this better life or improved quality of life, development in all societies must meet at least the three objectives:

“increase the availability and widen the distribution of basic life; raise levels of living, including, in addition to higher incomes, the provision of more jobs, better education, and greater attention to cultural and human values; and expand the range of economic and social choices available to individuals”. Todaro and Smith (2003,P.57)

Organizations like the World Bank have also tried to designate the concept of rural development in order it fits to their mission. It for instance defines it *“a strategy designed to improve the economic and the social life of a specific group of people - the rural poor.”* People like Anríquez and Stamoulis (2007, P. 2) put it as *“development that benefits rural populations; where development is understood as the sustained improvement of the population’s standards of living or welfare”.* All imply the overall development of rural areas with a view to improve the quality of life of rural people.

This study shall thus examine the connection between community based social entrepreneurship and perceived changes in quality of lives of rural people. These parameters of development in general and rural development in particular shall serve as basis to look into the contributions that community based social entrepreneurship would make in improving the quality of lives of people.

2.2 Theoretical Perspectives and Prior Findings

Development Theories

In an attempt to determine the appropriate course of development that goes with the objective reality of the time, researchers have been exerting scholarly efforts to explore the suiting development contour. To this end, over time a number of development theories from Classical all the way to Modernization, Dependency, World-system, Neoliberalism, Developmental State theories were developed. And at this very time, large portion of the world generally adheres to the neoliberalism while many notable Asian countries (such as Japan, Singapore, South Korea, Taiwan,etc) , Latin American countries (eg Brazil) and some African countries (eg Ethiopia) pursue the developmental state philosophy.

Neoliberalism for instance is a theory of political economic practices that proposes that human well-being can best be advanced by liberating individual entrepreneurial freedoms and skills within an institutional framework characterized by strong private property rights, free markets and free trade. On the other hand, according to Willis (2005) the developmental state makes economic development a top priority of government policy.

Nevertheless, in both cases quite a great deal of needs of many people remain unmet.

Clarke (1997) made it clear that neoliberalism ignores the most distinctive characteristics of human society – morality, religion, art and culture – that provide higher values than the individual and elevate humanity above the animal condition of seeking immediate gratification, leaving masses of people out of work. Gedion (2015) has also noted that the neo-liberal development model has failed and did not bring the expected development outcomes in particular for poor and underdeveloped countries. This might have urged developing economies including Ethiopia to adhere to the developmental state model. Despite its developmental merits, however, the developmental state model on the other hand is claimed to have resulted in a range of negative consequences, such as major environmental damage or greater social tension, exclusionary developmental practices, corruption Frits and Menocal (2007) and Gedion (2015).

Nor could aid fill such development gaps. In this connection Williamson (2009) stated that since recently, the ability of foreign aid to achieve its goals is called into question. Further, widespread conceptual and empirical literatures suggest that foreign aid is ineffective though “*Over the past 50 years, for instance, over \$2.3 trillion dollars foreign aid dispersed*” Williamson (2009, P.1). Further, according to Sisay Seyoum (2015) the aid sector suffers from the difficulty of accessing funding which in turn contributes to its inability to discharge social expectations.

All these urge the need to quest for other options such as the subject of this study. Consequently, the current study attempts to relate roles of community based social entrepreneurship towards resolving these ailments of development theories and more. It explores the extent to which community based social entrepreneurship could address such gaps of neoliberalism, developmental state and aid. On the basis of the empirical evidences observed from the three CBOs, the study associates the importance of community based social entrepreneurship in addressing the pitfalls of such development theories to attain social, economic and environmental improvements. In a way, the study indicates possible alternative development pathways mainly community based social entrepreneurship towards seeking the attention of concerned people and structures that may include academicians, scholars, policy makers and development institutions.

Theories of Social Entrepreneurship

To start with Santos (2009, P.3)) claims that

“despite the growing interest of academia about social entrepreneurship, there is currently no accepted theory that can bound the social entrepreneurship phenomena, define its distinctive domain of action, and guide research, practice, curricular development and public policy”.

Hence, he proposed a theory of social entrepreneurship through which he provided a conceptual framework to explain the phenomenon of social entrepreneurship. In his theory of social entrepreneurship, he stated that “*social entrepreneurs are driven primarily by a motivation to create value for society, not to appropriate value for themselves to the benefit a powerless segment of the population*”.

In this line of argument, Nagler (2007) suggested that the current academic literature does not provide a link between social entrepreneurship and economic development policies where social entrepreneurship is important to economic development policies because it can play a vital role to the progress of societies and deliver vital value to societal and economic development. He then explored and concluded that social entrepreneurship is important mainly for employment development in the form of job creation and (re-)integration of disadvantaged people; innovative creation of new goods and services; its broadly distributed social capital though socially institutionalized values such as trust and cooperation, and equity promotion by addressing the unmet needs of socially disadvantaged groups. Zeyen et.al (2012) by referring to Dees and Khanin affirmed also that social entrepreneurship is an opportunity for societal learning as social entrepreneurs provide the opportunity of a low-cost learning laboratory for societies. The same study merited social entrepreneurship as a potential approach to offset market failures.

Consequently, many countries seem to keep an eye on the importance of social enterprises to development. In this connection, Zeyen et.al (2012) noted that governments in Europe and the United States now embrace social entrepreneurship as a driver of innovation and of solutions to complex societal problems and indicated such examples as the Office of Social Innovation and Civic Participation initiated by the Obama Administration, or the Social Innovation aspect within the Europe 2020 Flagship Initiative Innovation Union. The writers further substantiated their views as in light of the recent global economic and financial crisis, some have welcomed social entrepreneurship as a much-needed alternative or complement to an economic system. Across the world, organizations such as Ashoka – Innovators for the Public, or the Schwab Foundation for Social Entrepreneurs promote social entrepreneurs as agents of change. And the Rural Society Research Team Scottish Agricultural College in its article entitled “*Can social enterprise contribute to creating sustainable rural communities*” indicated that in the United Kingdom social enterprises are increasingly looked on to provide a proportion of social services. The study noted that the UK government highlights the role of social enterprises in providing services to communities.

This study is yet critical of all these as none of these scholarly works dealt with the community based social entrepreneurship venture which is the main agenda of this study. In fact, Welsch and

Kuhns (2008) proposed a theoretical model of the determinants, characteristics, and consequences of community based enterprises which this study argues is not equivalent to community based social entrepreneurship/enterprises. They clarified the concept of community-based enterprises to *“relate to a variety of areas including social entrepreneurship, economic development, empowerment zones, grass roots enterprises, and collective entrepreneurship”*. Thus, in light of their investigation they concluded that *“community-based enterprises appear to contribute to social and economic survival, and perhaps to development, in marginalized areas in the United States”*. Welsch and Kuhns (2008, PP..2-.3). Sarreal (2013) further clarified the concept of community based enterprise and noted it to be *“the result of a process in which the community acts entrepreneurially, to create and operate a new enterprise embedded in its existing social structure”*. The researcher also claimed that

“community based social enterprises are managed and governed to pursue the economic and social goals of a community in a manner that is meant to yield sustainable individual and group benefits over the short- and long-term”. Sarreal (2013, P.2)

Nevertheless, both tended to incline to the collective business ventures whose primary motives would be profit making for those in the community towards prosperity. The community based social entrepreneurship under investigation of this study is however a blend of both social and profit making entrepreneurial initiatives. These community based social enterprises under scrutiny are rather social in terms of evolution, motivation, mission, operation and function.

Therefore, the study tries to substantiate prior findings of the importance of social entrepreneurship and the possible contribution of community based social entrepreneurship towards addressing failures of market (neoliberalism), odds of the state (developmental state) and ineffectiveness of the aid (the CSO sector). We are of the opinion that in countries like Ethiopia where the social connection and social cohesion is strong to date, community ventured initiatives of this type would be solutions for social problems. The study thus demystifies the concept of CBSE, determines the type of CBSE the CBOs are running and explores multidimensional roles of CBSE to development in general and rural development in particular.

Theories of Social Learning

Community based organizations are collective platforms where quite a lot of lessons can be drawn. They have a lot to share to others. Similarly, they take in quite diverse experiences of others. Evolving as social entrepreneurs, intentionally or not, they are believed to share practices with others. The social learning is expected to be high. In this connection, theories like social learning theory, show that such learnings can be facilitated mainly through *observation, imitation and modeling*. In social learning theory Albert Bandura (1977) states that behavior is learned from the environment through the process of observational learning. Learning involves observation, extraction of information from those observations, and making decisions about the performance of the behavior (observational learning or modeling). Therefore, this theory serves as basis to look into the learning process in and around the CBOs under study with respect to their CBSE initiatives. Particularly the social learning and innovation practice of the CBOs, which is one of the roles of community based social entrepreneurship, is navigated against the theoretical foundation of this theory of social learning.

In sum, the synthesis of literatures both in terms of conceptual demystification and theoretical highlights are meant for checklists, mirror-effecting, means of comparisons, etc against which the concept of community based social entrepreneurship and its significance to rural development along with potential risks and prospects (all of which are the kernel of this study) are examined.

Chapter Three: Methodology

3.1 Research Design and Approach

The study essentially adheres to case study design based on a qualitative approach with some element of grounded theory. It is descriptive, explorative and projective. In response to the first research objective, it tries to describe the CBSE practices of the three CBOs. And in order to address the second objective, the study probes the potential roles of CBSE in development in general and rural development in particular. On the basis of these, the study attempts to foresee the prospects and challenges of CBSE. By its nature, the study is inductive through discovering concepts, themes, and categories out of raw data and establishing relationships towards organizing these into a theoretical explanatory scheme.

3.2 Study Population and Sampling:

The study purposefully considered three evolutionally distinctive, geographically apart, contextually varied, and socio-culturally different community based organizations. The Awra Amba community and Kebele 09/07 Edget Behibret Community Development Association are located in Amhara region and Kefetegna 2-01 Iddir and Development Association is in the town of Hawassa in Southern Nations and Nationalities and People's region.

The Awra Amba community is located in the South Gondar Administrative Zone, Fogera Woreda of the same region. The community is specifically cited at the Woji-Awra Amba Kebele on the way from Woreta to Debre Tabor towns. It is 12 km from Woreta where the 2 km is off the road. The Awra Amba community was initiated by Zumra Nuru and formally established in 1972 with six people. The community envisions a world where all human beings are prosperous and live in harmony, compassion, collaboration, sympathy and peace. Structurally, the community is governed by 13 different communities; the development committee at the top.

Kebele 09/07 Edget Behibret Community Development Association, located at Debre Berhan town, on the other hand, was established in 2002. The association envisions all orphans and vulnerable children be protected and supported. The association stipulated its mission as working with all actors to provide integrated care and support to the needy OVC in order they become productive citizens and to improve the socio-economic situation of marginalized groups in the

community. Some 210 people (106 Female and 104 Male) constitute the CBO. It has got a seven member executive committee which run the daily business of the association. Structurally, the CBO has a general assembly at the top followed by the executive committee and the control committee. The executive committee is composed of chairperson of each sub committees.

The third CBO, Kefetegna 2-01 Iddir and Development Association is situated at the Bahil Adarash Subcity Harar Kebele of Hawassa town. It was established in 1962 as Iddir. And later, it reformed itself and integrated development activities. It envisions seeing members of the CBO (constituents - 166 Female and 276 Male) and the general community at large care for OVC. To that end, it developed the mission of alleviating the deep rooted poverty in the community, fighting harmful traditional practices, combating HIV/ AIDS and improving the socio-economic status of the respective community through generating incomes and mobilizing resources. The CBO is structured to have a general assembly at the top followed by the nine persons-executive committee and the control/internal audit committee.

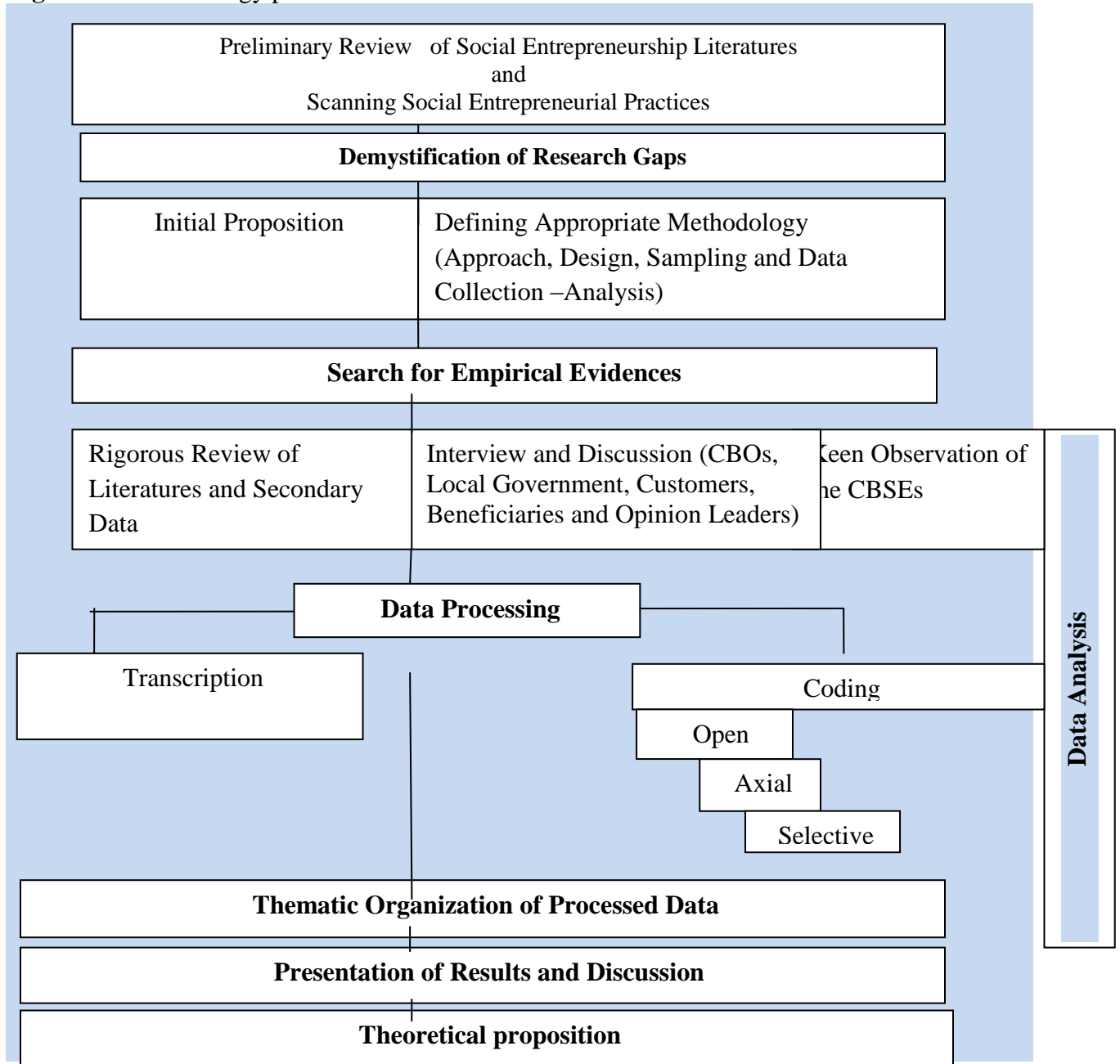
The study used some rationales to determine sample size within and around these CBOs. Pertinently, appropriate and information-rich individuals were picked. Diverse participants related to the selected three CBOs such as CBOs leaders, beneficiaries, customers, government offices and opinion leaders took part. Consequently, executive committee of the community, some members of the community who are randomly picked out of the households of the Awra Amba community, few members of the nearby community, customers and beneficiaries that are randomly identified and associated local government people were contacted. met, interviewed and facilitated for focus group discussion. And at Debre Berhan and Hawassa, executive committee of the associations were facilitated for focus group discussion; And few members of the CBOs who were randomly identified, some customers and beneficiaries that were arbitrarily identified and associated local government officials were interviewed. The table below shows the number and diversity of the informants.

	CBOs Leaders	Beneficiaries	Customers	Local Government Offices	Opinion Leader
FGD	26	-	-	-	-
Interview		21	11	4	2
Total	26	21	11	4	2

3.3 Research Process

The study underwent all the way from preliminary consultation of literatures and scanning existing practices to making theoretical propositions. Logically, the entire process can be portrayed as follows:

Figure 1: Methodology process



The research began with preliminary review of social entrepreneurship literatures along with some scanning of social entrepreneurial practices in the country. On the basis of these, initial

research gaps were identified. In a back and forth type of procedure, the research gaps were fine-tuned, and research questions were produced after which the focus of the research was determined. Because the very intention of the study is making theoretical propositions, initial hypotheses were forwarded. In line with that, the suiting methodology was determined.

In a bid to substantiate the initial propositions, in due course, the search for empirical evidences was pursued. Hence, data were collected through documents review, interview, focus group discussion and observation to the point of redundancy (to the level of not learning anything new). To start with, rigorous review of literatures and secondary data (which include a range of operational documents of the CBOs and some related policy documents of the federal and regional governments) was made. The semi-structured interview is meant for extensive probing on some issues of community based social entrepreneurship. The focus group discussions (FGD) are preferred to collect relevant collective reflection of the executive committees of the respective CBOs. In both cases, issues like inquiry of conceptual understanding, relevance, competitiveness and effectiveness of the income generation activities, success factors, opportunities, barriers, and risks among others were examined. Moreover, as overall inquiries regarding community based social entrepreneurship seek observations on the CBOs' experiences, interactions, participation and commitment, keen observation was imperative. It was not an option. To this end, based on a predesigned observation checklist, the researcher closely observed the communities in scenarios like interface between urban or semi-urban areas with the rural people, the interaction of the CBSEs and respective customers, etc. Particularly FGDs and interviews were all voice-recorded. The study being structure-focused (at organizations and units in organizations level) by default, the units of analysis were concepts and individuals. Data were collected on the lowest level unit of analysis i.e individuals within and around the community based organizations and thematically analyzed at concept level.

The other key element of the process is analysis. As far as this process is concerned, every moment of data collection is also data analysis (Creswell, 2007). The conversation with informants, for instance, is both a time of data collection and data analysis, because attempts were made to make on-the spot meaning out of the data gathered (Pathon, 2002). In-depth and focused data analysis was made using nonlinear forms of thinking such as going back and forth

around the subject. Eventually, reviews, cases, set of interviews, or collection of field notes were all conglomerated, coded and integrated. The qualitative inquiry generated a great volume of data: piles of reviews, lengthy descriptions of observations and detailed transcripts from interviews. Yet, the study stayed rather focused on the primary research questions and issues. In this connection, after transcription, the data were first coded. The coding started with the open coding (breaking down, examining, comparing, conceptualizing, and categorizing data) and proceeded to axial coding (putting back data together in new ways and making connections between categories). After that the selective coding was applied to make propositions or specify hypotheses. Data were triangulated to check out the consistency of findings generated by different data-collection methods (“methods triangulation”), the consistency of different data and data sources within the same method (“triangulation of content and sources”) and use of multiple perspectives or theories to interpret the data (“theory/perspective triangulation”). After all that process, meanings were elucidated; judgments were made in line with the items of inquiry; and thematically organized. (Pathon, 2002).

3.4 Ethical Considerations

Due to the direct personal contact between the researcher and people observed or interviewed, the study, it was anticipated from the outset to face some ethical concerns. To that end, mechanisms such as explaining purpose ahead, avoiding promises and reciprocity, assessment of possible risks (eg caution while interviewing people living with HIV/AIDS), confidentiality, and seeking consents were devised ahead.

Chapter Four: Findings and Discussions

Chapter four provides the findings from the different sources and corresponding discussions. In order to ease subsequent discussions and analyses, the social entrepreneurial activities of the CBOs are briefly profiled and presented as follows.

The Awra Amba community	Debre Berhan Kebele 09/07 Edget Behibret Community Development Association	Hawassa Kefetegna 2-01 Iddir and Development Association
<p>The Awra Amba community initiated social entrepreneurial activity in 1978. The Awra Amba community initially started with traditional weaving business. It's now running multiple businesses which include four grinding mills, machines supported mass production of weaving, poultry, dairy, fattening, retailing shop of commodities, an oil making mill, and cafeteria.</p>	<p>The Association took charge of running the grain bank in 1986 which had been operated by a designated community committee under the project of Jerusalem Children and Community Development Organization. The CBO initially used to generate an average of 2000 birr/year. But over the years the community based association expanded the businesses. They have now grinding mills, retailing shop for commodities, houses for rent, tree plantation (for sale) businesses</p>	<p>Having been established in 1962 as Iddir, the association engaged in community based social entrepreneurship activities in 2010 in order to generate some income and thereby support the needy people in the community.</p> <p>Currently, it runs a variety of businesses which include transport services, butchery, fattening, grains and other commodities retail, youth recreational center, and women-run restaurant</p>

Table 1: *Brief Profiles of the CBOs' Social Entrepreneurship*

This concise profile of the social entrepreneurship activities of the CBOs shall serve as basis for the succeeding synthesis.

Findings are thus systematically organized and discussed under the following sub topics:

- Description of the Social Entrepreneurial Ventures of the CBOs
- Roles of Community Based Social Entrepreneurship
- Challenges and Prospects of CBOs in Initiating and running Community based Social Entrepreneurship

The topics are designed in such a way that each could correspond with the three objectives of the research and the research questions.

The findings under the first sub-topic are then categorically organized under themes like evolution, nature, typology, feature and legal status. The results of the three CBOs are assorted and categorized with respect to the aforementioned themes and discussed in contrast with prior findings. Actual contributions made by the three CBOs are also scrutinized and organized around key thematic perspectives. The third subtopic deals with the findings of the prospects, opportunities and challenges of CBOs in initiating and running community based social entrepreneurship.

4.1 Description of the Social Entrepreneurial Ventures of the CBOs

The study shows that community based social entrepreneurship evolved at different times and in different contexts. It has got its own nature and form. Despite many similarities among community based social entrepreneurship initiatives, the community based social entrepreneurship initiatives under investigation take certain identification. Given peculiar nature of each community based social entrepreneurial ventures, the initiatives have some similar features. They can also be grouped and regrouped in a certain category (typology). Further, the study shows that community based social entrepreneurship ventures should play in a certain legal framework as legal entity. Consequently, the following table portrays the findings against some dimensions to describe the community based social entrepreneurship initiatives of the three CBOs.

Traits	The Awra Amba Community	Debre Berhan Kebele 09/07 Community Development Association	Hawassa Keftegna 2-01 Iddir Development Association
Evolution	Community initiated	Externally (NGO) induced	Community initiated and externally (NGO) supported to evolve
Motive/inspiration	Community resilience	Sustainability of ongoing social development activities	Socially motivated and sustainability of ongoing social development activities
End goal	Community survival/community capacity enhancement and mission oriented	Mission oriented and institutional capacity development	Mission oriented and institutional capacity development
Leadership	Traditionally assigned/self assigned and later democratically elected	Democratically elected on rotation	Democratically elected on rotation
Typology	community based social enterprise	Community based social enterprise	Community based social enterprise
Ownership	Designated community	Entire residents of the Kebele	Entire residents of the Kebele
Key Features	Humane, passionate about the wellbeing of society, opinion leader, innovative, socially missioned, visionary, diligent, adaptive, resilient, optimist, expressive, change agents, pro-social. transparent, accountable	Sympathetic, passionate about the community, collective vision, experienced in project management, trust and acceptance by the community, dependable, self-reliant, social, relational, vigilant and dedicated, participatory decisions making process, responsive	Sympathetic, passionate about the community, collective vision, trust and acceptance by the community, experienced in project management, self-reliant, social, relational, vigilant and dedicated, self-actualized leadership, participatory decisions making process, responsive
Legal status and identity	Registered as community	Registered as community development association	Registered as community development association

Table 2: *Dimensions of community based social entrepreneurship*

4.1.1 Evolution

Social entrepreneurship is not a new phenomenon in Ethiopia. The practice has been there for long. Among others, community based organizations used to pursue entrepreneurial activities and generate incomes for their social ends. It has been practiced but not with the name and

framework of social entrepreneurship. In this connection, the CBOs under study, the Awra Amba community initiated social entrepreneurial activity in 1978, where Kebele 09/07 Edget Behibret Community Development Association and Kefetegna 2-01 Iddir and Development Association embarked their respective income generation schemes in 1986 and 2010 respectively.

The Awra Amba community initially started with traditional weaving business and currently expanded to grinding mills, modern mass production weaving, chicken farm, dairy, fattening, retailing shop of commodities, oil making mill, and cafeteria. The Kebele 09/07 Edget Behibret Community Development Association first had a grain bank business through which they used to generate an average 2000 birr/year and progressed through time. They have now grinding mills, retailing shop for commodities, houses for rent, tree plantation (for sale) businesses and Kefetegna 2-01 Iddir and Development Association started with a 0.25 cents members' contribution and is now running transportation services, secretarial services, butchery, fattening, grains retailing, youth recreational centers and women-run restaurant businesses.

4.1.2 Nature and Form

The nature and form of the entrepreneurial activities of the three CBOs is community based social entrepreneurship which is conceived, owned, and managed by communities, for communities and in the communities. Dealing with the nature of social entrepreneurial activities, many people described it in many ways. In this regard, Kerlin (2006) analyzed the commonalities and differences of the notion of social enterprise in the United States and Europe, and identified ways in which Europeans and Americans can learn from each other. According to Kerlin, social enterprises in the United States are a wide spectrum of entities ranging from profit-oriented business engaged in socially beneficial activities (corporate philanthropies) to dual purpose business that mediate profit goals with social objectives (hybrids) to non-profit organizations engaged in the mission of supporting commercial activity (social purpose organizations). And in Europe social enterprises have social and commercial aims and are located in the third sector (i.e. the community, voluntary and social enterprise sector).

Both continents (the US and Europe) are believed to have a lot to share in common in terms of their social, cultural, and political-economy settings. Yet, the US seems to understand social

entrepreneurship from cross-sectoral perspective while Europe designates it to the third sector. This tips for some indication about the heterogeneous perception of people around the world about the nature and form (i.e the what, the how, the where and the when) of social entrepreneurship.

Practices around the globe show that social enterprises take various forms too. El Ebrashi (2013) for instance cited social enterprises, social venture capital, and social purpose organizations. Others claim that social enterprise can be a social mission-oriented for profit or a business oriented non-profit entity (Nagler, 2007).

Whichever the form, practices implicate that the entity is initiated and managed by individuals, groups, corporations or communities. Social entrepreneurship can thus be individual (like Mohammed Yunus (who was once a Nobel Prize winner in the field), group, corporate (like Ashoka) or community based (as is the case in some Asian countries like Bangladesh where CBOs ventured social enterprises towards protecting and promoting the management of local ecological resources (Shahidullah and Haque, 2016).

In countries like Ethiopia, practices show that it does not have any defined sector but claimed to be exercised by the private sector (eg Social Entrepreneurs, and Reach for Change Ethiopia which was initiated recently and Eminence Training and Consultancy), NGOs (quite many NGOs running social businesses), the public sector (some hospitals like Glenn C. Olsen memorial primary general hospital in Butajira (which operates on cost recovery model) and visibly by religious institutions (eg Churches of the Ethiopian Orthodox Tewahido Church). All of these are however owned and run by those who initiated them. None of them belong to a designated community. In the country, where collective practice and thus cohesive socio-cultural setting dominates the nature and form of social entrepreneurship seems elusive. This may be because it is not conceptually well grounded. Yet, it is very much customary to see quite a lot of community based organizations such as those CBOs which are the subject of this study running such businesses initiated, owned and run by CBOs. These initiatives are all about social: social by evolution and motivation; social by mission and intention; social by function and operation. They are also legally bound by the business law of the land.

4.1.3 Typology

The CBOs are running nonprofit actions (the social services) through entrepreneurial activities with some degree of cost-recovery and some profits through the sale of goods and services. And in order to address the needs of community members mainly the poor or marginalized ones, the CBOs mobilize funding from other sources. Therefore, their entrepreneurial ventures have some similitude with what Schwab foundation calls “**Hybrid non-profit ventures**”. The social entrepreneurship initiatives of all the three CBOs can also be distinguished as Zahra, et.al (2009) term it “**Social Bricoleurs** (which act upon opportunities to address local social needs and aspire to bring social wealth)”. Their businesses are “small scale, local in scope” and they try to “collectively help maintain social harmony in the face of social problems”.

Businesses of the Awra Amba community match with Fowler’s ‘**integrated**’ as their economic activities are meant for producing social outcomes in the community. The community heavily depends on the communal entrepreneurial activities. Their social programs are **embedded** inherently in their businesses. The social entrepreneurship activities of the Awra Amba community have also some elements of **transcendentalism** where knowledge, skills and practices of the community are observed to have been shared with and adopted by the nearby community based on the social learning theory through “*observation, imitation and modeling*”.

The social entrepreneurship initiatives of the Kebele 09/07 Edget Behibret Community Development Association and Kefetegna 2-01 Iddir and Development Association on the other hand take some elements of Fowler’s **complementary** as they try to generate income in order they subsidize their social mission – supporting the poor, disadvantaged and vulnerable segment of their respective communities. Their businesses go also with Alter’s **external** mainly because their business activities get an external source of funding for their social programs that have been for some time in areas like health, education, orphan support, etc

4.1.4 Features

Unlike the profit-oriented entrepreneurs which are characterized as “*high achiever, risk bearer, organizer, straight thinker, value creator, holistic, arbitrageur*”, Abu-Saifan (2012, p.25)

distinguished social entrepreneurs as *“mission leader, emotionally charged, change agent, opinion leader, social value creator, socially alert, manager, visionary, highly accountable”*

Given these minimum parameters, the Awra Amba community, conceived and initiated by Zumra Nuru, the founder, embraces quite a lot of social entrepreneurial qualities. It's been observed that particularly the founder is passionate about the wellbeing of society at large. He, as a self-elected chairperson of the community at initial stages but later democratically elected person, is an opinion leader not only in the community but also in the vicinity and beyond. He is an individual constantly looking for new ways to serve the constituencies and add value to existing services. Indeed, both Zumra and mainly those people involved in the thirteen committees of the community are “emotionally charged”. The random litmus check shows that the entire community members are socially missioned, visionary, diligent, innovative, adaptive, resilient, optimist, expressive, and caring. They believe that they are agents for change not only in their community but also for others. In this line, a 65 years old member of the Awra Amba community who claims to be “yet 35 years old” by “disregarding his time before joining the Awra Amba community”, asserted as follows.

“We all are determined to change ourselves, our community and beyond and the generations to come too. We have a huge vision of social change. Hence, hard working, consultation than retribution, participation, belongingness, togetherness, confronting challenges than shying away, etc are all part of our culture.”

Operationally, the thirteen committees are very much transparent and accountable to the constituents. The social enterprises function in a very transparent manner, accountable to everyone in the community and others, and of course considerate to the nearby community's objective reality. Each member of the community has a role in the entrepreneurial activities of the community. Everybody takes part. As El Ebrashi (2013) claims that *“social value in social entrepreneurship is the explicit and central driving force”*, the Awra Amba community strives hard for the creation of social values like: pro-social behaviors (helping others, respect to others, etc.). They work towards building conflict, evil acts, theft and lie free community. All these are effected with the resource they generate from their social enterprises.

The Kebele 09/07 Edget Behibret Community Development Association and Kefetegna 2-01 Iddir and Development Association are also mission oriented community associations led by elected people who are believed to have the sympathy to particularly vulnerable group of the community, the passion to the community, vision and corresponding management skills. The elected leaders of the CBOs are well trusted by the community, dependable, experienced, self-reliant, social, relational, vigilant and dedicated and have high acceptance by all. Most of them have “*self-actualized and thus take such responsibilities for their altruistic intents*”. The CBOs operate in a very participatory manner where decisions flow down and up through various sub committees to each constituent. Functionally, they are accountable to all parties. They are responsive both to their structures and the respective local government structures.

4.1.5 Legal Status

The legal status of the three CBOs is vividly indicated in their respective registration licenses.

As Hybrechts and Nicholls (2012) hinted “*social entrepreneurship is not characterized by a single legal form.*” They claimed that

“specific legal forms do exist for social entrepreneurship, such as the Social Purpose Company in Belgium, the Community Interest Company (CIC) form in the United Kingdom, Social Cooperatives in Italy, and organizations in the US. Benjamin Hybrechts and Alex Nicholls (2012, P.8)

The writers added that the field also includes a variety of other legal forms (cooperatives, nonprofits, businesses, etc.). Pertinently, the three CBOs are recognized by their respective registering offices commonly as association. But the licensing authorities are peculiar to each.

The Awra Amba community was registered at the Amhara National Regional State Justice Bureau in October 2006 with the name New Chapter for Behavior Building and Development Multi-purpose Association. It was also recognized by the Cooperatives Promotion Agency of the region in February 2008 and thus the entrepreneurial wing of the Awra Amba community was reregistered by the name the Awra Amba Community Farmers and Handicraft Multipurpose Cooperative (this license does not need to be renewed periodically). The Debre Berhan town Kebele 09/07 Edget Behibret Community Development Association was also registered legally by the Amhara National Regional State North Shewa Zone Administrative and Security Affairs

Office in 2006. The license reads that it has to be renewed by the same office annually since then. The Kefetegna 2-01 Iddir and Development Association which is situated at the Bahil Adarash Subcity Harar Kebele Hawassa town got licensed at the Southern Nations Nationalities and Peoples Regional Justice Bureau in 2010 with the new role of community development.

In general these dimensions answer the when (evolution), the what (nature and form), the which (typology), the why (features that differentiate CBSE from others) of CBSE and how it operates (legal environment). Further, it is possible to draw from the above discussions that CBSE is multidimensional in that no uniform and no unified evolution, type, features, etc, each has rather its own peculiarities though have a lot in common towards dimensioning.

4.2 Roles of Community Based Social Entrepreneurship

Nagler (2007); Zeyen et.al (2012) profiled that social entrepreneurship is attributed to contribute to employment development, integration of disadvantaged people, innovative creation of new goods and services, equity promotion by addressing the unmet needs of socially disadvantaged groups, an opportunity for societal learning, a potential approach to offset market failures. Research findings show that it plays roles to create value for society than appropriating value for social entrepreneurs themselves (Santos 2009); for innovation as (Schumpeter, 1950) who states that inventors come up with ideas and innovators put them into practice and to address accountability and transparency which were fundamentally missing from traditional philanthropy (Trestland 2008). Social entrepreneurship is currently emerging as a feasible alternative to address failures of free-market paradigm of Adam Smith's 'invisible-hand', private sector (which is obsessed with profit maximization), and the public sector (which never had resources to reach the deprivates) (Khatiwada 2014) .

Pertinently, this study reveals quite a number of roles of community based social entrepreneurship. Converging or diverging to potential roles of social entrepreneurship which had been searched by others, the roles of community based social entrepreneurship explored by this study include social value creation, asset formation, market services, social innovation and learning, institutional and societal transformation. The table below shows the results of each CBO regarding the roles that their respective social entrepreneurial activities play.

Roles of CBSE of the CBOs	The Awra Amba Community	Debre Berhan Kebele 09/07 Edget Behibret Community Development Association	Hawassa Kefetegna 2-01 Iddir and Development Association
value creation	<ul style="list-style-type: none"> ○ Social support to needy people (8elderly, 47 children) ○ Communal infrastructure development(construction of community infrastructures, contribution to maintenance of one nearby church) ○ Dividend to community members 	<ul style="list-style-type: none"> ○ Social support to needy people (27elderly, loan to 22 guardians of children, plan to support 30 children of the nearby rural community) ○ Unleashing retirement 	<ul style="list-style-type: none"> ○ Social support to needy people (16 males and 208 females) ○ Unleashing retirement
Asset formation	<ul style="list-style-type: none"> ○ Physical asset of more than seven million birr worth (grinding mills, weaving machines, oil making mill chicken incubation machine, dairy production machine, shop and cafeteria) ○ Social capitals (improved relationship with the neighboring communities, harmony within the community and good working relationship and networking with others including the local government, social recognition) 	<ul style="list-style-type: none"> ○ Physical asset of two hectares of land , plot of land for tree plantation, 15 rooms office and renting houses, four mills and working capital of more than half a million birr ○ Social capitals: (reinstated the existing social cooperation in the community, good working relationship and networking with others including the local government, NGOs and alike associations) 	<ul style="list-style-type: none"> ○ Physical assets: Bajaj, computers for a business center, recreational club with all its facilities, a restaurant and shop ○ Social capitals: (reinstated the existing social cooperation in the community, good working relationship and networking with others including the local government, NGOs, alike associations, higher education institutions, Defense
Market services	<ul style="list-style-type: none"> ○ Pro-social businesses ○ Price stabilization ○ Accessibility of products and services ○ Availing quality products and services ○ Employment opportunity to three employees 	<ul style="list-style-type: none"> ○ Venturing socially acceptable businesses ○ Price stabilization ○ Accessibility of products and services ○ Availing quality products and services ○ Employment opportunity to nine employees 	<ul style="list-style-type: none"> ○ Venturing socially acceptable businesses ○ Price stabilization ○ Accessibility of products and services ○ Availing quality products and services ○ Employment opportunity to five employees
Social innovation and learning	<ul style="list-style-type: none"> ○ Diversification of products and services ○ Innovation in maximizing from the value chains of products and services ○ Transfer of knowledge, skills and values to other communities ○ Transfer of power, knowledge, skills and values within the institution 	<ul style="list-style-type: none"> ○ Expansion of existing business of grain bank ○ Innovation in maximizing from the value chains of products and services ○ Transfer of knowledge, skills and values within the institution 	<ul style="list-style-type: none"> ○ Augmented new businesses ○ Innovation in maximizing from the value chains of products and services ○ Transfer of knowledge, skills and values within the institution
Institutional and societal transformation	<ul style="list-style-type: none"> ○ Improved mode of production ○ Pioneered some adaptive inventions ○ Community members evolving towards entrepreneurs 	<ul style="list-style-type: none"> ○ Enhancement of organizational capacity of the CBO ○ Institutional evolvement of the CBO towards social entrepreneurs 	<ul style="list-style-type: none"> ○ Enhancement of organizational capacity of the CBO ○ Institutional evolvement of the CBO towards social entrepreneurs ○ Transforming from exclusive social service towards development agent

Table 3: Summary of results of the roles of CBSE of the CBOs

4.2.1 Social Value Creation

A social value refers to a belief about the desirability of actions or a belief whether something is good and worthwhile. It indicates the degree to which something is regarded as good versus bad by the society. Pertinently, the community based social entrepreneurship practices of the three CBOs demonstrate how the CBOs use the gains towards social value creation. Having generated some income (mostly as profits and often as grants from others), the CBOs supported vulnerable and disadvantaged people in their respective communities.

The Awra Amba community generated net profit of birr 1,549,621 during 2015 and 2016. This amount is then reallocated for members' dividend, social support to needy people, communal infrastructure development, and reserve for further development activities. The first three take 70% of the net gain while the reserve shares 30% of the net profit. On top of its pre-allocated share in the net profit of the businesses, the social support scheme receives further designated funds from incomes of the computer secretarial services, from entrance fee of visitors and from the sale of products of every Tuesdays (which has been officially declared by the community to serve for vulnerable people). Pertinently, during 2015 and 2016, eight elderly people both in the community and in the vicinity (rural community), 47 children of the community, and one of the churches of the rural community among others received miscellaneous supports from these joint sources. The Debre Behan Kebele 09/07 Edget Behibret Community Development Association on its part generated some 114,720 birr during 2015 and hence addressed social problems of 27 elderly people, maintained six houses of households headed by HIV positive women/men, provided loan services to 22 orphans and vulnerable children's guardians. Yet, they are scheduled to provide some support to the most needy 30 children of the nearby rural areas namely: Carafino and Faji. The Hawassa Kefetegna 2-01 Iddir and Development Association has also made 243,472 Birrr during 2015 and 216,512 Birr in 2016 and hence supported 224 people (16 M and 208 F).

The support included provision of educational materials to OVC, facilitation of tutorial education to children, subsistence allowance to the OVC's families, economic empowerment services through income generation activities to women, skills training and start up capital provision (often on loan basis) to the needy youths and particularly in Awra Amba holistic

support to elderly people. Consequently, the series of interviews and FGDs demonstrated that the financial, material and psychosocial supports provided to the children helped them improve and maintain their nutritional status, personal hygiene and psychology. It was learned that the children were able to go to school regularly. The tutorial scheme had also observable significance to improving the academic performances of the children. The socioeconomic status of guardians (many of them women) has also improved. In this connection, the chairpersons of the Debre Behan Kebele 09/07 Community Development Association was quoted to have said

“This not only benefited the orphan children but also enhanced the lives of the entire family by creating better jobs and bringing more income at household level.”

One of the executive members of the Hawassa Kefetegna 2-01 Iddir and Development Associations was also captured while he reflected in the FGD as follows

“Most of the youths and women who were trained in various skills were either employed or established their own businesses”

Further, these two associations have provided the opportunity to retired people to unleash their long accumulated experience, knowledge and values. This in turn enabled the older people to serve their community, share what is inside them with others particularly the youth, use their idle time to community services, and keep them active, productive and healthy.

This in turn contributed to the change in the quality of lives of people through meeting *“the three objectives of development i.e increase the availability and widen the distribution of basic life-sustaining goods such as food, shelter, health, and protection, raise levels of living and expand the range of economic and social choices available to individuals”* (Todaro 2003, P. 57). The CBOs claimed that such support helped the community cascade and strengthen the existing social values which include community cohesion, familial integration, self reliance and community resilience. In this connection, some of the beneficiaries confirmed the support and uttered their testimonies for the change in their living conditions.

Above all, particularly the Debre Berhan Kebele 09/07 Edget Behibret Community Development Association and the Hawassa Kefetegna 2-01 Iddir and Development Association viewed that their social entrepreneurship initiatives boosted their confidence to overcome prolonged involvement of NGOs which might result in potential dependency. The CBOs asserted that they

are the legitimate owners of their respective community's future and would continue to lead the process of the development of their community.

4.2.2 Asset Formation

The study found out that the social entrepreneurship initiatives of the three CBOs enabled them to own some properties and to unleash some of their social capitals. To start with, the Awra Amba community which had no communal property in 1978 accounts a physical asset of more than seven million birr worth. The community has got grinding mills, modern mass production weaving machines, oil making mill chicken incubation machine, dairy production machine, livestock (business related), a retailing shop with all its commodities, and equipped cafeteria. The Debre Behan Kebele 09/07 Edget Behibret Community Development Association has received some two hectares of land on only use rights and built some 15 room office and renting houses. They have got four mills, and working capital of more than half a million birr. They have also quite a wide plot of land for tree plantation. The Hawassa Kefetegna 2-01 Iddir and Development Association acquired Bajaj, computers for a business center, recreational club with all its facilities and a restaurant equipped with the appropriate stuff and staff. The assets would enable the CBOs to provide more social services to their respective communities and beyond. That will facilitate further social impact which is the dependent variable for social entrepreneurship.

The CBOs established relations, networking and partnership with others. The Awra Amba community was understood to have improved its relation with the nearby rural communities. In this respect, Ato Eyayaw Bishaw and W/o Missa Zewdu in woji Arba Amba kebele and Ato Bayu Asnake and W/o Belaynesh Berhanu in Hagere Selam farmers' associations confirmed that they *"had hostile attitude towards the Awra Amba community some 10 years before but through time developed positive attitude, trust and confidence on the Awra Amba community.* On top of that, the Awra Amba community gets social recognition by others which in turn is claimed to have helped them a key to open *"hard-doors"* in both the public and private sectors. The Debre Berhan Kebele 09/07 Edget Behibret Community Development Association and the Hawassa Kefetegna 2-01 Iddir and Development Association have also established a working relationship with others which include line departments of the local government, like minded associations

and NGOs. Particularly the Debre Berhan CBO collaboratively works with defense engineering department and Debre Berhan University among others. In this connection, some interview data showed that their respective community members, local governors and opinion leaders applaud them very well.

Further, all the three CBOs were observed to have reinstated the long-existed Ethiopian social fabric which could have been threatened by the fall of elderly people and abandonment of some children. They prevented the potential family disintegration of some households through addressing their deep-rooted material, financial and psychosocial challenges. The communities remain socially connected and compact. Community members are socialized to be emotionally dependent on the CBOs and institutions. Group decisions are trusted to date. Therefore, in a country where a developmental state philosophy is adhered and thus the social connection aspect of development is compromised for a steady rapid economic growth; or in a neoliberalist nation where human behavior is impacted by often individualism; the positive contribution of community based social entrepreneurship towards maintaining, if not enhancing, social assets including social connection is paramount.

4.2.3 Market Services

Almost all customer interviewees of the study claimed that the social entrepreneurship ventures of the CBOs have played in terms of price stabilization, accessibility of products and services, in availing quality products and services, and in avoiding socially unacceptable business. In the Awra Amba community, for instance, members of the community and the rural community customers noted that “the nearest place where we can get industry products and associated services is Awra Amba”. Further, W/o Belaynesh Berhanu who resides in Hagere Selam farmers’ associations and Ato Aleme Muhammad who is member of the community, reflected that they “*get the right, genuine, fair mainly in terms of price, timely, quality products and services and treatment*” in the Awra Amba community. Ato Setarge Gesit, an established customer of the Debre Behan Kebele 09/07 Edget Behibret Community Development Association and who resides in Faji rural area around Debre Berhan said

“I often bring my grains for grinding here, leave all with them, they get it ground, put in safe place until I come. I will come back a day or so, and collect all my stuff safe and protected. I cannot do this with other private owners.”

The CBOs do also serve as market bridge between urban and rural settings. The Hawassa Kefetegna 2-01 Iddir and Development Association purchases the oxen for fattening in remote rural areas of various zones of the region (including Wolyta and sidama) where the Debre Berhan Kebele 09/07 Edget Behibret Community Development Association packs grains for sale from Jiru and Minjar which creates market to the rural produces and hence contributes to the rural economy. Both CBOs were also understood to retail necessities like grains, meat, commodities at a discounted rate to both urban and rural residents. In recognition of that for instance, the Hawassa City Industry Bureau exempted the Hawassa Kefetegna 2-01 Iddir and Development Association from any government tax. Further, W/o Alemnesh Getaneh who is a customer of the Debre Behan Kebele 09/07 Edget Behibret Community Development Association viewed that

community members prefer the CBO’s businesses to others mainly because they get combined services (they buy the grains and receive grinding service at the same center), the CBO duly considers and respects cultural and religious holidays (particularly in the grinding service), and they get care for their donkeys.

All the three CBOs were also probed about the type of business they would pursue. In Awra Amba community only “pro-social businesses” (as they call it) are run. “Anti-social businesses” such as sale of alcohols, planting chat (narcotic leaf) and vending chat are cursed. The three CBOs noted that some businesses like, night clubs, pension, chat vending (which are believed to be socially unacceptable) are strictly blocked. Speaking of this, the executive committee members stated that “we are there not to make money but society. What drives us is the social wellbeing of our community not profit making.”

Those businesses of the three CBOs are learned to have provided employment opportunity. Accordingly, the Awra Amba community employs three people, on top of a lot of community members who are into the business on dividend not basic salary basis. The Debre Berhan Kebele

09/07 Edget Behibret Community Development Association employs nine where as the Hawassa Kefetegna 2-01 Iddir and Development Association provides employment opportunity for five people.

The community based social entrepreneurship initiatives of the CBOs evidently show that CBSE can play an interlocutor role amidst such scenarios as it balances *mission and profit*. And more importantly, the community based social entrepreneurship plays pivotal roles in making products and services accessible to the poor too through stabilizing prices.

4.2.4 Social Innovation and Learning

Social innovation may refer to “*new ideas which address social needs*”. It may thus include “*new programs, models, or ways of thinking sometimes a combination of all three*”. OECD (2010, P.186 and 197). Indicated that social innovation “*is about new responses to social needs and challenges*”. Along that it noted that some social innovations are “*incremental (building on what already exists), while others are radical and transform approaches and situations.*” Consequently, in a view to make their businesses more productive and thereby address the unmet needs of their respective communities, the CBOs have stridden long in diversifying their products and services since they commenced income generation activities. The Awra Amba community which started with the conventional weaving business has now over ten types of businesses which constitute services like (cafeteria, retailing, etc), industry (oil making, mass production of cotton-clothes, furniture production, etc) and agro-businesses(dairy, fattening, poultry, etc). The Debre Berhan Kebele 09/07 Edget Behibret Community Development Association which initially had a 27 thousand birr capital for grain banking has incrementally expanded the grain bank business and added some others like grinding, tree plantation, and retailing. The Hawassa Kefetegna 2-01 Iddir and Development Association which had no any experience in business is now running businesses like restaurant, oxen-fattening, retail shops.

The CBOs are also innovative in maximizing values from the chains of their respective businesses. The Awra Amba community for instance was learned to have launched oil making not merely for oil sale but also intending to benefit from the byproducts as feed for animals and thereby planning to get much waste from the cattle and use the same for organic farming which in turn shall contribute to the health of the community. The Debre Berhan Kebele 09/07 Edget

Behibret Community Development Association makes its businesses of grain bank and grinding mill complementary. It also uses its tree plantation plot for temporarily keeping of the donkeys of its customers which in turn is a point of attraction to its customers. The Hawassa Kefetegna 2-01 Iddir and Development Association exercises the oxen-fattening and provides meat for its own restaurant first.

Furthermore, the community based social entrepreneurship initiatives of particularly the two CBOs under study have also been witnessed for transferring knowledge, skills and values mainly to their respective rural communities. In this regard, Ato Yimam Yemenu who lives in small village some three kilometer away from the Awra Amba community affirmed that he used to visit the Awra Amba community in various occasions, observe how they make their weaving businesses and others too and eventually started to practice cattle-fattening, weaving and some vegetable growing himself. As a result, he claims to have significantly improved the living condition of his entire family (nine people at the household). Ato Setarge who is a regular customer of the Debre Berhan Kebele 09/07 Edget Behibret Community Development Association claims to have taken a lot from the way the CBO treats people through “*observation and modeling*”. He made it also clear that he attempted to *imitate* some of their proceedings and implement the same at his village Faji. The executive committee of the Awra Amba community claims also that the nearby community members are developing their environment by learning from the Awra Amba community greenification efforts.

4.2.5 Institutional and Societal Transformation

The three CBOs started not as social entrepreneurs. To start with, the Awra Amba community was conceived with some core social values. Therefore, in order to achieve this goal, the community opted not to do business as usual and hence sought the community based social entrepreneurship under scrutiny. Having been initiated with few people in farming, it is now a community of 514 (252 male and 262 female). And their mode of prudcution has completely transfromed from mere farming to currently large scale production; for example the mass production of clothes. Consequently, the entire community members are observed to be entepreneurs. Everybody has one or two of that. Further, the community pioneered adaptive

inventions of tea making machine, welding machine that works with battery, local refrigerator, and small bajaj assembling.

The Debre Berhan Kebele 09/07 Edget Behibret Community Development Association which started with the “almost falling” business of grain bank has now expanded its community businesses. Yet, they seem determined to intensify the same and achieve more social impacts. Similarly, having emerged as Iddir and associated services, the Hawassa Kefetegna 2-01 Iddir and Development Association evolved to be social entrepreneur with diversified entrepreneurial activities.

All the three CBOs are found to have relevant byelaws, policies and procedures upon which their respective social entrepreneurial initiatives and assets are guided and managed. They have got various simplified management systems and the required human force in place. They also own many facilities like offices, stores, own land, machines, tools, and capital which in turn would help them move forward and accrue more social impacts. Institutionally, all of them have progressed well.

In sum, they evolved to be social entrepreneurs. Intuitively, they declared their freedom of financial, space and ideas all of which contributed towards their self reliance and resilience. Their involvement towards social entrepreneurs has also been attested to have given them power to negotiate with the local government, the private sector and NGOs which was witnessed by Ato Abera Moges (North Shewa Zone Security Office Charities and Civil Societies Officer), Ato Teshome Shenkut (head of the North Shewa Social Affairs Office) and commander Engidaw Yibre head of the Awra Amba Kebele to have “positively influenced their respective local government”.

In conclusion, community based social entrepreneurship plays roles towards “the triple-bottom line components of community development i.e. social, economic and environment” (Khawwaja 2014, P.17). It contributes to the change in the quality of life of a community. *‘It paves a change from an unsatisfactory situation to a better state’*. It also facilitates a quantitative and qualitative increase in goods and services and an improvement in behavior patterns of people in

a community. Todaro (1992, P. 102) It is a pivotal force of change in the quality of lives of people in general and rural people in particular through availing products and services to rural people who are often attributed to inaccessibility of the same, and through labor and financial market provisions.

4.3 Challenges and Prospects of CBOs in Initialing and Running Community Based Social Entrepreneurship

Despite the immense roles of community based social entrepreneurship in development, it is often obscured with challenges of all sorts from minute operational to massive existential challenges. On the other hand, one can see its latency to development: as there are some practical prospects to community based social entrepreneurship to flourish.

These challenges and prospects of community based social entrepreneurship initiatives of the CBOs are briefly summarized in the table below.

Issues		The Awra Amba community	Debre Berhan Kebele 09/07 Edget Behibret Community Development Association	Hawassa Kefetegna 2-01 Iddir and Development Association
Challenges	Capability of CBOs	<ul style="list-style-type: none"> ○ Lack of skilled human power 	<ul style="list-style-type: none"> ○ Lack of para-professionals and skilled human power 	<ul style="list-style-type: none"> ○ Lack of para-professionals and skilled human power
	Voluntarism	<ul style="list-style-type: none"> ○ Lack of commitment of visitors to discharge their pledges 	<ul style="list-style-type: none"> ○ Decline in commitment of some committee members 	<ul style="list-style-type: none"> ○ Compromising the initial roles of the Iddir ○ Decline in commitment of some committee members
	Policy Provisions and Public Services	<ul style="list-style-type: none"> ○ Absence of appropriate policy for the CBSE of the CBO ○ Lack of access to finance and land 	<ul style="list-style-type: none"> ○ Absence of policy framework for the CBSE of the CBO ○ Disruption of electric power ○ No ownership certificate of the plots of land 	<ul style="list-style-type: none"> ○ Absence of policy framework for the CBSE of the CBO

Issues		The Awra Amba community	Debre Berhan Kebele 09/07 Edget Behibret Community Development Association	Hawassa Kefetegna 2-01 Iddir and Development Association
Prospects	Products and Services	<ul style="list-style-type: none"> ○ No competing businesses in the area ○ High demand of products and services 	<ul style="list-style-type: none"> ○ High demand of products and services due to price, quality and equitable service ○ Availability of grains on loan basis to members during lean period 	<ul style="list-style-type: none"> ○ High demand of products and services due to price, quality and equitable service
	Efficiency	<ul style="list-style-type: none"> ○ Will of community members to work during their leisure time ○ Use of own facilities 	<ul style="list-style-type: none"> ○ Use of own facilities ○ Use of volunteers 	<ul style="list-style-type: none"> ○ Supportive local government directive for tax exemption ○ Use of volunteers
	Effectiveness	<ul style="list-style-type: none"> ○ Pro-social businesses ○ High commitment of the community members ○ Harmony, cohesion and understanding among community members 	<ul style="list-style-type: none"> ○ Socially acceptable businesses ○ Supportive legal environment to generate income 	<ul style="list-style-type: none"> ○ Socially acceptable businesses ○ Supportive legal environment to generate income
	Networking and Relations	<ul style="list-style-type: none"> ○ Good working relations with others ○ Reputation 	<ul style="list-style-type: none"> ○ Trust and credibility of CBO leaders ○ Good working relations with others 	<ul style="list-style-type: none"> ○ Trust and credibility of CBO leaders ○ Good working relations with others

Table 4: Challenges and prospects of CBSE

These constraints and promising factors are discussed below as observed at the three CBOs under scrutiny.

4.3.1 Challenges of CBSE

Limited Capabilities of CBOs: Though, the CBOs are evolving towards community development agent and social entrepreneur, they are still seriously challenged by lack of the required capacity (institutional, organizational and individual) in fulfilling their new roles and responsibilities. The Awra Amba community was learned to be constrained with lack of skilled human power who according to them “*can bridge the community to the other world.*” According to W/o Enaney Kibret

“the community believes that it is only then that the community can benefit from the outside world through transfer of knowledge, technology and skills to be adapted to the existing values and contexts of the community.”

The other two CBOs are also observed to be managed by volunteers (many of whom did not go to college). The executive leaders received a number of tailored short term trainings provided by many actors but viewed by their respective local government counterparts (during the key informant interview) to still lack the required knowledge and skills to run their business and mobilize resources towards some anticipated social impacts.

Decline of Voluntarism: The community based social entrepreneurship activities of the Hawassa Kefetegna 2-01 Iddir and Development Association requires extra caution not to affect its mission of establishment (Iddir). Despite the complementarity of the community based social entrepreneurship initiatives to the social services of the CBO, the community based social entrepreneurship ventures of the CBO may compromise the established social services as they equally seek the affection, dedication and passion of the CBOs leaders.

Despite encouraging involvement of volunteers, the Debre Berhan Kebele 09/07 Edget Behibret Community Development Association and the Hawassa Kefetegna 2-01 Iddir and Development Association are reported and observed to face fading commitment of the executive and sectoral committees of the CBOs. This will not only hinder future expansion and diversification of community based social entrepreneurship initiatives of the associations but also threaten the existing ones. On the other hand, the visitors’ suggestion book at the Awra Amba community depicts that quite many visitors vow to support the community in any way convenient but only few are claimed to have respected their words.

Policy Provisions and Public Services: The policy framework for CBOs legalization differs from region to region or localities. The three CBOs are legally registered at four licensing bodies (two for the Awra Amba) at different identities. The Awra Amba community needed to be certified by the respective office of Cooperatives. Yet, the Law of Cooperatives does not allow dividend share and reserve funds which is being exercised by the community. To this end, the community had to negotiate with the appropriate authority to be served in “special case”. The Debre Berhan Kebele 09/07 Edget Behibret Community Development Association and the Hawassa Kefetegna 2-01 Iddir and Development Association were frequently reminded to get a separate license for their social enterprises though the latter is officially relieved from any tax to be levied.

Further, the CBOs were learned to have limitation of public services. The Awra Amba community despite its intention to expand and diversify the existing collective businesses of the community, confessed that it could not go far in that regard mainly due to lack of access to finance and land. In this regard, Zumra noted

we wanted to further diversify our businesses but could not get loans. We have also only 17 hectares of land which is even getting small and small due to expansion for residence and hence inquired more land but the policy favors rather the rich to get land for lease.

The executive committee members of the Debre Berhan Kebele 09/07 Edget Behibret Community Development Association have also unanimously acknowledged the frequent electric power disruption to impede their businesses. This in turn will have extended negative consequences on the other end of their community based social entrepreneurship ventures – the social impacts. In addition to that, the association was understood to have only use rights of the land under its custody. This will eventually intricate their future to the extent of their existence.

4.3.2 Prospects of CBSE

Despite these challenges of community based social entrepreneurship, the venture has yet to maximize a great deal of opportunities. It is learned to have immense prospects. In the first place, the fact that the community based social enterprises are owned, run and managed by community based organizations makes it virtuous and promising. This is mainly because according to the officials at Debre Berhan and Hawassa, and on the basis of the judgment of this study, the CBOs

- Have leaders who are made up of members (mostly volunteers) of their community who are mostly acknowledged and accepted by the community for their accumulated experience, community mobilization capacity, good behavior, commitment and determination to serve the community based on shared vision;
- Provide products and services that are highly demanded by their respective communities;
- Provide services with high sense of community;
- Are good for maximum mobilization and utilization of local resources, use of existing social capital and social structure;
- Are democratic and well decentralized;
- Are cost effective: due to voluntary actions, use of existing facilities and economic use of resources;
- Value inclusiveness and impartiality;
- Have long established conflict resolution mechanisms, harmony, cohesion and understanding among the executive leaders;
- Have good working relationship with the respective local government offices and other development partners;
- Are accountable, transparent, reliable and responsible; and
- Are ethical: operate under socially agreed principles, values, and ethics

The respective leaders of the three CBOs on their part enumerated factors that make their forthcoming community based social entrepreneurship practices encouraging. Pertinently, Ato Nuru Belay (who is the chairperson of the Awra Amba community) said

trust and credibility of the community by the nearby rural community, the fact that it is well promoted across the country and hence facilitates smooth reception by others when the need arises; commitment and dedication of the community members; absence of

competitors to their business; own facilities and the trend in the flow of volunteers to their setting are anticipated to bear the positives to the Awra Amba community.

It was also learned at Debre Berhan that the CBO avails crops and grains to members on credit basis during lean periods (July-September). The consumers pay back after some grace period.

Despite its stiff requirements (as complained by the CBOs), the federal charities and societies law proclamation no 621/2009 and regional replica of the Amhara region proclamation number 194/2012 provide space for civil societies to generate income for social services. This is a motivating provision for CBOs to engage in community based social entrepreneurship ventures.

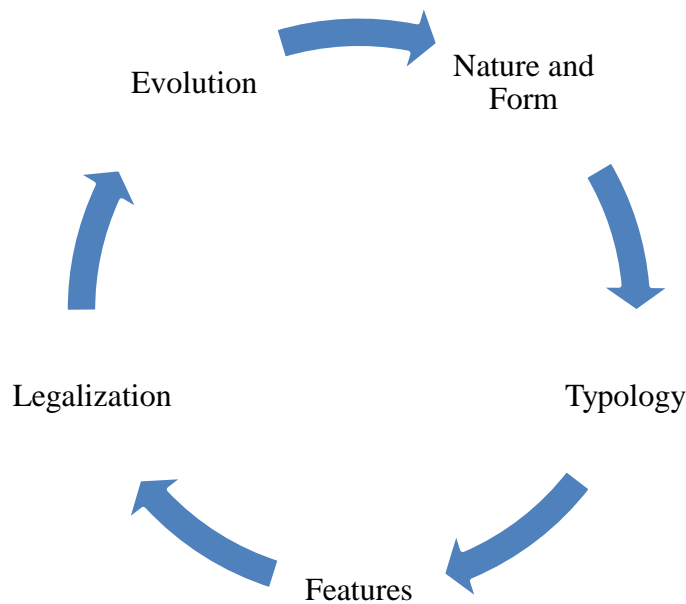
Chapter Five: Conclusion and Theoretical Propositions

So far, it has been discussed and attempted to show that conceptually CBSE can be explained. Hence, on the basis of the empirical evidences of the three CBOs and prior findings of others elsewhere, the study tries to make its contribution towards the intellectual inquiry of the discourse – CBSE. In line with that, the study explores the practical interaction and interface between CBSE and CBOs towards some concrete social impacts, despite some notable challenges along the landscape of CBSE. Therefore, this chapter knots the preceding discussions and makes some proposition along with relevant wayforward.

5.1 Conceptualization of Community Based Social Entrepreneurship

As discussed in the preceding parts of this study, many people tried to explain social entrepreneurship against various dimensions. Yet, *“as a field of intellectual inquiry social entrepreneurship is still in its infancy.* (Dees & Anderson 2006, p.39) Indeed, social entrepreneurship is a field under rigorous search for conceptualization as Dees and Anderson (2006) stated that deep and rich explanatory theories that characterize social entrepreneurship as a more mature academic field is not yet there. Similarly, community based social entrepreneurship is a subfield which has not yet been explored. It is yet to be explained and conceptualized. Only little has been attempted to present it. Therefore, this study attempts its share to contribute towards the understanding of community based social entrepreneurship by explaining the concept around five core dimensions.

Figure 2: *Dimensions of community based social entrepreneurship*



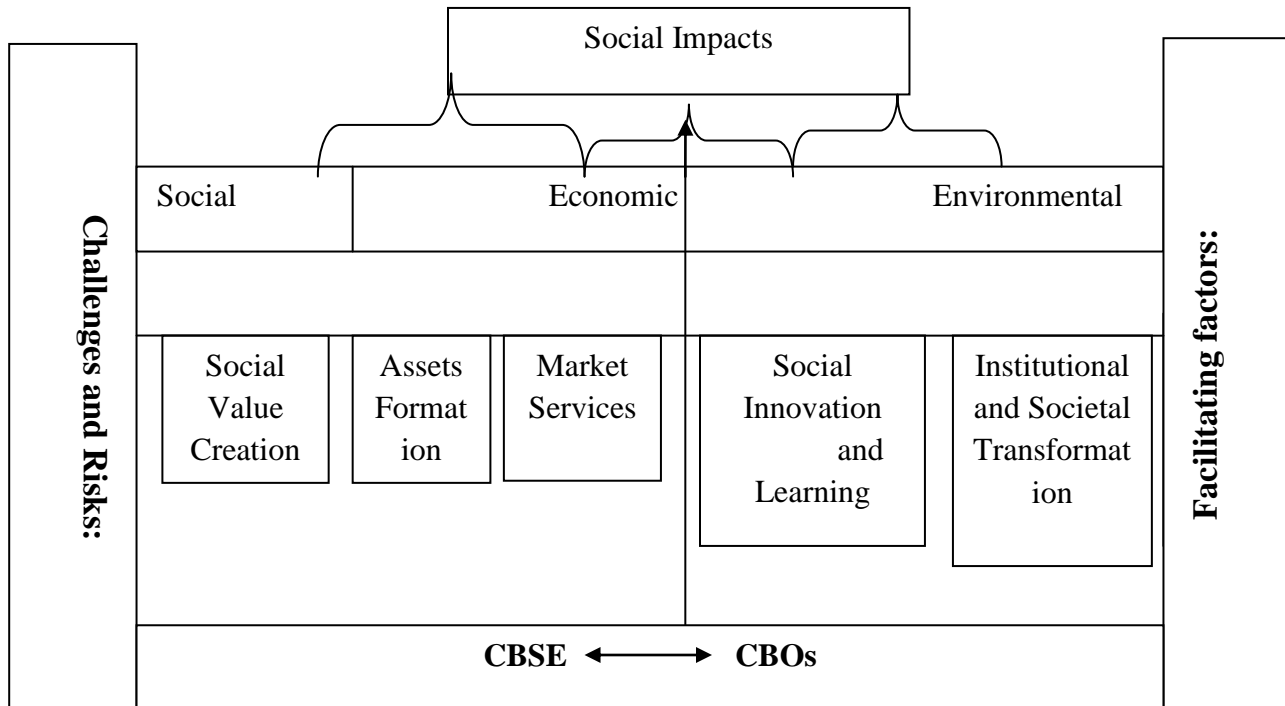
The sum total of these conceptual elements would serve as a basis to demystify what community based social entrepreneurship is about. Hence, subsequent conceptualization endeavors could employ the dimensions articulated in this study for immediate use and further exploration.

5.2 CBOs – CBSE and Development (Rural and/or Urban Settings)

The entire exercise informs us that social entrepreneurship is positively associated with development in general and rural development in particular. On the basis of the findings of the three contextually distinct CBOs, it is possible to forward a theoretical proposition that *if given adequate support, access to resources, technical backstopping, and enabling policy environment, community based organizations have latent potential to executing community based social entrepreneurship and thereby contributing to the” triple-bottom” (social economic and environmental) development of communities*. Indeed, the study shows the fact that *community based social entrepreneurship initiatives of mainly community based organizations have immense potential and prospects to address the unmet needs of communities in general (rural and urban) and vulnerable and disadvantage groups of communities in particular*. The essence of this proposition can thus be pictorially presented as follows.

CBSE- CBOs and Rural Development

Figure 3: Framework of Roles of CBOs run CBSE to Rural Development



Henceforth, it should not be as such difficult to imagine the extent to which thousands of community associations such as iddirs across the country can contribute towards improving living conditions of mainly the needy rural and urban people if they are supported to augment community based social entrepreneurship ventures.

Nevertheless, this part of the proposition indicates only the direction and trend of CBSE towards development but does not denote the magnitude and the extent to which CBSE would contribute to the change in the quality of lives of people in both urban and rural settings. Therefore, future works should deal with actual contributions of the social entrepreneurship schemes by segregating, disintegrating, and rating observations against its overall social development achievements using some statistical measures. The net effect and other values added would have to be also explored further by controlling other factors. Variables need to be identified, tested and attested towards a standalone theory development and thereby integration of the field into the academics world.

To that end, this study makes a range of propositions based on the practical experiences of the three CBOs and findings of other works too. Yet, it is all an indication of the possible scenarios that may serve as basis for further examination and exploration. Indeed, there is a need to explore more about the field of social entrepreneurship in general and CBSE in particular and its broader relevance to development with due consideration of contexts (political, cultural, ethical, technological ,etc).

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Appendices

A. Data Collection Tools/Instrument

1. Organization Profile and Overall

1. Name and Address of the Community or the Community Based Organization (CBO)

- *Constituency and staffing details:*

2. Establishment

- *Initiated by:*
- *Reason for Initiation:*
- *Tasks at Establishment*
- *Current Tasks*
- *Legal Status*

3. Evolution: Please describe the key milestones in your organizational growth and transformation

- *Innovation – things they do differently (the new things, ideas, systems, behaviors)they introduced*
- *Learnings (from experience and others) – adapting to changes and dynamics*

- *Leadership (education, experience, value, dedication, commitment, passion, etc)*
- *Organizational Arrangement*
- *Source of funding*
- *Networking and partnership*
- *Societal transformation*

4. Number and Type of Income Generation Activities of the Community/ Sources of funding for establishment

5. Overview of Revenues

No	Income Generation Activities (IGA) Scheme	Estimate of physical assets in birr	Year 2015			Year 2016		
			<i>Gross Annual Revenue</i>	<i>Annual Expenditure</i>	<i>Net Profits</i>	<i>Gross Annual Revenue</i>	<i>Annual Expenditure</i>	<i>Net Profits</i>

6. What did the Community do with the net profits?

Type of support	Number of beneficiaries	Remark
Direct Orphans and Vulnerable Children (OVC) Care & Support		

▪ Educational material support		
▪ Tutorials		
▪ Small financial support		
▪ Medical support		
▪ Clothing support		
▪ Maintenance of housing units		
Economic empowerment of OVC Guardians		
▪ Skills training		
▪ Startup capital provision		
▪ Technical support		
Integration of Orphans and Vulnerable youth		
▪ Skills training		
▪ Startup capital provision		
Other services to children and other community members		
Other Social Services		

2. Focus Group Discussion (FGD) Guide-Checklists-Questions to CBOs

1. *What are the key successes of the IGAs that your organization can proudly speak about? Why?*
2. *Are there other organizations providing products or services similar to the CBO in the market? How competitive is the CBOs in terms of products and services? And why? What are your competitive and comparative advantages over other similar actors in the market.*
3. *Do you think community members or others are benefiting from the IGA? How?*

Directly:-----

Indirectly:-----

Figure out it in terms of both quantity and quality (and if possible disaggregated measures like gender)

4. *Are there any institutional benefits (short and long term) to the CBO?*
5. *Risk/opportunity assessment: Risks and opportunities that you think would have a bearing on the IGAs of the CBOs and hence have to be factored-in.*
6. *What needs to be done to build on your gains and strength so far, address your limitations and move forward and make your IGAs further successful?*

Key attributes such as relevance, effectiveness, efficiency, sustainability and impact will be duly considered while analyzing results.

3. Key Informant Interview (KII) Guide - Beneficiaries

Thank you for taking your time to speak with me. I am studying the social entrepreneurship practices of CBOs

You have been selected for a key informant interview because of your knowledge, insight and familiarity with CBO and its entrepreneurship endeavors. The results that emerge from this interview/discussion will be summarized, analyzed and presented and shared with others; however, personal details will be anonymous or kept confidential

1. Acquaintance: Do you know....CBO? What is your association with the CBO?

2. Inquiry of benefits

- **Direct Beneficiary:** How long is it since you first became a beneficiary of the CBO? What have you benefited/are you benefiting?
- **Indirect Beneficiary:** Do you think you benefited out of the CBO's IGAs? How?

3. Effects of the Services:

- Do you think the services/support you receive from the CBOs has meaning for your life? How?

4. Inquiry of Counterfactual: Can you think of a scenario without the services and products of the CBO's IGA initiatives? What do you think would have been?

5. Inquiry of Satisfaction: How satisfied are you with the services and products of the CBO's IGA? Please give us the reasons for your

Satisfaction:

Dissatisfaction:

4. Key Informant Interview (KII) Guide - Customers

Thank you for taking your time to speak with me. I am studying the social entrepreneurship practices of CBOs

You have been selected for a key informant interview because of your knowledge, insight and familiarity with CBO's entrepreneurship endeavors. The results that emerge from this interview/discussion will be summarized, analyzed and presented and shared with others; however, personal details will be anonymous or kept confidential

1. Acquaintance: How do you describe your association with the CBO?

2. Essences in Partnership:

- Why do you opt to deal business with the CBO? Any advantage and disadvantage?

3. Inquiry of Counterfactual: Can you think of a scenario without the services and products of the CBO's IGA initiatives? What do you think would have been?

4. Inquiry of Satisfaction: How satisfied are you with the services and products of the CBO? Please give us the reasons for your

Satisfaction:

Dissatisfaction:

5. Key Informant Interview (KII) Guide (Local Governments and Opinion Leaders)

Thank you for taking your time to speak with me. I am studying the social entrepreneurship practices of CBOs

You have been selected for a key informant interview because of your knowledge, insight and familiarity with CBO and its entrepreneurship endeavors. The results that emerge from this interview/discussion will be summarized, analyzed and presented and shared with others; however, personal details will be anonymous or kept confidential

1. Are you aware that the CBO is running IGA? If yes which IGAs are you familiar with?
2. How do you assess the added value of the CBO's IGA in the development of your community/ city/sub-city/Woreda/Kebele? What specific roles can CBOs play in addressing the problem of the communities through their IGAs?
3. How transparent and accountable is the CBO while executing the IGA businesses?
4. What for you are the most important positive qualities and strengths of the CBO?
5. What do you make of the effectiveness and efficiency of the CBO's IGAs?
6. How does the local government collaborate and cooperate or compete with the CBO's business ventures? How do you enhance partnership with CBOs? (Solving the challenges and providing the opportunities to CBOs)
7. With respect to their IGAs, what do you want the CBO work differently in the times ahead? Why? In your opinion, which specific areas of the CBO IGA initiatives need further improvement?

6. Observation Checklists

This observation checklist is aimed at triangulating possible data discrepancy resulting from other mechanisms.

1. Are the IGA enumerated by the CBO leaders there in place and functioning well? How do people (beneficiary community members) interface with them?

2. How are competitors managing similar IGAs/business in the locality?

3. What potential areas of expansion are there for prospective business ventures?

B. Profiles of Informants

Session	Informants	Sex	Responsibility/Project-Social Identification	Remarks	
1. The Awra Amba Community					
FGD	CBO Leaders	Informant 1	M	Head of the Community	
		Informant 2	M	Chairperson of the association	
		Informant 3	F	External Relations	
		Informant 4	M	Development Committee Head	
		Informant 5	M	Head of Cooperatives	
		Informant 6	F	Community Guide	
		Informant 7	F	Community Guide	
		Informant 8	F	Community Guide	
		Informant 9	M	Facilitator	
		Informant 10	F	Garment Production Supervisor	
		Informant 11	M	Addis Ababa Agent	
Interview	Beneficiaries	Informant 1	F	Elderly beneficiary	
		Informant 2	F	Elderly beneficiary	
		Informant 3	F	Elderly beneficiary	
		Informant 4	M	Elderly beneficiary	
		Informant 5	M	Child Beneficiary	
		Informant 6	M	Child beneficiary	
		Informant 7	F	Child beneficiary	
		Informant 8	M	Child beneficiary	
		Informant 9	F	Child beneficiary	
	Customers	Informant 1	F		They all reside in the nearby rural area
		Informant 2	F		
		Informant 3	M		
		Informant 4	M		
	Local Government Office	Informant 1	M	Farmers Association Chairperson	
	Opinion Leader	Informant 1	M		Is from the nearby community
	2. Debre Berhan Kebele 09/07 Edget Behibret Community Development Association				
	FGD	CBO Leaders	Informant 1	M	Chairperson
Informant 2			M	Accountant	
Informant 3			M	Treasurer	
Informant 4			M	Cashier	
Informant 5			F	Facilitator	

Interview	Beneficiaries	Informant 1	F	Guardian	
		Informant 2	F	Guardian	
		Informant 3	M	Youth beneficiary	
		Informant 4	F	Child Beneficiary	
		Informant 5	M	Child Beneficiary	
		Informant 6	M	Child Beneficiary	
	Customers	Informant 1	M	Grinding Mill	
		Informant 2	M	Grain Bank	
		Informant 3	F	Shopper	
	Local Government Offices	Informant 1	M	Head, of Security Administration	
		Informant 2	M	Social Welfare Development Business Unit Head	
	Opinion Leader	Informant 1	M	Expert at Debre Berhan University	
	3. Hawassa Kefetegna 2-01 Iddir and Development Association				
FGD	CBO Leaders	Informant 1	M	Chairperson	
		Informant 2	M	Deputy Chairperson	
		Informant 3	F	Secretary	
		Informant 4	M	Accountant	
		Informant 5	M	Treasurer	
		Informant 6	M	Cashier	
		Informant 7	M	Member	
		Informant 8	M	Member	
		Informant 9	M	Auditor	
		Informant 10	M	Coordinator	
	Beneficiaries	Informant 1	F	Guardian	
		Informant 2	F	Guardian	
		Informant 3	F	Guardian	
		Informant 4	M	Youth Beneficiary	
		Informant 5	M	Child Beneficiary	
		Informant 6	F	Child Beneficiary	
Interview	Customers	Informant 1	M		
		Informant 2	F		
		Informant 3	F		
		Informant 4	F		
	Local Government Office	Informant 1	M	Kebele chairperson	