



The Contributions of Iddirs for Social Services and Local Community Development. The Case of Shegole Meda Iddir in Addis Ababa

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Fulfillment for the Master of Social Work (MSW)

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Declaration

I declare Derartu Merga, the undersigned, now confirms that this MA thesis is original work on my part. All sources of material used in this research have been duly acknowledged. The advice and remarks provided by my advisors have been appropriately incorporated. I confirm that I have undertaken this work, and any contribution by other parties has been rightly attributed.

Derartu Merga Signature _____ Date _____

Confirmation

This is to confirm that the research title entitled “The Contributions of Iddirs for Social Services and Local Community Development. The Case of Shegole Meda Iddir in Addis Ababa”, submitted to Addis Abeba University College of Social Science for the partial fulfilment of the requirements of the Degree of Master Arts in Social carried out by Mis.Derartu Merga under my guidance and supervision

Therefore , I hereby declare that no part of this thesis has been submitted to any other university or institutions for the award of any degree or diploma.

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Approval Sheet For Submitting Thesis

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List of Abbreviations and Acronyms

AIDS	Acquired Immune- deficiency Syndrome
CBOs	Community Based Organizations
COVID-19	Corona virus Disease of 2019
CSOs	Civil Society Organizations
EGRD	Ethiopian Great Renaissance Dam
ETB	the Ethiopian Birr
FBOs	Faith Based Organizations
G ⁺ 2	Ground Plus two
IDI	In-depth Interview
IOs	Intergovernmental Organizations
KII	Key Informant Interview
LCD	Local Community Development
MSW	Master of Social Work
NGOs	Non-Government Organizat

Abstract

The aim of this study was to assess the contribution of Iddirs to social services and local community development. This study employed qualitative research method and both primary and secondary data sources were gathered. I selected participants from Iddir leaders and members. In-depth interviews were made with Iddir leaders and members. In addition, key informant interviews were made with Addis Ababa City Gulale Sub-city Woreda 10 Administration Social Affairs leaders and experts. Separate interview checklists were developed to gather primary data from Iddir members, Iddir leaders, and government leaders and experts. In addition, different documents including Iddir by-law meeting minutes and other development and social service-related documents were reviewed. Data analysis followed two steps. The first step was the data collection and it was followed by transcription and thorough thinking about the data. Coding was the next step/process performed in the process of data and it was followed by developing themes and sub-themes. The result of this study reveals that the various implemented by Shegole Meda Iddir include provision of social services, engaging in the local community development activities, and responding to newly emerging community problems. Moreover, this study shows the existence inclusive gender participation in the Iddir leadership. Furthermore, the findings of this study shows the major activities carried out by Shegole Meda Iddir like the provision of social support and engagement in local community development activities. On the other hand, the result of this study indicates the newly proclaimed property tax was the great challenge for Shegole Meda Iddir. Hence, findings of this study will have significant implication for Social Work practice to emphasize Community Based Organizations specifically Iddir to address the emerging service and development needs of the local community

Keywords:- Iddirs, Social Services, Local Community Development

Chapter One: Introduction

1.1 Background

The term "Civil Society Organizations" refers to all the businesses, corporate entities, socially conscious groups, and nonprofits that are involved in each society. In addition, a wide range of organizations, companies, interest groups, social classes, and families are included under civil society organizations (Huliaras, 2020).

Civil Society Organizations include local and international nongovernmental organizations (NGOs), Faith-Based Organizations (FBOs), Community-Based Organizations (CBOs), and others (World Bank, 2010). A Non-Governmental organization is one that functions most independently of the government. They are typically associations and clubs that provide services to the public in addition to their members. They are also nonprofit organizations, many of which are engaged in humanitarian aid. NGOs are distinguished from international and intergovernmental organizations (IGOs) in that the latter are more directly involved with sovereign states and their governments (Gardner, 2018).

A non-governmental organization (NGO) is any non-profit voluntary citizen group that is organized on a local, national, or international level (Desai, 2024).

A Faith-Based Organization is an organization whose values are based on faith and/or beliefs, which has a mission based on social values of that particular faith, and which most often draws its activists (leaders, staff, volunteers) from a particular faith group. The faith to which the organization is referring does not have to be academically classified as religion. The term "faith-based organization" is more inclusive than the term "religious organization," as it also refers to non-congregational faith beliefs Bielefeld (Nyatsikor, 2023).

A Faith-Based Organization may be defined as a group of individuals united based on religious or spiritual beliefs. Community organization, or community-based organization, refers to an

organization aimed at making desired improvements to a community's social, health, well-being, and overall functioning. Community organization occurs in geographically, psychosocially, culturally, spiritually, and digitally bounded communities (Nemeth & Olivier, 2017).

A CBO is a public or private nonprofit organization, including a church or religious entity that is representative of a community or significant segment of the community and engages in meeting human, educational, environmental, or public safety community needs. CBOs have in recent times gained popularity in development circles due to their role in enhancing and implementing locally based development initiatives (Rafique & Khoo, 2018).

This group is aimed at a diverse and continuous debate regarding their role in rapid development in both developing and developed countries. Yet the participation of communities and civil society groups in development is crucial to reaching the poorest grassroots communities in the world, Africa, and Ethiopia as a whole.

In Ethiopia, there are various CBOs, which include Iddir, Eqqub, Mahiber, Senebete, Debo, etc (Yimer, 2024).

Among these types of community-based organizations, the proposed study focuses on Iddir. Iddir is one of the “traditional savings” where individuals living in a specific geographic boundary contribute a fixed amount of money every month. Iddir is a traditional organization that people form in their lives for the purpose of helping one another in times of crises situations, such as the death of family members, or sickness. When a family member dies, Iddir associations provide services for the families who have lost their members. They are the major associations that govern social integrity among residents (Vieira, 2023).

Iddir has several benefits to its members and to the local community in general. Such benefits include provision of financial and psychosocial support during funerals and subsequent days of mourning, especially providing food and drinking service, and compensating some expenses spent by families during times of emergency such as occurrence of deaths in families.

Hence, I was interested to study the contributions of a particular Iddir named “Shegole Meda Iddir” to social services provision within its members and to the surrounding community and also for local community development. I developed the interest to study such social service and local development contributions, because there are no significant studies conducted combining the social service and local community development which Iddirs have contributed to Ethiopia in general and Addis Ababa in particular. Studies I have reviewed so far focus on activities of Iddirs such as economic contribution. Therefore, this study generated data on such combined efforts made by Iddirs and produced some knowledge on areas of social services and local development, which Iddirs play a role (Eshetu, 2022).

1.2. Statement of the Problem

Iddir is a voluntary association in Ethiopians created for the purpose of support related to burial services (Alemayehu, 2024).

conducted a study on the gain and problems of Iddirs in Local Socio-Economic Development: A Case of Ambo Town.

In their findings Akashraj and Misomsa indicated the economic contributions of Iddirs in line with productivity, financial resources, capital assets, level of skill and knowledge accumulations, and members roles of participation in socio-economic empowerment for sustainable local socio-economic development (Akashraj & Misomsa, 2022).

conducted a study on the Role of Community-Based organizations in local development: A comparative Study of Three “Iddirs” in Addis Ababa, Ethiopia. In their findings reported the importance of such community based-organizations in Africa where social welfare and safety-net programs are almost non-existent and/or ineffective to respond to the felt needs of the community. The study further indicated that such organizations provide an open forum in which citizens exercise their rights and obligations in line with development agenda. (Abbott & Bernstein, 2015)

The study also suggests that local development can have effective achievement of its goals when it has taken local resources and knowledge as well as local culture into consideration rather than external imposition. The study has specifically shown that, such “benefits of local Iddirs outlined above are a pre-request” how CBOs can assist to fill the existing gap and undertake local development roles that are beneficial both to their members and the immediate environments.

conducted a study on Participation and Significance of Self-help Groups for Social Development: Exploring the Community Capacity in Ethiopia (Teshome, et al, 2014).

The findings of this study indicated that though the studied Iddir doesn't provide financial assistance, all the participants revealed the importance of installing loan services in their Iddirs by-laws. Study participants also mentioned that their Iddir did not fulfill their financial needs due to shortage of capital. The contribution of Iddir in their wellbeing was reported indispensable compared to the contributions of other voluntary associations they are acquainted with, such as Equb and Mahiber. Iddir was regarded as crucial and unique in meeting social and emotional needs. Iddirs are ideal places where women meet to share their experience, discuss issues of pressing concern and other worries. The benefit of Iddir, according to the above study include, opportunities for social interaction, risk sharing and development of friendships, dispute resolution, sharing and using timely information more effectively. Other social support provided by Iddirs lowering funeral service-related anxiety, improving self-confidence among members exercising leadership roles, reciprocity and coexistence and trust.

There exists knowledge gap to understand the potential roles and the functions of Iddirs and other actual contribution for local community development as well as the provision of social services outside of their members and the local community. Cognizant of this fact, this research addressed the gap in knowledge regarding the above two areas of engagement of Iddirs in social services and local community development and it revealed the experience of one particular Iddir known as Shagole Meda Iddir to such area of contribution for social services and local community development.

Accordingly, this research was able to meet the objectives listed below and answered the following research questions. These are:

1. What are the specific contributions made by Shegole Meda Iddir to local community development?
2. What social services does Shegole Meda Iddir provide to its members and the local community?
3. What are the challenges that Shegole Meda Iddir has experienced in pursuing its social services and local community development?
4. How are the strategies/approaches Shegole Meda Iddir adopted to address the challenges experienced in providing social services and engaged in local community development?

1.3. Objectives of the study

1.3.1. General Objective of the Study

The general objective of the study is to assess the contributions of Shegole Meda Iddir to social services and local community development.

1.3.2. Specific Objectives of the Study

The specific objectives of the study are to:

- Assess the contributions of Shegole Meda Iddir for local community development.
- Examine the social services provided by Shegole Meda Iddir to its members and the local community.
- Identify the challenges experienced by Shegole Meda Iddir in its effort to provide social services and contribute for the local community development.

- Examine how Shegole Meda Iddir addresses challenges being experienced while providing social services and promoting to local community development.

1.4. Significance Of The Study

The study is important in bringing more understanding and insight on the functions and contribution of the identified Iddir to local community development and in its provision of social services. The findings of the study are hoped also provide lessons to local community development planners in how to engage local resources such as community assets to attain or bring about community planned and implement local development. Further, the outcome of the study will serve as reference to and inspire for future researchers to widely investigate the contribution of Iddirs in initiating for local community development.

1.5. Scope of the study

Geographically, the study targeted a single woreda in one of the 11 sub-cities in Addis Ababa. Target coverage of the study were leaders and members of Shegole Meda Iddir, leaders and development experts in Woreda 10 of Gulele Sub-City.

1.6. Definition of Key Concepts and Terms

Community: group of people living in proximity and maintaining social relationships, and those who have their own social structures to support themselves (Wellman, 2018) .

Local Community Development: The condition of physical, social, psychological, and economic improvements in the local community resulted from the Iddirs engagement in the development activities (Melkamu, et al, 2025).

Community Based Organizations (CBOs): indigenous and local organizations with strong communal base developed as response to address the multifaceted needs of its members. They are different from public, private and civil society organizations. CBOs are financed by the contribution of their members, and they are community organizations managed, organized, staffed and led by local volunteer community members (Randal, 2024).

Iddir: Social institutions established by the voluntary initiation of its members with the primary goal of providing burial services and enabling its members easily recover from risks (Alemayehu, 2024).

Equb: Traditional institutions that served social, cultural, and economic purposes, with their own operational and organizational structures that did not necessarily involve the use of writing (Bessir, 2017) .

Chapter Two: Literature Review

Introduction

This chapter presents a literature review on areas related to definitions of civil society organizations, conceptualization of community-based organizations (CBOs) and local community development. The chapter also presents theories of community development, and the socio-economic contributions of community-based organizations. The chapter concludes by presenting the function and types of CBOs.

2.1. Definition of Civil Society Organizations (CSO)

Several researchers stated the significant roles that CSOs play in the social, economic, and development. “CSOs are major role players in bringing about social and economic change in many developing and transition countries. The CSO sector throughout the world is vast and highly differentiated” (Byiers, et al, 2015).

On the other hand, according to Asian Development Bank Source Book defined Civil Society Organizations (CSOs) are non-state actors whose aims are neither to generate profits nor to seek governing power. CSOs unite people to advance shared goals and interests. They have a presence in public life, expressing the interests and values of their members or others, and are based on ethical, cultural, scientific, religious, or philanthropic considerations. CSOs include non-government organizations (NGOs), professional associations, foundations, independent research institutes, Community Based Organizations (CBOs), faith-based organizations, Social Movements, and Labor Unions (Rashid, et al, 2024).

According to the above explanation, community-based organizations are sub-types of CSOs. In addition, ADP (2009) also categorizes CSOs in terms of their function as service delivery CSOs, representation CSOs, advocacy and policy input CSOs, Capacity building CSOs and social function CSOs (Beyene, 2023).

2.2. Conceptualization of CBOs and Community Development

2.2 .1. Community- based Organizations (CBOs)

Community Based Organizations (CBOs) defined differently by different authors. According to Mulwa and Mala CBO is an “organizational entity made up of people whose membership is defined by a specific common bond and who voluntarily come together to work for a common goal.” According to the definition of these authors, volunteerism and bonding among groups of people got central emphasis to achieve a common goal (Stukas, et al, 2016) .

stated “Community Based Organizations are described using diverse terminology and concepts from across range of disciplines.” Accordingly, these authors defined “Community Based Organizations are important health system stakeholders as they provide numerous, often highly valued programs and services to the members of their community. On the other hand, described “CBOs are important for eliminating health disparities globally and translating research findings to inform interventions.”

Similarly, various research shows that CBOs play crucial role in the various development efforts and to various needs of the community that include infrastructural development, promotion of sustainable development and in the alleviation of poverty (Naume, 2018).

For instance, regarding the joint participation strategy of the state and community based organizations (CBOs) in Akwa Ibom State, Nigeria stated “the joint participation strategy of the state and community-based organizations(CBOs) has made some significant impact on poverty alleviation through well integrated social infrastructural development policies and programs in the rural communities” (Fuseini, 2024).

2.2.2. Community Development

There are diverse definitions and practice have crucial role in the evolution of community development. There are scholars who consider community development as a process. On the other hand, there are others who consider community development as programs, outcomes and ideology of action (Marris, 2022).

described community development “as involvement in a process to achieve improvement in some aspects of community life these concepts of community development focus on the process of teaching people how to work together to solve common problems. (Gilchrist & Taylor, 2016)

However, many authors agree that community development as both a process and an outcome (2008) community development as “Social Capital or social capacity, which describes the abilities of residents to organize and mobilize their resources for the accomplishments of consensual defined goals or the resources embedded in social relationships among persons and organizations that facilitate cooperation and collaboration in communities” .

2.2.3. Theories of Community Development

According to Phillips and Pittman there are seven theories of community developers depending on the seven major concerns. (Phillips & Besser , 2016)

These seven concerns include: - (1) relationships (2) structure (3) power (4) shared meaning (5) communication for change (6) motivations for decision making and (7) integration of those disparate concerns within the field.

Functionalism as one of the community development theories deals with “Social practices, organizations, or groups that play a role in solidarity and capacity building” (Hustedde, 2014) .

described conflict theory is a theory that deals with “relationships with those who control resources such as land, labor, capital and knowledge, or those who have greater access to those resources than others. On the other hand, “Symbolic interactions is about social meaning, especially symbols that people give to a place, physical things, behavior, events, or actions”.

Similar authors also expressed communicative action theory as “communication for change is linked to the concept of full participation, a consistent value in the community development.” (Hustedde, Seven theories for seven community developers. In An introduction to community development (pp. 44-66). Routledge., 2014).

Regarding rationale choice theory, defined rationale choice theory as “the process of making rationale choices can be nurtured as a form of capacity building.” Finally, explained Giddens structuration theory as “the integration of paradox and disparate macro and micro concerns are parts of community development practice.”

2.3. Socio-economic Contribution of Community-based Organizations

Different researchers stipulate the crucial role of CBOs participation in development and the service provision because of the existing gaps observed among public sectors (Ramolobe & Ramaru, 2024).

For example, listed the main activities CBOs which include: - addressing physiological needs, human relations, decision making and public structures, education, recreation, beliefs and material values, health care and wellness, environmental sustainability, economic empowerment, technology and innovation.

On the other hand, as wrote in the article entitled Community Based Organizations in Environment Conservation Endeavors in Rwanda “CBOs frequently assume remarkable role that cannot be filled either by government office staff or by local landowners and business all alone.”

In addition, asserted CBO contributes to improving both awareness of disaster preparedness and ties on the community” (Li, et al, 2023).

Similarly, affirmed “Focusing on business development within the zone of influence of a Community-Based Organization (CBOs) is crucial for improving living conditions, particularly in developing countries. By promoting entrepreneurship and supporting local businesses, CBOs can stimulate economic growth, create employment opportunities, and enhance the socio-economic well-being of the community (Ndjama, et al, 2024).

Furthermore, described the main program themes for the activities of CBOs like: development of community physical infrastructure, healthcare access, education and literacy enhancement,

agricultural development, microfinance and entrepreneurship support, disaster preparedness and response, women empowerment, youth development, legal service, consultations and other various services like day-care centers, alcohol and drug abuse treatment centers, employment agencies and etc.

2.3.1. Functions and Types of Community-based Organizations

Historically, human beings have always used different types of mutual aid or self-help of the social support system. This has been a common experience particularly at times of greater need, such as during emergencies or disaster situations. According to Hailu (1995), neighbors, relatives and friends help each other in times of need, and they may build local roads and bridges, schools, churches, or form a neighborhood watch group to defend against intruders. This means by all efforts, the community tries to mobilize its own resources in order to address and tackle its needs or problems (Taylor & Taylor, 2016).

Consequently, in Africa continent, with particular to Ethiopia, Community Based Organizations play significant roles and functions in the life of the community. For instance, CBOs as communal entities play a role by encouraging domestic saving, assisting communities properly respond to challenges and difficulties, social services provision and infrastructure development, finance and credit provision, contribution for social affairs and community development at local level. International Institute of Rural Reconstruction (IIRR) discussed, different types of traditional associations existing in various cultures of Ethiopia (Khurana, 2019).

It mentions wobera, iddir, equb, tsire, utiya, gez, and the like. In brief discussion about Iddir, the authors describe it as a form of traditional association where members pay some amount of money into fund on regular basis to use it up for funeral cost upon the death of a member or her or his family.

According to (Fordham, et al, 2018) community-based organizations are Indigenous voluntary associations are a complex firms, behaviors and accepted roles that last for long by serving valued social function.

Because of this they serve as a base of social solidarity by providing a sense of belonging and mutual trust, member of a society experience in social life.

In addition, (HABTU, 2015) listed Iddir, Ekub and Mahber as the common CBOs in Ethiopia. Particularly, these authors described:

Ekub as a rotating credit association which promotes saving habits of members and provides credit service to its members, whereas Mahber is a religious based association which provides members with support and spiritual satisfaction as they fulfill religious commitments marked by regular feast and enables them to get together and develop social interaction among the members.

stressed “Indigenous CBOs in Ethiopia have inclusive decision-making process and responsive to execute local socioeconomic roles both as conduit of service delivery and self-determined change and in the evidence of agency problems has thus far not been recorded.”

Similarly, Abebe (2018), conducted a study about the Community Based Organizations among Jardagaa Jartee community of a Oromiyaa Regional State (Abebe, 2018).

listed the major community Based Organizations as: “. Hafoosha (Iddir), Daboo, Dadoo, and Qixxee are some of the communities based voluntary associations and labor organization found among the Jartee”. Consequently, the author described those Community Based Organizations in the following manner.

Hafoosha is an Afan Oromo word and it is a voluntary self-help association often established between households found in close villages. Hafoosha is often a self-funded voluntary association whose source of capital is raised from its members in money and in kind on monthly basis. These

saved money help members of the Hahoosha on different occasion .An Ethnography on the Community Based Social Organizations among Jardagaa Jarree Society of Oromiyaa Regional State of Ethiopia. **Dadoo** is also an Afan Oromo name it is not common in all Zones of Oromia National Regional State (Kumsa, 2019).

It is a voluntary based labor association in which a group of people ranging from eight to ten of the same age group organize themselves and collaborate in different works mainly related to agricultural activities like harvesting, preparation land for the farm, forestation and clearances of the forests.

On the other hand, Daboo is another community-based labor organization practiced among the Jarree community and among other community members of Oromia region. An Ethnography on the Community Based Social Organizations among Jardagaa Jarree Society of Oromiyaa Regional State of Ethiopia reported Daboo as: -**Daboo** is a voluntary association often held to help people who need assistance from their neighboring community (Wako, et al, 2023).

This groups self-help is often initiated to help people who cannot finish their work on time. Customarily, the Daboo labor organization takes places on the works like farming, harvesting crops, building houses and clearing forests. The families, who call the neighbor for support, often prepare food and drinks. The people who come for Daboo are often served well because the Daboo labor organization is a voluntary help for people who need labor and there is no expected return labor help from the person who get support from the neighbor community. Qaboo is a voluntary based labor organization found among the Jarree society and other communities of Oromia region. It shares similarities with both the Dadoo and Daboo labor organizations in the sense that the members are often people who formed groups out of interest (Raiji & Gadilatolwe, 2017).

The difference is mainly in relation to the time required. Qaboo is not a full day labor organization; but on the occasion people help the person who needs assistance for a maximum of

two to three hours. Qaboo is also practiced during farming and harvesting times in the Jartee society. Among the study society, Qaboo is arranged by young and energetic individuals to help the elders, women, disables (both physical and mental) and any other parts of the society who need support Qixxee is an Afan Oromo term and it also welknown in all Zone of Oromia region.

It is a charitable labor organization in which Jartee society practiced for the mutual benefit of the participating parties. In the Qixxee labor there must be two people having different properties. In this joint venture one of the participants might contribute land while the other person contributes labor or oxen. And the two persons form the Qixxee labor organization help each other and equally benefit from the products. Also, the expenses like cost of fertilizers and chemicals, and other inputs are all shared equally. Regarding the time, Qixxee can range from one day to one year and more than one year among the Jartee society (Jia, 2022).

Iddir

In Ethiopia, the studies of Iddirs as CBO have attracted attention of scholars for more than 60 years. These studies of Iddirs are mainly related to the socio-historic description of Iddirs, the use of Iddirs for social and health care, and the evolving role of Iddirs for community development.

Thomas (1990) Amharic-English Dictionary cited in defines Iddir as “local custom or habit, local practice (having the force of law); burial society; kind of resinous grass used for torches, sanction.” Similarly, Daka (1978) discussed and considered Iddir as a type of traditional cooperatives like iqub, debo, and jige, and stated basic features of Ethiopian Iddir.

In addition conducted a review of scholarly, state and popular knowledge on Ethiopian Iddir (Amsalu, 2020).

Accordingly, they referred Iddir as “social development vehicle and partner (p.5); and “Bereavement service is another psychological function of Iddir” (P.10). There are various

spellings used for writing Iddir in various literatures such as edir, Iddir, and edder. Similarly, there are different expressions provided for Iddirs like “voluntary associations, local organizations, social organizations, self-help associations, and CBOs. There are also names given to Iddirs depending on different languages (Bachu, 2024).

The result of scholarly review shows various functions of Ethiopian Iddirs. “Responding to the financial need of members, maintaining the culture of Iddirs members clan, creating belongingness among members, creating harmony, community development function, serving as a means of social control and solving problems of Iddirs members” are some functions described.

On the other hand, different research indicates, starting from their formation, even though Iddirs are formed with their own purpose, there was government interventions in various periods. For instance, Iddirs were used for the purpose of political education during Dergue regime. Similarly, during EPRDF regime, there is intervention of local governments in the function of Iddirs (Beyene, The contributions and challenges of civil society in development and governance in context of the post-1991 developmental state of Ethiopia.

Regarding the origin of Iddir and its different types, provided descriptive summary of Iddirs in Ethiopia (Amsalu, , 2020).

Accordingly, they described, major features of Iddirs such as origin of Iddir in Gurage and dissemination during the Italian occupation (193-1941), its to have been limited originally to men and women as only indirect members through their husbands, and its different types such as community, institutional and ethnic Iddirs. In 1950s and 1960s, Iddir became associated with factories and government bureaucracies. It contributed to the nucleus of leadership and membership of labour unions developed after the 1960 coup d'état. During the Derg, in membership stitutional and ethnic iddirs were not tolerated, but community Iddirs survived. During the 1984 famine, villagers left home for aid distribution camps and lost their network. So Iddir was adopted in the camps. After camp life, they carried Iddir practice back home and this

institution was adopted in Tigray, Wollo and parts of Shewa, otherwise spelled Shawa or Shoa. In this way, Iddirs spread into rural areas, particularly in northern Ethiopia. In the 1990s, Iddirs diversified their functions became “tantamount to insurance companies (Castellani, 2014).

2.5.Summary

This literature review identifies Community-Based Organizations as an important subset of the Civil Society Organizations, which are essentially voluntary in nature and usually formed around a common bond, with members working together to achieve a common goal (Sharma, 2023). This chapter conceptualizes community development both as a process of collective action and an outcome measured by increased social capital, and it is informed by various theoretical lenses, including functionalism and conflict theory. The review places heavy emphasis on the immense socio-economic contributions that the CBOs provide, especially in filling the service delivery gaps created by the public sector (Tshabalala, 2023).

Their activities are wide-ranging, covering everything from poverty alleviation and infrastructure development to economic empowerment through microfinance, healthcare, education, and environmental conservation, making them essential actors in local development, especially in developing countries.

Much of the review is thus taken up with the functions and types of CBOs in Ethiopia, representing them as deeply embedded and indigenous institutions for mutual aid and social solidarity. Chief among these are the Iddir, a burial society that has evolved into a multi-functional social support and community development vehicle; Ekub, a rotating credit association; and Mahber, a religious-based association. This rich tradition is further illustrated in the chapter through the Oromo-specific CBOs of Hafaosha, Dadoo, and Daboo, which are all voluntary labor associations for agricultural and communal work. These organizations have been praised for their inclusive self-governance and responsiveness to local needs, showing their long history as conduits for service delivery and self-determined socioeconomic change (Williamson, 2021).

Chapter Three: Method

Introduction

This chapter presents the proposal design of research, the study location, the target population, sampling procedures, data collection instruments and procedures and methods of data analysis.

3.1 Research Design

According to Kombo and Tromp (2006), a research design can be regarded as an arrangement of conditions for collection in a manner that aims at combining relevance with the research purpose. This study employed an exploratory case study qualitative research design to explore the social service and local community development being made by Shegole Meda Iddir (Abegaz, 2014).

3.2. Study Sampling Techniques and Sample Size

Since this study employed a qualitative method of data gathering and analysis and report writing, the study participants were drawn purposely and included Iddir members, their leaders and woreda administration experts.

Purposive sampling also known as judgmental, selective, or subjective sampling is a type of non-probability sampling technique widely used in qualitative research (Adeoy, 2023).

Accordingly, nine in-depth interviews and two key informant interview participants were purposely recruited.

The maximum numbers of participants for the study were determined based on data saturation. Data saturation is “taken to indicate that, on the basis of the data that have been collected or analyzed hitherto, further data collection were unnecessary” (Saunders, Sim, Kingstone, etal, 2018, p.1993). The numbers of key informant interview (KII) participants experts at the woreda

level working in the development and social service sector. Totally, data for this study was collected from 11 participants (9 in-depth interviews and 2 key informant interviews).

3.3. Data Collection Tools/Instruments

I applied three data collection techniques for collecting data. They include: - in-depth interviews, key informant interviews, and observations. Each of them are described in detail,

3.3.1. In-depth Interview(IDI)

Salingrer and Shohamy (1989) pointed out that the uses of in-depth interviews as a form of qualitative data collection techniques in a group of people asked to discuss on a topic under certain study. I used in-depth interviews to collect qualitative information from Iddir members and their leaders. Semi-structured interview checklist was prepared to guide the in-depth interviews. For the in-depth interviews, 21 question items were included. Some of the main questions have sub-items used as probing questions (see Annex C).

3.3.2. Key Informant Interviews (KIIs)

Interviewing key informants from a wide range of sectors allows researchers to look at varying perspectives underlying issues on problems. Key informant interviews are qualitative in-depth interviews with people who know what is going on in the community (UCLA Center for Health Policy Research, n.d). Key informant interviews (KIIs) were conducted with woreda level experts who are engaged in organizing and supporting communities to mobilize their resources for solving their social problems and participate in local community development. In the KIIs, 11 question items were included (see Annex B).

3.3.3. Observation

Systematic observation was conducted to assess the Iddirs physical premises, the interaction during meetings, and monthly members fee-paying schedules. Systematic observation also typically involves specification of the exact actions, attributes, or other variables that are to be recorded and precisely how they are to be recorded.

Accordingly, in addition to the quality of Iddir premises including their physical assets such as tents, chairs, and other utensils that the Iddir uses to render its social responsibilities, I was also able to observe the communication styles, behaviors and attributes and psychological and social integrations among the parties. Observation of such behavior helped me to know how members and leaders are comfortable to participate in social services as well as local community development initiatives. I prepared a checklist for systematic observation with eight items (See Annex D).

3.4. Sources of Data

I used both primary and secondary sources of data.

3.4.1. Primary Sources of Data

The primary sources of data as it described in section 3.3 above, I used or got information from Iddir members, and Iddir leaders through IDIs and woreda level experts through the KIIs.

3.4.2. Secondary Sources of Data

The main sources of secondary data were the Iddirs archives which include the minutes of meetings, annual reports, Shegole Meda Iddir magazine, the Iddir by-law and any community development project proposals, bank statements that indicate their bank transactions and total available capital, membership list and any other relevant documents which were screened during the data collection phase.

3.5. Data Collection Process

This study passed through different steps for data collection. Initially, interview checklists were prepared and commented and approved by my thesis advisor. Then, I contacted the Woreda leaders, and I got permission to conduct the study in their local administrative boundary. After receiving permission from the Woreda administration, I contacted Shegole Meda Iddir leaders to secure their consent both from the Iddir leaders and members at grassroots level.

Finally, after I have received consent from Iddir leaders and members, I selected participants and conducted the interviews. Conducting the interviews was the last phase of the data collection process.

3.6. Data Analysis Process

Data analysis followed two steps. The first process in qualitative data analysis was the data collection itself. Accordingly, this process was followed by organization (through transcription) and thorough about the data. This, in other words, is getting to know the data. Coding was the next step/process I performed in the process of data analysis. This coding step was followed by developing themes (major and sub-themes). In more specific terms, as recommended by OConnor and Gibson (2003, p.65) I applied the following data analysis process/steps. These are: organizing the data, organizing ideas and concepts, building overarching themes in the data, finding possible plausible explanations for finding and overview of final steps. The final process of data analysis was writing the findings based on emerging themes from the data. At this phase data gathered from primary and secondary sources were considered (Valdez, et al , 2022).

3.7. Ethical Consideration in Research

At all stages of the study, I considered basic ethical principles to protect the human subject from any possible harm. First, I secured permission from all actors at Woreda and Iddir levels for them to allow/participate in the research. Both information sheet and consent form were prepared and communicated with each interview participant. Whenever possible, I have tried to get oral (tape recorded) consent. Each interview was saved in a password protected folder where no one will have access, except I as a researcher and my advisor. At the stage of report writing, all participants were assigned with pseudonyms or codes which have no relation to the participation. No, personal data identifiers were reported in the report.

Chapter Four: Findings

Introduction

Data collection was conducted in February and March 2025. Data was collected through in-depth interview from four Iddir leaders and five Iddir members. Iddir leaders and members participated in in-depth interviews were all males. In addition, a key informant interview was conducted with two key informants who were government employees. These government employees were team leaders at Gulale sub-city Woreda 10 Administration Social Affairs Office. Totally, data for this study was collected from 11 participants (9 in-depth interviews and 2 key informant interviews). Table 4.1 below summarizes the socio-demographic profiles of study participants.

Table 1: Socio-Demographic Characteristics of Interview Participants

No	Participant Code	Sex	Age	Religion	Education Level	Job/occupation
1	IDIP1	Male	71	Christian/ Orthodox	Grade 8 complete	Retiree
2	IDIP2	Male	70	Christian/ Orthodox	Diploma	Retiree
3	IDIP3	Male	67	Christian/ Orthodox	Grade 10	Retiree
4	IDIP4	Male	68	Christian/ Orthodox	Grade 8 complete	Retiree
5	IDIP5	Male	69	Christian/ Orthodox	Grade 8 complete	Retiree
6	IDIP6	Male	60	Christian/ Orthodox	Grade 10	Retiree
7	IDIP7	Male	60	Christian/ Orthodox	Grade 12 complete	Retiree
8	IDIP8	Male	65	Christian/ Orthodox	Grade 10	Retiree
9	IDIP9	Male	70	Christian/ Orthodox	Diploma	Retiree
No	KII	Sex	Age	Religion	Education Level	Job/Occupation
1	KIIP1	Female	34	Muslim	BA	Team Leader
2	KIIP2	Female	24	Christian/ Orthodox	BA	Team Leader

Source: Own Survey (2025)

4.1. Background of Shegole Meda Iddir

The in-depth interview participants reported that show Shegole Meda Iddir was initially established from 20 households in 1959E.C. At the beginning, Iddir members monthly contribution was 25 cents. Initially, the local community established the Iddir to provide bereavement services and support the members get relief from the loss of their beloved ones. However, currently, beyond bereavement services the Shegole Meda Iddir is engaged in various development activities.

At the time of data collection, Shegole Meda Iddir has 308 members. Each member makes a monthly contribution of 100 birr. In addition to the monthly contributions which make the Iddir to have good financial asset, there is G⁺2 building owned by the Iddir and from which a good deal of money is generated from renting rooms.

. According to in-depth interview result, Shegole Meda Iddir is one of the 70 Iddirs found in woreda 10 administration. As any other Iddirs, Shegole Meda Iddir has a long experience of working on emerging community problems. For instance, one of the leaders (IDIP1) stated: -

My Iddir has experienced members and leaders. It has also experience of responding to various community issues. For instance, it has exemplary work of working in addressing HIV/AIDS related problems. My Iddir supported orphan and vulnerable children, families of people living with HIV/AIDS, etc. Similarly, my Iddir played key roles during difficult times like during outbreak of COVID-19. In 1983, for example, there was an explosion in Shegole Meda and its surroundings. Due to this catastrophe, more than 1000 people died. Shegole Meda Iddir played significant role in supporting the community to cope with the problem.

4.2. Social Services Provided by Shegole Meda Iddir

In depth interview, key informant interview and field observation results show the various services provided by Shegole Meda Iddir. For example, IDIP1 stated: -

The primary purpose of forming neighborhood is the people in the neighborhood form Iddir was to provide bereavement services for its members during the loss of family members. Specifically, leaders and members of this Iddir provide emotional support for the bereaved families for three consecutive days after funeral for the deceased is completed. Arranging the burial activities is the main duty of the Iddir members as per the specific duties assigned to each member. It is the Iddirs responsibility to make food and drink available for the guests visiting the bereaved family. To aid the burial services, the Iddir avails different utensils such as tents, cooking pots, plates, benches etc. Moreover, Iddirs cover the expenses of the burial activities and currently they are paying 20,000 Birr for the bereaved households.

4.3. Shegole Meda Iddir Leadership Experience

The *Shegole Meda Iddir Magazine (2016)* report, which was published on the inauguration of the Iddirs building, highlights the rich leadership experiences of the Iddirs leaders over its more than 60 years of existence. Throughout their terms in office, the executive leaders consistently supported and strengthened the Iddir. For example, until 1974, Iddir leaders voluntarily stored the Iddirs utensils in their private homes. Similarly, both leadership meetings and the general assembly of Iddir members were held in the compounds of the Iddirs leaders. In 1974, the government provided a plot of land for the Iddir, on which structures made of steel were built. These buildings served as both a storehouse and a meeting place for the Iddir leaders.

According to the executive summary of Iddir Magazine (2016) report, there is no information that clearly shows the activities made by this Iddir from 1974 to 1982. But this magazine report shows Shegole Meda Iddir has 12 members between 1987-1989. Similarly, this Iddir was led by

executive committees of different size. For example, between 1987-2009 the minimum number of the executive committee was 9 and the maximum number of members was 15 in some years during the stated period. The years during which the Iddir was led by a large size executive committee member, which was between 1996-1997.

The executive committee which led the Iddir from 2010-2016 had performed extraordinary activities especially regarding resource mobilization and fundraising. The committee during this period has 11 members and was able to scale up the scope of the Iddir beyond of its engagement in bereavement services. The committee expanded the Iddirs activities to contribute for the improvement of the lives of the family members of the Iddir. Because of the hard work of the executive committee this Iddir is able to own tangible asset that can be inherited by the next generation. At present, Shegole Meda Iddir owns G+2 building that can serve for various purposes and generates a good deal of income that can financially strengthen the Iddir.

The committee, which served the Iddir from 2010-2016 was the one which prepared a proposal for resource mobilization with the objective of constructing the building. The proposal was presented during the Iddirs general assembly meeting and the assembly argued and accepted the idea to construct the building on the plot of land which was owned by the Iddir. Furthermore, the committee successfully prepared the construction design and permission for building construction.

In addition to the sub-committee, which was assigned to follow up the construction of the building, there were other committees established to perform different tasks. The other sub-committees established were monitoring and evaluation team, quality control and and payment execution team, supply and procurement team, purchasing of construction materials team, and catalyzing and resource mobilizing team. The committee during the 2010-2016 periods advanced the working procedures of the Iddir leader by putting in place different working procedures such as preparing checklists for procurement and money receiving and cash payment form. These forms help the sub-committees to execute their job effectively. All the executive committee members

during 2010-2016 were active, except on member who was replaced by another member due to critical problems he had encountered.

Gender participation is significantly observed in the Shegole Meda Iddir leadership. For example, during this construction of the building the secretary of the building sub-committee was a woman. This woman played great lobbying role with government and other resourceful organizations to seek additional support. Another woman had made great contribution in the fundraising activities during construction of the building.

4.4. Major Activities of the Shagole Meda Iddir

The activities of shegole Meda Iddir were analyzed from two perspectives. One was the social support activities provided to its members and the surrounding communities, and the local development related activities rendered by Iddir.

4.4.1. Social Support Activities

Document review, key informant interview, in-depth interview and field visit result reveals various activities that are carried out Shegole Meda Iddir. Such activities include provision of social services, engaging in the local community development activities, and responding to newly emerging community problems.

According to Shegole Meda Iddir Magazine (2016) report, 1966 is the special year for this Iddir since it started to participate in various development activities. Between, 1959-1966 this Iddir has no record of engaging in development activities. In 1966 meeting made between Woreda 10 administration leader and the Iddirs general assembly that helped to have mutual understanding was the immediate cause for this Iddir. Mentioning the best practices of other Iddirs found in other sub-cities in Addis Ababa, the woreda 10 administration leader stated the crucial roles of CBOs in addressing development needs. He encouraged and requested the Iddir leaders and members to participate in various development activities.

Based on the calls from the Woreda Administration, Shegole Meda Iddir decided to discuss with its general assembly to revise by-law in a way that can enable the Iddir to significantly participate in various development activities by contributing their labor, idea, skill and money as well.

The in-depth interview participants indicate various social services provided by Shegole Meda Iddir to its members and local community. For instance, IDIP2 reported

Shegole Meda Iddir provides bereavement services, arranging burial events, and capacitating and empowering its members. It also provides financial support for its members while they lose their family members. In old days, our Iddir provided a financial support of 10 Ethiopian Birr to those who lost their beloved ones in their family. The support is now increased 20, 000 Ethiopian Birr when the principal member (husband or wife) dies. Maed Magaret (sharing dishes) during holiday is another major service provided by the Shegole Iddir to the needy/poor members of the local community. Such maed magarat is arranged 3 times a year particularly during Christmas, Ethiopian New Year and Ethiopian Easter.

4.4.2. Engagement in Local Community Development (LCD) Activities

In-depth interview and document review results show Shegole Meda Iddir is engaging in various local community development activities. The in-depth interview participant, (IDIP7) listed and explained different local community development activities in which Shegole Meda Iddir has been engaged. The participant narrated: -

My Iddir is participating in various local community development activities depending on the government demand or based on their assessment of local community development gaps. A recent memory on our participation in local development activities can be mentioned by the contribution we made during the war with TPLF. Based on the call from the Woreda administration Iddir made supports for Ethiopian National Defense Force allowing the administration to use the meeting hall free of charge when it arranged public meetings.

On the other hand, IDPI9 reported that Shegole Meda Iddir is not participating in the provision of savings and credit services.

4.4.3. Contribution for Neighborhood Improvement

During in-depth interview Iddir leaders told, in addition to providing social support services and engagement in the local development activities, Shegole Meda Iddir significantly contributed to the neighborhood improvement and urban development. IDIP2 explained, “there is feasible change in this neighborhood after my Iddir Constructed this building. As a result of the construction of this building this area relatively becomes more attractive and able to got the attention of both the government and private institutions.

4.5. Voluntarism among Iddir Leaders, Members and Other Community Members

The IDI result and document review result shows the existence of best voluntarism experience among Shegole Meda Iddir leaders, members, and other community members. It has different forms that include material, labor, financial and professional contributions. For instance, there are Iddir members volunteered their house rooms to keep the Iddirs utensils and to Iddir members meeting.

On the other hand, professionally, it is one of the Iddir members who made a design for Iddirs building. In addition, financially, there are people who have been members financially supporting the Shegole Meda Iddir even though currently they are not member of this Iddir. Moreover, money used for the construction of Iddir building was not from the Iddir members only. The surrounding community members who have been members of this Iddir including those living in Ethiopia financially contributed for the Iddirs building construction. Similarly, the money spent for the inauguration of the building was contributed both from the Iddir members and other community members who are not members of the Iddir. Furthermore, in-depth interview result confirms, the individuals moved to United States of America and Europe (from their surrounding) contributed for the construction of the building.

4.6. Relationship between Shegole Meda Iddir and Government Sector

Regarding the relationship between Shegole Meda Iddir and government sector, Woreda 10 Social Affairs employees reported there is good collaboration between government sector and CBOs found in the Woreda administration including the Shegole Meda Iddir as one of the active and functional CBOs located in the Woreda. In contrast, in-depth interview result reveal that there is weak cooperation and coordination from the government sector to enable CBOs actively participate in local development activities.

For example, IDIP3 said,

Good monitoring and evaluation of Iddirs has crucial significance for the successful engagement in the local community development activities. However, woreda 10 Social Affairs Office is not providing the necessary support for Shegole Meda Iddir so that it could actively engage in local development activities. Capacity building support is essential to strengthen Iddirs and to upgrade their capacities to enhance their engagement in various development activities. In contrast, from the side government sector [Woreda administration Social Affairs office] there is no strong and effective monitoring and evaluation activities made to strengthen the performance of Iddirs. Shegole Meda Iddir is the one which seeks such support. Rather than providing support to empower Iddirs and other local institutions, currently, the government is becoming one of the sources of challenges for all Iddirs in general and for Shegole Meda Iddir in particular since it imposes high tax on the Iddirs income generating activities. Moreover, rather than providing support to empower Iddir institutions, currently the government is becoming one of the sources challenges for Shegole Meda Iddir institution since it imposed high tax on this Iddir.

On the other hand, although Woreda 10 Social Affairs employees reported there is good collaboration between government sector and Iddirs found in the Woreda administration particularly Shegole Meda Iddir, the results of the systematic observation revealed that the

woreda administration is not fulfilling its role in supporting Iddirs to enhance their engagement in development activities. For instance, no capacity-building support was provided to Iddirs during the first and second quarters of the 2017 fiscal year, according to the woreda administration's report. In addition, the woreda administration has no annual plan outlining how to work cooperatively with community-based organizations (CBOs). Specifically, the woreda administration engages with Iddirs only when it needs community members to attend meetings. Since Iddirs are effective for organizing community gatherings, officials prefer to reach the local population through them.

Furthermore, rather than indicating the existence of good cooperation between government sector and CBOs found in the Woreda Administration in general, the key informant interview participants would not reveal the practical actions for the good cooperation between the stakeholders.

4.7. Challenges and Coping Strategies to Address

The data generated from either document reviews or field observations reveals one of the major challenges Iddirs face within the local community is high inflation. It increased the cost of burial activities up to 20,000 Ethiopian Birr when one of the principal Iddir members of the households dies.

In addition, Iddirs are becoming inaccessible for low-income households. Joining long-established Iddirs like Shegole Meda has become increasingly difficult for families with limited financial means. New applicants are expected to pay 80,000 Ethiopian Birr which is beyond the reach of many poor income households.

Moreover, in-depth interview results indicate the newly proclaimed property tax is the serious challenge for this Iddir. For instance, IDIP1 stated: -

Both the government and some rich people are becoming the critical sources of challenge for their Iddir. When we speak of government, It levied high tax on the

Iddir building and the annual tax amount is 230,000 Ethiopian Birr. On the other hand, rich people are trying to take this building and make their own property even through the illegal means, since it is a community asset they are always trying to find ways to make this building their own property.

However, according to the research participants report, in order to address these challenges Iddir leaders were discussing on the issues with government officials including the city administrations mayor.

Contrary to other challenges encountered by some Iddirs, according to the in-depth opinions of the participants, Shegole Meda Iddir does not face any significant challenges within the Iddir itself, the community, or with other stakeholders. Specifically, IDP1 explained that inflation is not a major challenge for our Iddir, as it is financially capable.

Chapter Five: Discussion

Introduction

This chapter discusses the main results collected from primary sources: - key informant interviews, in-depth interviews, document review, and field observations. Accordingly, discussions were made based on those major thematic areas of the study objectives and relate them to results of previously conducted studies in the area.

5.1. Provision of Social Services

This Iddirs provide different types services to its members. The main one is to provide people in the neighborhood join Iddir was to get bereavement services. Accordingly, Shegole Meda Iddir provides different types of services for its members during the loss of their relatives. Specifically, leaders and members of this Iddir provide emotional support for the bereaved families for three consecutive days after the funeral is concluded.

In addition, this Iddirs also arranges burial activities. It is also the duty of Iddirs to serve food and drinks for the burial ceremony attendants. Similarly, different utensils of Iddirs are used to arrange funeral services.

Moreover, Iddirs cover the expenses of burial activities. Currently, Shegole Meda Iddir pays 20,000 Ethiopian Birr when one of the principal Iddir members of a household dies. Although payment is increased from time to time and reach the stated figure, because of high price inflation of goods and services in Addis Ababa, the amount of paid for the bereaved family is small to cover the necessary burial expenses. Iddir become inaccessible to join for poor households. For example, to join Shegole Meda iddir, new applicants are expected to pay 80,000 Birr which is beyond the reach of many poor income households.

5.2. Engagement in Local Community Development

Community based organizations have significant roles in the provision of social services and respond to various community needs. According to Krishna (2003, p.1) Community based Organizations are the key partners of local governments by identifying the development needs of local community. Accordingly, Shegole Meda Iddir has similar history in dealing with the Gulale Sub-City Woreda 10 Administration in responding to different community needs. For instance, they are partners of the local government in providing support for the construction of roads, provision of school supplies and supporting the needy individuals. In addition, this Iddir has significant role in supporting the local communities while experienced various difficult circumstances.

Hussain (2024, p.11) described the main program themes of the activities performed by CBOs. The author explained the key activities of CBOs as follow: -

Development of community physical infrastructure, healthcare access, education and literacy enhancement, agricultural development, microfinance and entrepreneurship support, disaster preparedness and response, women's empowerment, youth development, legal service, consultations and other various services like —day-care centers, alcohol and drug abuse treatment centers, employment agencies and etc.

Similarly, even though there is no exact similarity with the above lists of activities run by CBOs, the results of the current study show that Shegole Meda Iddir is engaging in various local community development activities such as supporting the Ethiopian Defense Force, financial contribution for the Ethiopian Great Renaissance Dam and provision of such supplies for various public schools.

On the other hand, according to Assefa (2024, p.40) Iddirs participate in multidimensional activities such as “promoting community participation in local development initiatives, peace building, social service provision, participating in development, strengthening solidarity, resource

mobilization, protection of schoolgirls from sexual abuse and etc.” In addition, according to Baron (2025, p.14) “Iddirs actively shape neighborhood-level urban development.” Similarly, in-depth interview and field observations result revealed that Shegole Meda Iddir significantly contributed to the neighborhood improvement.”

However, Shegole Meda Iddir has no multidimensional involvement in its development activities. It only focused on strengthening its capacity in terms of income generation and building its capital assets. For instance, it did not provide credit and saving services to its members or to the local community. Furthermore, this Iddir has not demonstrate any experience of working on capacitating of its members against adverse effect of inflation by engaging in various business such as opening retail shops and supplying and distribution of consumer goods.

In 2024, Assefa analyzed the role of Iddirs in providing social services and contribute to local community development. Findings of the Authors study revealed the crucial role of Iddirs in Adama town during HIV/AIDS and COVID-19 explosions. Similar to the findings of the study by Assefa (2024), The current study revealed that Shegole Meda was active in providing emotional support for bereaved families, responding to emerging community needs in the crisis at the time of the COVID-19 pandemic, during the war with TPLF and other crises which demanded for involvement of local CBOs. Hence, there is some similarities of Iddirs roles in Adama as reported by Assefa (2024), and in Addis Ababa, as reported the current study, with a good example of Shegole Meda Iddir which has been in supporting people affected by HIV/AIDS and the COVID-19 pandemic.

There is another scenario where the participation of CBOs in local community development activities is less documented. For example, Ratique and Leng Khoo (2018) reported community-based organizations have low contribution in promoting citizen participation in the decision making of local government institutions. Similarly, the current study reported that Shegole Meda Iddir has no significant role to participate in the decision-making process being made by the local government administration.

5.3. Challenges Experienced Shegole Meda Iddir

Regarding to the challenges which Iddirs have encountered Shegole Meda Iddir has a unique experience. According to the studies conducted by Yimer, (2007) and Assefa (2024) budget constraint is one of the critical challenges Ethiopian Iddirs experiencing. In addition, in 2022, Akashraj and Misomsa conducted a study on the Roles and challenges of Iddirs in local socio-Economic development; and the study found out the lack of financial resources and lack of mobilizing financial resources the major challenges of Iddirs found in the Ambo town.

In contrast, results from the current study indicate that lack of budget or finance is not a significant challenge experienced by Shegole Meda Iddir. Relatively, this Iddir has better financial position. In addition to a monthly contribution of 100 Birr made by its members Shegole Meda Iddir earns 1.2 million Birr annually from renting its building spaces being used for various purposes.

5.4. Voluntarism among Leaders and Members

Voluntarism is another best experience of Shegole Meda Iddir. According to Assefa, (2024, p.42) even though Iddir members and leaders mostly participate in local development activities through financial contribution, there are cases in which Iddirs participate in local development through material and labor contribution as well.” Similarly, both Iddir members and leaders of Shegole Meda Iddir reported they voluntarily participate in local community development initiatives through labor, material and financial contributions. Assefa (2024, p.43) further elaborated this fact as follows.

Iddirs participate in various activities including arranging and organizing community awareness creation programs; provision of revolving funds for its members; arranging various business skills training programs; participating in the provision of voluntary service; working on building and sustaining of peace; screening of beneficiaries; and providing linkage and referral services with other stakeholders.

Shegole Meda Iddir was not participating in various development activities in contrast to those Iddirs found in Adama city and studied by Assefa. Rather, Shegole Meda Iddir is providing support only for Ethiopian National Defense Force, Ethiopian Great Renaissance Dam (EGRD) and in some cases provided school supplies for some schools in the surrounding area.

Akashraj and Misomsa (2022) described in their study as Iddirs play critical significance in terms of finance, labor, and profession. Similarly, Yimer (2007) conducted the study to explore the role and contribution of Iddirs in combating HIV/AIDS. The result of this study indicated the key roles of Iddirs have in the prevention and control of HIV/AIDS.

Consequently, regarding the roles played by Shegole Meda Iddir, the IDI result and document review result shows the existence of best voluntarism experience among Shegole Meda Iddir leaders, members, and other community members. It has different forms that include material, labor, financial and professional contributions. For instance, there are Iddir members volunteered their house rooms to keep the Iddirs utensils and to conduct Iddir members meeting.

On the other hand, professionally, it is one of the Iddir members who made a design for Iddirs building. In addition, financially, there are people who have been members financially contributed for the construction of building even though currently they are not member of this Iddir.

Moreover, the surrounding community members who have been members of this Iddir participated in the construction of the building. Furthermore, in-depth interview result confirm, the individuals moved to United States of America and Europe (from this area) contributed for the construction of the building.

5.5. Relationship between Shegole Meda Iddir and Government Sector

Baron (2025) conducted a study concerning the relationship among Iddirs, Iddirs and civil society organizations (CSO)s, and relationship between Iddirs and government sector. Regarding the

Iddirs and State relationship as could be stated as contention, collaboration, and subversion, Baron (2025, p.6) elaborated it as follows.

Some Iddirs choose not to engage the state at all not due to ideological resistance, but because of an unfavorable regulatory environment ..., or lack of access to political networks. Conversely, Iddirs embedded in stronger ecosystems-with supportive local officials ...may pursue more visible and collaborative strategies.

Similarly, findings of current study affirmed lack of strong coordination between local government institutions and Shegole Meda Iddir as a result of unfavorable policy environment from the government side. For example, IDIP2 reported government institutions are becoming a threat that inhibits the Iddirs contribution for their community holistic development. Key informant interview participants reported as government was providing necessary support for Shegole Meda Iddir.

However, In-depth interview participants complained that government is becoming threats to Iddirs engagement in the local community development by imposing high tax on the Shegole Meda Iddirs building.

Chapter Six: Conclusion, Implications for Social Work Practice, and Recommendations

Introduction

This session consists of three sub-sections. First, some conclusions are drawn from the study findings. Secondly, implications for Social Work practice, research, and education are discussed depending on the respected findings and discussion. Finally, some suggestions related to this current study are provided for the possible improvement of the Iddirs ' social services provision and contributions to local community development.

6.1. Conclusion

In recent times, CBOs have gained popularity in development circles due to their role in enhancing and implementing locally based development initiatives. Iddir is a voluntary association and one of the common CBOs found in Ethiopia, created for the purpose of support related to burial services.

In this study, I focused on analyzing the contribution of Iddir named “Shegole Meda Iddir” to social services provision within its members and to the surrounding community and also for local community development. Accordingly, I employed an exploratory case study qualitative design to explore the social service and local community activities being carried out by Shegole Meda Iddir. In-depth interviews, key informant interviews, and observations were employed for the collection of data.

Consequently, the findings of this study reveal activities carried out by Shegole Meda Iddir that include:- provision of social services, engaging in the local development activities, and responding to newly emerging community problems. For instance, support, Ethiopian Great Renaissance Dam (EGRD) and in some cases provided school supplies

for some schools in the surrounding area is one of the contributions made in the local development activities.

In addition, the finding of this study shows that Shegole Meda Iddir significantly contributed to the neighbourhood improvement and urban development. On the other hand, the findings of this study specified that the newly proclaimed property tax is the serious challenge for Shegole Meda Iddir.

6.2. Implications for Social Work Practice

“Underpinned by theories of social work, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing” (IFSW,2014). Hence, researching the contributions of Iddirs for social services and local community development has crucial implication for social work research in adding knowledge to engage people and structures to address life challenges and enhance wellbeing.

Consequently, findings of this study will have significant implication for Social Work practice to emphasize community-based organizations specifically Iddirs to address the emerging service and development needs of the local community.

6.3. Recommendations

The finding of this study reveals Shegole Meda Iddir has great financial capital that can be utilized for various community development needs.

Hence, Iddir leaders need to work on utilizing these potentials to scale-up the provision of social services and make this Iddir widely engage in addressing the local community development need.

In addition, , it is better if the Iddir leaders have a plan to engage in the provision of saving and credit services for its surrounding low-income families to scale-up its local community development initiative

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Annexes

Annex A: Introduction and Consent Form

Dear respondent,

My name is Darartu Merga. I am a student in the postgraduate program at Addis Ababa University School of Social Work College of Social Sciences. Currently, I am conducting research on the topic titled as “The contributions of Iddirs for Social Services and Local Community Development. The Case of Shegole Meda Iddir “ to fulfill the partial requirement of the Master of

Social Work (MSW). This checklist is designed to collect data on the topic under question.

Hence, I would be grateful if you kindly take a few minutes of your time participate in the study by providing your responses regarding the issues under investigation.

Therefore, since your participation is highly determining the success of my study project, I kindly request you to give your genuine response. I want to assure you that the information you provide will remain strictly confidential and will be used only for academic purposes. In addition, your name will not be mentioned in any part of the report. Your participation in this research is voluntary. If you are willing to take part in the study, you will be requested to sign a consent form. Even after you sign a consent form, you are still free to withdraw from the interview at any time and without any precondition. Withdrawing from this study will not have any consequence on you.

Thanks in advance for all your honest response and sacrifice of your golden time.

Consent Form

I understand the objective of the study; and I have had also the opportunity to ask questions and get clarifications. I understand that my participation is voluntary and that I am free to withdraw at any time, without cost. I understand that I will be given a copy of this consent form. Hence, I will voluntarily agree to take part in this study.

Respondents Signature_____Date_____

Researchers Signature_____ate_____

Annex B. Key informant interview

I. Socio-Demographic Information

a. Age

b. Religion

c. Education level

d. Occupation

e. Position

II. Main Interview Checklist

1. Tell me about the history of Shegole Meda Iddir (its establishment, membership, overall assets)

2. Would you please explain to me the contributions of Gulele Iddir for social service provision?

Note: social services provisions are support mechanism for the Iddir members at times of crises or need.

3. Would you please explain to me the role of Shegole Meda Iddir in local community development? (Local community development includes...?)

4. Would you explain to me the relationship between your Iddir with Woreda administration?
Does your Iddir work with the woreda administration regarding some development issues?

5. Are there any support which Iddirs get from government institutions? If yes, what kind of support does Iddirs get from government institutions?

6. What are the major challenges of Iddir institutions in general and Shegole Meda Iddir in particular? Please describe as detailed as possible.

7. Would you please explain to me how Iddir institutions address those major challenges you listed above?

8. Is there any opportunity for Shegole Meda Iddir to contribute for development? If yes, what are the potential opportunities which Shegole Meda Iddir can contribute for local community development?

9. Is there any opportunity for Shegole Meda Iddir to contribute for social services? If yes, what are the opportunities which Shegole Meda Iddir contribute for the provision of social services?

10. How do you evaluate Iddirs activities so far interms of the following:

a. Its contribution for local community development? Please describe.

b. Its contribution to social service provisions? Please describe.

c. Its capacity in accumulating financial and other forms of capital/resources? Please describe.

11. Is there any plan to scale up the Iddirss contributions for local community development and social services? What do you recommend/ suggest to scale-up the activities and services of Iddir?

Annex C: In-depth Interview Checklist

I. Socio-Demographic Information

a. Age

b. Religion

c. Education level

d. Occupation

e. Position

II. Main Questions

1. What was the main objective of Iddirs?

2. What motivates community members to form Iddir institutions?

3. What are the roles and responsibilities of Iddirs leader for local community development?

4. What are the roles and responsibilities of Iddir members for local community development?

5. What are the responsibilities of Iddirs member for Iddirs social service delivery?
6. What are the responsibilities of Iddirs leader for Iddirs social service delivery?
7. How the Iddirs members participate in the decision-making process?
8. How do Iddir members participate in the planning and implementation activities carried out by Iddirs?
9. What are the major services provided by Shegole Meda Iddir for its members and their families?
10. What are the obligations of Shegole Meda Iddir members during social events?
11. What are the obligations of Shegole Meda Iddir leaders during social events?
12. Would you explain how Iddirs members take part in the formulation and revision of Iddirs rules and by laws?
13. Can you describe the major supports Shegole Meda Iddir contributes for the local community members?
 - a. Psycho-social dimensions
 - b. Health dimensions
 - c. Economic dimensions
 - d. Physical (infrastructural) dimensions
 - e. Environmental dimensions
14. What are the supports this Iddir contribute to vulnerable individuals or groups living in the local community?
15. Can you list the major challenges of Shegole Meda Iddir?

16. What are the potential opportunities of Shegole Meda Iddir for local community development?
17. Would you explain how Gulele Iddir provide social service for its members?
18. What are the major reforms/revisions Shegole Meda Iddir made regarding social service provision and contribution for local community development?
19. How do you evaluate the Shegole Meda Iddir activities so far?
20. How do you evaluate the Shegole Meda Iddir activities so far in terms of the following?
 - a. Its contribution for local community development? Please describe.
 - b. Its contribution to social service provisions? Please describe.
 - c. Its capacity in accumulating financial and other forms of capital/resources? Please describe.
21. Is there any plan to scale-up the Shegole Meda Iddir contribution for local community development and social services? If yes, what do you recommend/suggest to scale-up the activities and services of Shegole Meda Iddir?

Annex D: Observation Checklist

- What are the assets that Shegole Meda Iddir has?
- Working situation and decision-making process of Shegole Meda Iddir executive leaders
- Decision-making process of Shegole Meda Iddir members
- Shegole Meda Iddir executive leaders and members interaction
- Participation of Iddir members during regular/special meetings.
- Documentations and recording activities
- The process of planning, decision making, reporting, implementation, and evaluation of activities by Shegole Meda Iddir institution.
- Review of overall activities of Shegole Meda Iddir?

Derartu Merga

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