

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES

COMMUNITY – BASED
DEVELOPMENT ORGANIZATION
(A case study of GRCO / GPSDO in SEBAT – BET GURAGE)

A Thesis Presented to the School of Graduate Studies

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REGIONAL AND LOCAL DEVELOPMENT STUDIES (RLDS)

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ABSTRACT

Potentials exist in a community for undertaking local development. The study therefore aims at exploring the existence of this community potential with a view to base the findings as a rationale to promote participatory community local development initiatives and self-reliance of communities in various regions of Ethiopia.

Many times than not the fate of development of developing countries is decided by the “good will” of the “west”. These countries, either being a colony or otherwise attached and entangled by ideological cables have their development agenda decided for them by the developed countries. Hence, it can be argued that the political (ideological) climate of the “center” decides the rise and fall of the development process in the “peripheries”.

Development theories propagated from the “center” to the peripheries since the 1960’s. Experience showed that the successive theories prescribed proved infertile and at some instance completely went astray to the expected goal: where equity collided with modernization and vice versa, the role of the state and the free market, and now the globalization formula of unequal competition (survival of the fittest). Each development prescription did not meet the intended purpose. It rather aggravated the development process from worse to worst.

Considering the period 1960 – 2000, the four decades in connection with development endeavor were years of rather growing poverty, hunger, pestilence and war to developing countries in general and Ethiopia in particular. The developing countries become price takers as producers and sellers (of course agricultural products). It is still observed that the problems are getting aggravated and ramified day by day. For instance, the fertilizer debt burden in driving farmers crazy and even forces them to commit suicide.

The problem leads to various questions on what is “to be done?” This study tries to come out with possible local measures to with stand age- old problems, fight dependency and establish self-reliance. Communitates in different parts of the country can be taken as focus of attention to at least alleviate local development problems. The success in trying to uproot the hard pegged problems calls for an approach where by potentials of a community are pooled together to address felt needs.

The conceptual frame works are designed to reflect these issues and concerns. Participation and self – reliance are the two theoretical frame works of the study. A case study of an organization GRCO (Gurage Roads Construction Organization) and its off shoot GPSDO (Gurage People Self help Development Organization) is undertaken to explore community potentials. The organizations operate in SNNPR(Southern Nations Nationalities and peoples region)Gurage zone.

The concept of participation depends on the nature, the extent, the means and the ends of different issues or disciplines. Participatory democracy, industrial democracy, managerial and administrative participation are issues of participation forming different disciplines. Participation can also be viewed as a process and means or each independent of the other. Whatever be the implication, participation exists in an institution and structure.

This study considers an institution in a community. As such it specifically refers to participation as *the self – will collective action of individuals in a community to undertake local development projects by pooling their effort and resources together.* Participation in my research does not negate the explanation, as a normative concept, a statement of intent and bodies of prescriptions (Yeraswork Admassie, 1995:44). Indeed, intentions and prescriptions can be understood as processes and actions or activities to solve community problems. The out come of the research is a participatory community local development approach to promote self-reliance and challenge dependency.

Self-reliance is a concept, which can take different perceptions for different issues or disciplines. In this study self-reliance, does not necessarily mean self-sufficient. Self-reliance

is understood as the feeling of dependence on ones own self and not on others. It is understood as a measure of achievement (local development) and creation of self-confidence of a community in a participatory development initiative.

The organization of the paper is chapter I, introduction. Here I tried to explain the paradox of poverty (underdevelopment) amidst plenty in Ethiopia and the causes of underdevelopment pertaining to developing countries. The concept of “Community” and community based developments and their institutions are highlighted. Chapter I also include the background which tries to address development theories in general and community development in particular. Statement of the problem, objective and scope of the study are also included under this chapter. Chapter II deals with the conceptual frame works of the study, which is (i) participation (ii) Self- reliance.

Chapter III explains research design and methodology of the study. Primary data was collected from survey(questionnaire), interviews and focus-group discussions.Secondary data was collected from available documents of the two organizations considered for the case study. I also referred other relevant documents on community and development. The survey was conducted in Gurage zone. By multi-stage random sampling procedure two of the seven woredas in “Sebat-bet Gurage” were selected. Areket and Emdeber are the two-woreda towns of Gomar and Cheha respectively. The survey was finally administered to four kebeles randomly selected two from each woreda . Purposive sampling procedure was followed during interviews.

In chapter IV the research area Sebt-bet Gurage is described from economic,political and cultural aspects.Chapter V describes the two community development organizations selected for this study.The most important part of this study is dealt in chapter VI .Findings of the research are discussed in detail.Impact assessment findings used as a measure of potential (achievement) is also included here. Chapter VII includes summary and conclusion includes potential(achievement) is also included here. Chapter VII includes summary, conclusion and recommendation.

CHAPTER-1

GENERAL

1.1 INTRODUCTION

Ethiopia is endowed with numerous natural resources- untapped mineral resources, voluminous and long rivers which reward neighboring countries with fertile alluvial soil, mountains of scenic beauty and forests (that at one time covered 40% of the total area), endemic birds and many other types of animals and above all very hard working people.

But unfortunately this country with an estimated population of over 60 million ranks 169 of 174 countries on the human development index. The situation is also aggravated by the fact that about 45% of the population in Ethiopia is reported to live below the Poverty line (Getahun, 2000:44). 85% of the total Population lives in the rural area. Despite agriculture being the main source of the economy, hunger, food shortage, and destitution have prevailed over the country for decades.

In Ethiopia and in many African countries in general experience shows that, these central problems have been growing worse over the past decades to date. The causes have been enumerated and explained in many economics literatures.

According to Samsa'a (1998:30), some of the causes are:

- ♦ Large deficits in balance of payments
- ♦ Large government budget deficit
- ♦ High inflation rate

- ♦ Sluggish and very low growth rate of out puts
- ♦ Deterioration of living conditions

The problem of securing fund from international and donor agencies, and also financial institutions have been pointed out to be the causes of declining economic performance (Graham-Brown, 1991: 34). Internal strife, natural and man-made calamities have highly affected especially the poor and the poor regions and the under-privileged to lead a life of poverty, destitution and beggary over the years.

Some rural communities based on their cultural heritage have attempted to solve community problems by pooling together their meager manpower and material resources. These communities propelled by participatory initiative under a common goal and an ardent desire for self-reliance have most often succeeded at least to peel off the layers of their age-old problems. In the process they have built schools, hospitals, clinics, roads, managed to have access to clean water, have lessened the long stayed problem of movement of people and of products from production area to and from markets. As such it can be said that these communities have contributed a lot to lessening the burden of responsibility of the public sector in their noble development endeavor.

Many writers have defined “Community” in many ways. The essence in many of the definitions found in the literature is the same, having common elements and characteristics. Some explanations of "Community based developments" by different individuals is as follows:

The substantial contributions made willingly from individuals or groups own resources in terms of labor, capital, land and/or skills is the typical feature of CBOs. A CBO is a membership organization which aims at the satisfaction of individuals or collective needs and that it's risks, costs and benefits are shared among its members on inequitable basis. Its leadership is liable to be called to account by members for their needs (Arrosie, et. al., 1995:32) Key elements in the approach are: Collective need self-will contribution of free labor and resources, common sharing of costs and benefits and leadership accountability.

On the other hand a working definition cited in Rugh (1986:12) of CBO is:

An organization which is formed by the initiative of its members rather than being imposed by outside force.

Similar to that of Arrosie, Rugh's definition emphasizes external imposition or authority

Where as Tirfe (1995:34) explains community as:

An informal organization (situations where beliefs and behaviors are not authoritative) which serves the social, economic or development needs of its members, but which is not necessarily registered with government authorities.

In essence Tirfe shares Rugh's view not being an authoritative one and also the organization as serving social needs. Again an elaborate explanation of community based development by Rugh (1986:18) is:

A community-based organization is an informal and self identified set of persons with some common goals. It is often an inclusive type of grouping that is controlled by members within a village for their own benefit to fulfil traditional functions. CBOs can also be organized by external agencies, but keeping their accountability to their constituencies.

According to Davis (1995:31), a community can be defined as groups of people who live in the same area, and often share common goals, common social rules and or family ties.

A people who identify themselves as different community from others.

In relation to some of the definitions given above about communities and community based organizations, the Ethiopian context also holds similarity in many ways. Working under an umbrella organization to withstand individual problems is not new to Ethiopian communities especially in the rural areas. Such organizations existed many decades ago. They existed under different names depending on the special function for which they are organized. For instance,

Edir- A funeral and burial association to bury the deceased and console the family of the dead,

provide financial and social services.

Equib- A financial association ranging from the shoeshine to the rural poor, the urban entrepreneur and the civil service employee. In Sebat-Bet Guraghe, equib association is also carried out in terms of butter (saving for wedding and festivities) and also teff (an indigenous Ethiopian food) to be saved for planting season. The life of the Gurage community is closely associated with 'equib' than any other community in the country.

Debo/Gaez /Wonfel- Mostly exercised in rural agricultural areas, where people work together in each members plot of land in turn. No labor payment except food and drink served freely. It is also undertaken in some agriculture dominated rural towns.

Mahber, Senbete- a religious association of Orthodox Christians that ties peoples of this faith together. It is a devoted religious attachment of people to stand together during times of death, illness, weddings, and unfortunate incidences on members or families.

Through these development and self-help organizations and communities join together to alleviate their individual problems, try to fulfil their basic needs and also go a long step forward to meet high societal needs such as: roads, transport, health and education facilities, access to clean water, electricity, etc.

The belief in collective action encourages poor communities to pool their effort and resources together to meet their societal and developmental needs rather than wait for years for the debt burdened public sector that may not respond to their ramified economic and social problems. From this standpoint, the objective of this paper is to explore community potentials in local economic development through a case study of GRCO/ (Gurage Roads Construction organization) GPSDO (Gurage Peoples Self-help Development Organization). The Organizations are indigenous to Sebat-Bet Guraghe People in SNNPR (Southern Nations Nationalities and Peoples Region) in Ethiopia.

1.2 BACKGROUND

Development theories had been propagating since the 1960's to date from the "center" to the "Peripheries." At times these prescriptions do not thoroughly examine economic ailments as well as social and historical factors. As such prescribing the same theoretical tablets to all "peripheries" most often resulted in economic regression to be followed by political instability and in the worst case overthrow of regimes.

Africa and the developing countries have remained to be grounds of intricate web of problems (political, economic, social, cultural...). The situation seems to be worsening rather than showing some positive signs of improvement. Internal and external strifes between nations and neighborhoods have become the order of the day. Democratic Congo, Rwanda,

Uganda, Somalia, Pakistan to name a few are cases in point. Consequences are that of poverty, destitution, famine, migration and successive overthrow of governments by coup d'etat.

In such a situation where political and economic instability is the order of the day, the most hard hit of the society is the poorest of the poor-especially the unreachable rural poor communities. Being Victim of the diverse problems and scarcity of natural resources such as enough and fertile cultivable land to accommodate a good percentage of the total population in that specific geographic area, it had lived in most instances as unsought for and forgotten. Therefore, communities through self-will and self-initiation, try to pool together their effort and meager resources to withstand the varied problems they face to alleviate acute economic, social and cultural problems. This effort supplemented by local / regional and national governments can boost the level of participation ever more deepening a sense of self-reliance and self-actualization. The success of a community in alleviating it's economic, social and cultural problems through self-help schemes can go beyond and spillover to other communities. In such instance experiences of successful communities get favorable ground to be replicated.

Community-based development initiatives are activities inspired by or aimed at serving particular social groups in a locality. Community-based development initiatives also refer to those efforts organized by people who share a common... geography. According to Blakly (1994:56) these efforts have proliferated in the last several years because of the failure of the general economies to serve the needs of particularly disadvantaged populations. These development initiatives aim at generating socially useful, labor

intensive projects that meet their expenses or make a profit while improving the employability of the participants.

The objectives of poor communities especially in rural areas are meeting the shortcomings of public amenities such as: roads and transport, schools, health centers and hospitals, market places, potable water, employment, credit, conscientisation and self-actualization. In fact these were many of the aims of the Sebat-Bet Guraghe community development endeavor under the umbrella organizations- GRCO/GPSDO. Some say conscientisation to mean process of problem-solving education. Conscientisation, according to Paulo Friere (cited in Barkely, 1996:55) means:

The Stimulation of self-reflected critical awareness in people of their social reality and of their ability to transform that reality by their conscious collective action. A self-reflected critical awareness is achieved by looking into oneself and using what one hears, sees and experiences to understand what is happening in one's own life... and inner conviction that you yourself together with like minded others can do something to change your likes... to transform reality. Con-scientisation is a process in which the people try to understand their present situation in terms of the prevailing social, economic and political relationships in which they find them selves.

Successful participatory development endeavor promotes conscientisation that consequently develops self-reliance. Wilcox (1977:14) explains:

It is now generally recognized that development is a multi dimensional process of changes involving changes in social structure and social institution as well as growth and distribution of out put...I n their sense development can be conceived as a process of social change leading toward the attainment of preferred states in a social system or society.

Community development initiative gradually enters into all sorts of human development. Successive governments in Nigeria since the 1960's have recognized the importance of

community development as a method for effecting changes in the economic and social life of the rural population. But due to over ambitious community projects or the limited role of the government to rescue the dwindling projects most initiatives did not meet the desired objectives.

1.2.1 Statement of the Problem

The problem of developing countries as explained in the introduction is multi faceted. Rural areas are the hardest hit in comparison to urban areas. For instance, in Ethiopia, successive drought years have occurred in the far and recent past. This drought phenomenon that brings famine and migration is still lingering. In all these catastrophic years, relief supply mobilization had been highly hampered due to inaccessibility of villages in the affected areas. Food, medicines and other supplies had to be dropped from airplanes at times. Even this effort had resulted in the loss of the supplies into gorges and valleys. Timely supply of these items had been a serious problem due to rugged terrain, damaged and worn-out roads, and lack of, transportation.

Much can be said with regard to problems of resources for economic development in Ethiopia and else where in the developing countries. For instance Western "aid" had been and is a major source for undertaking development projects. But, it is found to be a panacea with lots of strings attached which leads to delays and finally to dependency (Scoones, 1992:45).

The "Top-Down" approach or the trickle-down effect to development had not proved any sign of success to benefit the rural communities. In this regard, these communities are left to

their destiny. This results into self-depreciation. With regard to human development and self-depreciation, Frier (1972:51) explains:

Self-depreciation is a characteristic of the oppressed, which derives from their internalization of the opinion the oppressors hold of them. So often do they hear that they are good for nothing and are incapable of learning anything, that... in the end they become convinced of their own unfitness.

But the asserted truth is that no development activity of any country would be realistic and successful unless it contains the dynamic element of human development. Accordingly, human development involves the strengthening of the personality. It also involves the acquisition and internalization of knowledge and information. The rural community has a major role to play in a country's development. Edouard Saouma, Director-General of FAO, has expressed this concern in his forward (Adejumobi, 1990:226) "to The Peasant Charter":

.... Growth is necessary but not sufficient; it must be buttressed by equity and above all, by people's participation in designing, implementing and evaluating rural development programs and policies.

Thus, a popular definition of community development which was given by UN described it as a way in which "the efforts of the people themselves are united with those of government authorities to improve the economic social and cultural conditions of communities, to integrate these communities into the life of the nation and to enable them contribute fully to national progress (UN. Dept. of Economic and Social Affairs, 1963).

Writing on people's self-development, Rahman (1992:307) explains that he had learnt two great lessons. One of them was that the best promise for development lay with the initiatives

of the ordinary people. Talking about foreign assistance- he calls it a beggar mentality rather than a dignified hard work, which dominate the psychology of the society. He further argues, we had not learnt how to plan the mobilization of the human energy of the people, to plan to develop with what we have, rather than with what we do not have.

The Sebat-Bet Gurage Development Organization fits Rahman's assertion. In that it had started to develop its locality and even beyond its boundaries with what it had- its people, the meager resources, development and hard work oriented culture, self-will and mass participation. As such it had lasted for over 30 years. What were the factors responsible for GRCO / GPSDO for its achievement in undertaking local economic development in Sebat Bet Gurage? From this standpoint do communities have potentials to alleviate their local problems? These are some of the problems that the research tries to investigate.

1.2.2 Study Objective

Community development addresses nothing but social transformation that relates itself to political, economic and cultural problems of a specific locality or region. Economic growth and protection of the environment to promote sustainable development requires solving inherent problems that impede every inch of the road to meet desired goals.

Checkoway (1995:5), in one of his six strategies, of community change state the following:

Local (services) development is a process in which people provide their own services at the community level. It assumes that problems in communities have local solutions and that residents can take local initiatives and help themselves is neither a form of outside advocacy for local groups, nor of mandated participation in plans originated elsewhere, but a process through which people strengthen themselves as well as their communities.

It is an agreed conclusion that communities can stand at the side of the government in community development. The objective of this research too is to explore potentials of communities with regard to community-based development endeavor in local economic development. A case study of GRCO/GPSDO- a CBD in Sebat-Bet Guraghe is undertaken to weigh how much of what is said about community potentials holds true- potentials and constraints are investigated, and impacts assessed. This research is a descriptive research. As such it is concerned with specific predictions, narration of facts and characteristics of the community and its organization. Hence the specific objectives of the research are:

1. To explore potentials of the organizations
2. To narrate facts about the organizations
3. To explore the social and economic settings of Sebt – bet Gurage people
4. To initiate people centered development process which create opportunities for local people to make their own choices about which development strategy to follow
5. And finally to arrive at a participatory community local development approaches to promote self- reliance and challenge dependency.

1.2.3 Study Significance / Study Scope

Prime objectives of development are to lead to self-reliance and sustainability (Friedman, 1992:46). On the other hand, Davies and Hossaine (1992:12) writing on development thinking elaborate that the preoccupation with community development strategies reflects the shift in development thinking away from externally imposed, often blue-print solutions towards a more indigenous/local approach between development professionals prescriptions and communities (poor) own development capacities. Hence, the significance of the study include:

- The study enables to emphasize the importance of community initiative in local economic development that alleviates the burden of government / state responsibility .In this regard, this initiative creates a sense of self-reliance and that enhances creativity leading to human development or social change.
 - Social change creates awareness and encourages people to work together on a broader scale than on individual bases. This enables communities not to wait hands crossed for” the big push theory of development” but organizes themselves to tackle common problems – economic, social and cultural.
-
- The working together of the public sector and the community leads to a higher degree of self - reliance that further enforces the communities’ self-will to enhance more and more projects that meet its needs.
 - Knowledge of community development is imported in all endeavors from all parts of the world. But most often professionals and people educated in Europe have their minds open more to applying what they have imported. A treasure of knowledge can be replicated from one region to another. We need not go east or west to study and replicate contour farming or terracing where the Konso people of Southern Ethiopia have been exercising it for years.
 - East-West politics is long forgotten. Globalization is high on the agenda of free market that nothing is for free. It is telling all that the game is “competition”. Hence, it is the right time that communities should stand together in unison to respond to their needs with whatever resources they have- togetherness is power; it can produce much out of nothing.

- The development of a locality by a community can go beyond its locality benefiting neighborhoods from spillovers. The network of developed localities is enlarged to cover the whole state gradually.

RESEARCH DELIMITATION

This research is limited in scope. It is limited in scope in such a way that only one area is undertaken without any other areas in addition. This makes it limited in terms of in-depth research for determining replicability. On the other hand time and resource limitations also restrict the scope of the research.

CHAPTER - 2

CONCEPTUAL AND THEORETICAL FRAMEWORK

2.1 LITERATURE REVIEW

Economists and other scholars to explain what is meant by development have used different approaches. Before undertaking the issue of development it would be appropriate to explain CBO as a concept with two components- i.e. 'community' and organization'. According to Davis (1995:31)

A community can be defined as groups of people who live in the same area, and often share common goals, common social rules and/or family ties... A people who identify themselves as different community from others.(Davis,1995:30)

On the other hand, Fowler (1992:14) defines organization as purposeful, structured, role-bound social unit... a collection of individuals, who fulfil roles in order to realize common goals. Whereas, Tirfe (1995:12) explains an organization as being formal or informal, the former explains situations where rules and tasks are officially and strictly observed, and the latter a situation where beliefs and behaviors are not authoritative.

In undertaking the explanation of development, it would be a partial approach not to subject social analysis. This is due to the fact that the measurement of any development undertaking or a project is the measure of social development or social change. All development is social- because all development necessarily expresses social objectives, requires social mechanisms in order to achieve those objectives, and has social consequences. Further explanation is also given to development from a social perspective:

Development can be defined as the attainment of sustainable developments in economic growth and the quality of life that increase the range of choices open to all, achieved by peoples own efforts in the private sector or through voluntary activity supported by governments. ... Full participation is both social development objective and the most effective way of achieving real, sustainable and incremental development. (ODA, 1995:12)

CBOs as institutions of development, initiate, promote and sustain change in a community that will increase human well being, particularly of those with restricted access to economic, social and political security. Rural communities that are vulnerable public program such as health, education, training etc can be undertaken through CBOs. It is rather best facilitated than through bureaucratic public institutions. For instance, according to an assessment given by an NGO, (Radd Barna) an explanation was made.

"In related activities, where social development is a goal, there should be a greater attempt to involve the local community or, at least, an appraisal of the feasible limits to such integration" (Lexow, J.1988: 30).

Different writers have expressed their views about the community. Some view that involving the community is recognizing the important role the community plays in development process with respect to access to resources and opportunities for development. On the other hand the ambiguity to the use of the term "community" is explained and effort has been made to make some clarification to the use. According to social analysts, "a community is a local group of household exposed to the same set of institutional, social, and environmental constraints, members of which may share a common identity"(Davis, 1995: 32). Mention was also made of the restricted image that can be conceived of the community in a closed boundary. Critics of this emanated from the explanation that understanding of

wider regional networks of activity is distorted and no typical community exists to represent all others. In such instances conclusion shall be cautiously made when drawn about community studies.

Participation is a key word in community development organization activity. Quality as well as quantity of participation is a decisive factor in this regard. Some members may have a better outlook and indigenous knowledge. Others may only present their labor, which in the final analysis pooling together all the resources paves the way to strike on the need of the community. Questions could arise to participation such as: who all are to participate? Which can join the committee and which committees are more effective? Are the participants and the committee's representative? etc. Following is a generalized view of social or community development:

At the core of social analysis for development practice is an understanding that the behavior of each of us is determined by more than economic rationalism. The society, culture and historical moment in which he or she shapes each person's response. When we attempt to understand and analyse society we are acknowledging that the behavior of individuals is determined by structures and networks of social relationship and obligation and shared knowledge and values. Without this understanding any project will fail to make a lasting contribution to economic and social development. It is only by a process of shared understanding and respect for the knowledge, values and ways of doing things... That sustainability can be achieved. It is a process, which aims to help people to take greater control over their lives and to improve their well being as they define it.

State (public) intervention is also a key factor in CBO development activity to facilitate and support development projects that are initiated by communities. Graham-Brown (1991:40), Berstecher (1985:54) have expressed their experiences in Asia and Africa where governments in localities have gone some way to cover, self-help education, economic-crisis management programs which were subsequently covered by local authorities and CBO's (agencies). As such intervention should be made along the direction of production, sustainability and capacity (knowledge, resource) building. Policy measures (interventions) should be viable linking economic, social and institutional elements (Warford, 1989:36).

However, most often developing countries are constrained by lack of resources and funds from international aid or funding agencies. Fund or aid expected from international agencies and internal (domestic) sources decide the degree of intervention by the public to support self-help development or local authority projects. According to Graham-Brown (1991:52) restrictions on funding by international financial and other organizations together with the declining domestic expenditure have begun to cause paralysis in the total intervention activities. Especially in rural areas of developing countries, the physical conditions of the environment and social amenities are deteriorating.

The environment that provides fertile land, good soil, clean air and weather can be taken care of primarily by the community's indigenous knowledge. As demand for environmental service increases and the demand and supply side are not balancing where scarcity is prevailing at an alarming rate absolute scarcity will be reached (Daly, 1991:41). Hence the role of the community in protecting the environment is highly enhanced and assured through CBO programs.

According to ECA (1999), challenges of sustainable development and environment are related to the following issues.

- a. Harmonization of population growth with the level of food production
- b. Endurable increase in agricultural productivity
- c. Better stewardship of the environment
- d. Utilization of science and technology as the foundation to increase food diversity, employment and income opportunities
- e. Enhancement of the competitiveness of the economy

Drought, soil depletion and land degradation, flood, and deforestation etc are caused by inappropriate (Unsustainable) utilization of the environment. Developing countries are best victims of this irrationality and thus have paid and are paying dearly being subjected to famine and migration. The problem may seem easy to be told. But the solution is not so easily accessible. The direct hits are the underprivileged rural communities and as such, they should seek a helping hand rather than expecting much from the top until it trickles down. The helping hand is at the end of their arms. As our traditional saying goes, 'cry louder and then neighbors will come.'

2.2 PARTICIPATORY APPROACH

According to Kajambe (cited in Azene, 1997:40) without theoretical framework that binds facts together, knowledge is fragmented into collection of discrete regiments of disconnected information. Therefore, theoretical framework is a departing ground forming structure of the study that is finally given image by the facts and figures collected, organized and analyzed. The conceptual framework further intends to use mutually supporting patterns of concepts and constituted sets of ideal practices in investigating or exploring

community's potential to undertake local economic development endeavor. Participatory and self-reliance approaches are the two theoretical frameworks together with related concepts used for the research topic.

Emphasis shall be made that "Participatory or Participation" in this study does not mean "Political Participation". It exclusively means the existence of a group or a community in which individuals constituted in a community takes part in development without being imposed by outsiders or authorities. Participation here is to mean self-will or self-initiated move to join individuals for alleviating community problems and social needs. Whereas, participation in political context refers to the activities of individuals in-groups to further political agendas or interests. Other people are motivated, agitated and "promised" that the success of that particular party means the fulfillment of social, political and economic needs of the people. Promises are more often unfulfilled and resentments are high.

Community participation in addressing self-needs shall be understood differently from (Smith, 1988; 198-204), organizational industrial or political participation. From the list of definitions given by Oakley and Marsden (1984:19), participation (community) is: (i) a voluntary contribution by the people (ii) a means to increase the receptivity and ability of rural people to respond to development programs, as well as to encourage local initiative. These two definitions with less clarity and intensity explain my conception on community participation. For instance in (ii) above ... to respond to development programs shall be understood as development activities initiated by the community as felt need and not imposed by external agencies such as donors or governments. As such, the nature of classical definition shall not apply in this regard. It is a means of resource mobilization,

which subsequently meets its ends. The “means” and “ends” dichotomy or the “process” and “means” concept without much emphasis on the approach operate in their own ways in conceptualizing community participatory development. The approach shall be viewed as cross sectional which can not be fragmented.

Rahman (1990:50) maintains that participation is a process whose course cannot be determined from outside, it is generated by the continuing praxis of the people, by a rhythm of collective action and reflection. He believes that this is what makes the process the peoples own as opposed to the people being mobilized, led or directed by outside forces. Rahman further explains participation as a continuous educative process whereby through collective self-reflection on their experience and problems, people become more aware of the dimensions of their reality and of what can be done by themselves to transform it.

Burkey (1996:56) writing on the essence of participation explains that it is an essential part of human growth, that is development of self-confidence, pride initiative, creativity, responsibility and co-operation; without such a development within the people themselves, all effects to alleviate their problems will be immensely more difficult, if not impossible. This process where by people learn to take charge of their own lives, elaborates Burkey, and solve their own problems is the essence of development.

Influential, knowledgeable, elderly and respected people in a community play a major role to mobilize people of a locality to pool their resources and effort and solve their local problems which otherwise can not be alleviated individually. These people have the knowledge and above all the respect to be heard than a public authority considered an

outsider and undependable. Conflicts are better resolved, enmity abolished esprit de corp manifested in a cohesive community norm.

It is clear that governments at all levels have less money to provide statist program solutions to community problem (Dahrendorf cited in Robinson, 1995:23). Squire and Tak (1995:25) share the position of Dahrendorf. They assert that "the basic economic problem facing all countries is that of allocating inherently limited resources (such as: labor, capital, land and other natural resources, as well as foreign exchange) to a variety of different uses (such as: current production of consumer goods and public services as against investment in infrastructure, industry, agriculture, or other sectors of the economy) in such away that the net benefit to society is as large as possible. Given the limitation of resources, choices must be made among the competing uses.

Where resources are limited a question of choice arises by governments to decide on which service or development project and to which region. In this regard Hilhorst (1990) argues that... while who controls the state has a direct hearing on the allocation of state resources and their organizations, the Quality of its staff and the quantity of resources determine the validity of the interpretations by the planners and civil servants of the realities they have to deal with and their capacity with or without supporting legislation to implement the policies that have been adopted.

In such a situation where a gap is created and a region may not be "lucky" enough to fall into government agenda then the only alternative left to it would be the community itself- it has to start to struggle to solve its own problems with what it has until such time that it

perhaps reaches a stage and according to Guttman (cited in Hilhorst, 1990) of maximizing political support of the government.

In the same manner, Wolde Sellassie Bereka (1982:12) explains his experience during the establishment of GRCO in 1961. For the establishment of GRCO, the financial and material resources expected from the government was duly enumerated and submitted to the then Emperor Haile Sellassie of Ethiopia. After a long dissension and discourse among court officials and the political circle in support and against the development initiative, finally though the desired amount of finance was not permitted. But the material resource required was generously allocated. In fact as the organization took steps forward it had encountered many high and low tides and journeyed a long and successful three decades of development endeavor. The success of course is attributed to primarily the local leaders (elders), the community at large and also non-Guraghe residents, the public sector, and lately NGO's. The implication is that participation of community leaders (elders), the community at large, and other stake holders and the assistance of the public sector has achieved a remarkable success in alleviating the century old problem of primarily roads and transport and secondarily other community needs.

Barkey (1996:56) explains:

... Like minded individuals come together and voluntarily pool their efforts and their resources in small groups, small groups allow themselves with other small groups working towards the same or similar goals, these may form associations which can further the interests of the members in interactions with external entities such as merchants, exporters, banks and government departments. Decisions and actions taken at all levels are based on self-confidence and self-determination. It can be learned but it cannot be given. No government and no development

agency is ever going to "develop" a rural region, it can only be done by the people themselves perhaps with the assistance of government and other development agents.

2.3 SELF RELIANCE APPROACH

The theoretical framework endeavors to show inter-relation or interconnection of participation and self-reliance. Community Organizations have aims/ objectives for which they are established. The achievement of the intended objective creates a sense of success, which ignites a sense of self-confidence to undertake further challenges. This explains that as attitude of self-reliance is created manifests a belief that their own efforts are materializing or realizing the objective of the organization or in this case the development process. It signifies that members of the organization in a community feel that they themselves are contributing in all aspects to the success of the development endeavor. Once confidence is deep rooted in the community, then members identify problems and find solutions, which has a very high impact in alleviating their problems and improving their lives.

Self-reliance is doing things for one's-self, maintaining one's own self-confidence, making independent decisions-either as an individual or within the context of a collaborative group to which each member has voluntarily allied himself or herself, self-reliance comes from within, but is directed outwards (Barkey, 1996:60).

People become self-confident when they become self-reliant. Self-reliant can mean the feeling of dependence on one's own self and not on others. There seems nothing impossible once people become self-confident and consequently self-reliant. In this regard problems

are viewed as given challenges that must be encountered and solved with one's own initiative and resource. The crown of success even cements individuals in a community to push forward along the road of local development. The success of challenging common social, economic and cultural problems to their ability's satisfaction inculcate in themselves dynamic ego to become ever more self-confident and hence self-reliant. All this amounts to participatory role-played by individuals forming communities working for a common good under an umbrella organization.

Participation is a key concept in implementing projects that work to satisfy the needs of local resource users while contributing to the larger national goals of enhancing the long term productivity, conservation and sustainability of it's natural resources (Napoleon et, al, 1986:48).

To some writers participation implies process of self-improvement by attaining a level of self-confidence through a success achieved in solving social or community problems. Others, Pears and (Stiefel, 1979:52) explain participation as a collective effort, organized activity of like-minded groups where in this instance communities come together pooling their human and material resources in order to attain the objectives, which they set for themselves. For collective action to occur, a basic step is to build awareness about how the proposed activities will meet local needs and what benefits can be anticipated (Vergara et., al, 1986:22). In communities like the one in this research (the Sebat-Bet Guraghe), elders play a major role to create awareness in the minds of the individuals in their local community. It is an established, deep-rooted norm that elders are respected and accepted. Their words mean a lot with full confidence and without hesitation. As such they can take the community as far forward confidently in all aspects of social, cultural and economic

endeavors. Keeping words as promised and making visions come true they establish self-confidence among community members of which they are a part.

As explained above, self reliance is the outcome of communities' participation to address felt needs such as: roads, transport, schools, health centers, etc. In this regard the impact of participatory community initiative can be measured to assess the degree of achievement. However, impact assessment, as a measure of potential often requires:

- i) a base line data that reflects the situation before intervention to compare it with situations after intervention,
- ii) a control group to compare for the purpose of comparison of effect/impact of intervention,
- iii) establishing retroactive scenarios to be compared with current one.

In this regard, what is narrated latter in Chapter 6.2 (impact assessment) can be considered to be reflective rather than exhaustive. In this research the third type explained above is employed to measure impact. Therefore, the narrative aspect of fact finding is what I call impact.

Self-reliance at times is viewed from the point of view of being able to produce some or all of a nation's or community needs. Communities that do not keep their heads down but join hands together to challenge problems can attain a stage of self-reliance.

CHAPTER- 3

RESEARCH DESIGN AND METHODOLOGY

The purpose of this research is to explore community potentials in local economic development through a case study of GRCO (Gurage Roads Construction organization, and GPSDO Gurage Peoples Self-help Development Organization) of Sebat-bet Gurage in SNNPR (Southern Nations Nationalities and Peoples Region) of Ethiopia. The study is within a zone in SNNPR, which consists of seven ethnic Gurage woredas forming the Sebat-bet Gurage altogether. The research is descriptive in nature.

3.1 METHODS OF DATA COLLECTION

3.1.1 Primary Source

3.1.1.1 Survey

In employing this method question sequence is observed so that questions easily answered come first to influence the attitude of respondents, arouse interest and avoid misunderstanding. Questions are also observed to be vital to the research problem. The questions are structured which make it simple to administer to respondents. The questionnaire included among others such variables as participation, self-reliance, culture, and role of the state, employment, elders, road and transport. These were administered to stake holders, target-groups and non-Gurage residents.

3.1.1.2 Interview

The interview conducted was unstructured. The aim being to have flexibility of approach to questioning and was found to be appropriate. Unstructured interview is believed to be appropriate for collecting information with greater freedom to ask. In case of need

supplementary questions can be asked or at times certain questions can be omitted if the situation so requires. It included:

- Woreda development committee members which included
 - Development committee chairman of Gomar Woreda at Areket
 - Vice zonal administrator and member of development committee of Gomar woreda at Areket.
 - Development committee chairman of Emdeber woreda at Cheha
 - The Garage zone development committee was not available due to over burdened government activity. Instead, I approached the vice administrator of the zone, who provided me with all the data at his disposal.
- Elders- Three elders between the ages of 60- 75 were selected at Gomar and Emdeber Woredas. Also, three elders were selected from Goro Woreda at Wokite to gather enough information especially on the background, the progress and the present trend of GPSDO. Selection was conducted through acquaintances of the researcher. The criterion for selection was age, duration of stay in the respective Woredas, ability to provide critical information and evaluation.
- Staff of the transport sector of GPSDO– The transport sector head, a person in charge of garage and dispatch who had long years of experience in the organization.
- Government officials – include, Gomar, Emdeber, Goro, Woreda government officials.
- NGO's coordinating bureau of the zone
- Others– include those that the researcher met unofficial during travelling through the Woredas, at market places and in the hotels.

3.1.1.3 Focus group discussion

This discussion included pioneer-of the development organizations that enable to focus attention on the experience of the respondents and its effects. Unstructured interview was employed and the information so obtained is used in the analysis of data. A secretary, the present General Manager, co-ordinator of GPSDO and other two members were present. Background and critical evaluation of the organizations was elaborately discussed and the information obtained was included in the research findings.

3.1.2 Secondary Source

Review of relevant literature was carried out to develop knowledge on development undertakings in general and community based developments in particular. Also, review of GRCO/GPSDO documents and other related ones was made to gain information on the history of the organization, organizational setup, activities, achievements, constraints, prospects, etc. Cultural aspect of the Sebat-bet Gurage was also reviewed and included in chapter-4 (description of the research area). This helps in comparison of aims and achievements.

3.2. SAMPLING FRAME

The research area constituted seven Guraghe ethnic groups in their respective woredas.

These are:

a. Cheha	e. Indegagn and Bushnan
b. Enor and Aner	f. Iza
c. Geta	g. Moher and Aklil
d. Gomare	

By simple random sampling Cheha and Gomare were selected. The research was conducted in Emdeber at Cheha and Areket at Gomare. One hundred questionnaires were allocated

each to the two and two Kebeles were selected from the two Woredas by random sample and the result was analyzed together with data collected from survey, personal interview and focussed interview.

3.3 ANALYSIS OF DATA

The research findings were analyzed using the computer and expressed in terms of percentages to the variables indicated in the questionnaire. The research findings were also made use of for impact assessment of GRCO/GPSDO activities. The research findings and impact assessment are presented in Chapter 6.

Participation and self-reliance are the two main theoretical frameworks in this research considered to explore potentials of GRCO/GPSDO in community development undertakings. As such both participation and self reliance are concepts that are related which explain each other. Self-reliance is not to be understood for this research as self-sufficiency. It is rather creation of self-confidence through achievements in solving community problems or alleviating it. It is to be understood as a measure of community's achievement to unfetter dependency. People participate to fulfill their needs or solve common community problems. Achievement creates a sense of self-confidence and self-reliance. As such the objective of this study is to prove this phenomenon through a case study.

Hence,

- Participation is measured in terms of popular involvement in the development undertakings (measured in terms of Percentages)

- Self-reliance is measured in terms of impact assessment of development activities of the community by its organization- GRCO/GPSDO.

CHAPTER-4

THE RESEARCH AREA: "SEBAT-BET GURAGE"

4.1 GENERAL

The word "Guraghe" in this research refers to only those areas of the Sebat-Bet Gurage, which are considered and included in GRCO/GPSDO activities. This area is located south of the capital city Addis Ababa at a distance of 155Km. The area is bounded in the north by Wabi River, west- Gibe River, south- Degossa River and in the east- Agata River. The total area covered is 4,150 sq. km. The total population of this area is about 2 million. Where as the general area of the Gurage people including the Sebat-Bet Guraghes is bounded in the North by Awash river, West, Addis-Jimma Road and Gibe river, south, Kambatta and Hadiya, east- Arsi (Oromia).

According to Welde Sellassie and Seifu (1982:13), what is now called "Gurage" people moved from a place called "Gura" in Eritrea to Southern Ethiopian in the 13th century and settled at a place called Aymelel. It gradually moved in different directions to occupy the present area. It is believed to have inherited the name "Gurage" from its earlier place of origin "Gura" in Eritrea. The name Sebat-Bet is also believed to have originated from those seven guraghe tribes who migrated to the present location and settled in adjacent areas. Gurages have occupied their present territory for over five centuries and land is their most cherished possession. The Sebat-bet Gurage people are not as such separately confined to their specific tribes. These people live intermingled among themselves in different areas. Density of population is very high, about 366-persons/ sq. Km. The people are followers of Orthodox and Catholic Christian and Muslim religions.

4.2 ECONOMY

The area constituted by Sebat-bet Guraghe experiences three climatic conditions: cold, temperate, and hot. The central part is temperate while the northern and eastern is mountainous characterized by cold climate. The southwest mainly experiences hot climate and the southern edge is mainly temperate. There are rivers that originate from north and south and flow to southwest.

Farming is the main occupation in the area. Enset is the main staple food. In the hot areas cattle breeding is undertaken while in the cold climate area breeding of sheep and horses is undertaken. Since the place is highly populated farming land is very scarce, fragmented and small. On the average a household does not exceed a maximum of one tenth of a hectare or 8300 sq. meter. Since the area was inhabited for long years and as such intensively cultivated the fertility of the soil is very low. Hence crop production is a matter of survival and low even from hand to mouth. Land scarcity is better explained by the fact that people share a small plot of land in common for pastureland varying ofcourse according to the number of household in a farm area. The ever-increasing land scarcity and population growth forced the inhabitants to migrate else where in the country in search of living. Developing countries elsewhere are becoming victims of land scarcity and fertilizer. Replacement of land by cash crop evicted many to urban areas like for instance soybeans farming in Brazil. People in the Gurage region have long started replacing croplands by cash crop. The percentage of rural urban migration, especially the young male, is shown in Table 1.

According to Yirga (1991:2), percentage of migrants must have increased had another study been conducted after 1974. ENI report to compare the years 1973/74 and 1968/70 showed an increase of 6%.

Migrants support their families that they left behind in the rural areas elsewhere. The Guraghe culture has a strong family ties and responsibilities of elders in a family to support parents, younger brothers and sisters. This is in fact expected of a migrant irrespective of his success to make a living to save and send to his home area or bring with him during festivities or weeding.

Table 1. Percentage of male migrants from Sebat-Bet Gurage

SEBAT-BET GURAGE	MIGRANTS -% YOUNG-MALE
Hot-area	98.9
Cold-area	97.5
Temperate-area	82.3
Gomare	99.5
Eza	99.0
Moher & Aklil	98.7
Enor & Aner	97.8
Geta	96.2
Cheha	81.05

Source: Ethiopian Nutrition Institute, August 1974. Cited in: Yirga Gabre Dereta. July 5, 1991

Apart from land scarcity, low yield capacity of land and an ever increasing population growth that made life hard to bear, the heavy land tax imposed upon the Guraghe people in particular was the last straw for migrating to urban areas. Wolde Sellassie (1987: 36) writing

on this issue and resenting explains the following. The two categories of tax were the following:

- i) 8 category tax - Top (32.00birr) - floor (lowest) 3.20birr.
- ii) 5 category tax - Top (45.00birr) - floor (lowest) 4.00birr.

During the Imperial period, the Gurage people had been paying land tax based on the above category. It was paying almost up to 700.00 Birr per year from less than one hectare of landholding for land rent and tax, education and health tax. Comparing land tax and rent of a single year between Guraghe region and other two regions the following was observed:

Land tax and rent for Guraghe region for a single year = 393,528.84 Birr

Land tax and rent for (1) Yifat and Timuga Awraja,

Shoa Province = 340,324.33Birr

Land tax and rent for (2) Menz and Gishen Awraja,

Wollo Province = 196,296.97 Birr

(imperial government administration system)

His research also explains that the two awrajas were less densely populated and more fertile than the Guraghe Region. The above figure shows an excess of payment worth (393,523.84 - 340,324.33) 53, 199.51 Birr over what Yifat and Timuga Awraja had paid and (393,523.84 - 196,296.97) 197,226.87 Birr over what Menz and Gishen Awraja had paid. This tax burden was one of the major reasons for the young male of the region to migrate in large number to wherever they can go in search of a living without any discrimination to the job that they came across. The hard working spirit of the Guraghe people has put them in the forefront when a question of work norm and dedication is a discussion agenda that is also supported by Shack (1966).

The burden of scarcity and land tax drove the young migrants to support the life of parents at home. It also forced them to join hands to solve the problem of communication (road and transport) that completely impeded their movement to and from their place of migration and birthplace. It made them sleepless and left no respite until the long distance journey in search of education and health facility was alleviated.

"Enset" is a staple food of the region. It is also a source of income since it is sold and consumed by other people and in Addis Ababa. This plantation needs a lot of hard work and manuring apart from the longer time it takes to ripe. It takes not less than seven years to mature.

On the other hand "Chat" plantation is also a source of income. It is a sort of plantation whose leaves are chewed to get sedated and also as a tranquilizer. Since land holding as explained before is very small, the income obtained is also small. The small plot of common pastor land called "Serege" for group of peoples' cattle is so small which on its own also reduces plantation land.

4.3 POLITICAL

Probably until recently the most politically stable region of the country was the Guraghe region. Dispute resolution is most of the time undertaken by elders and never taken to government courts. In fact this exercise is the out come of their firm established culture which will be discussed in the next sub-heading.

Never has there been a time where the regional people expressed political discontent or uprising. In fact they express their deepest national feeling which are exemplified as people who never fail to overcome poverty through hard work, cooperation, and planned saving.

It is an accepted fact that without political stability no development under taking would be possible. That was why GRCO sustained a life span of 30 years in its relentless effort to alleviate mainly road and transport problems of the region. The impact is a major achievement, which will be, discussed in detail in chapter 6. GRCO further extending its ambition planned to move ahead in development endeavors under the name GPSDO. All these development efforts could be attributed to harmony of the people and also political stability in the region.

No ethnic dissension had ever been heard in the Guraghe region. The Guraghe people are known as people who have the talent and the honor to settle individual disputes by peaceful means, learn out of disputes resolved and ask for forgiveness of crimes committed.

Nowadays however some ethnic dissensions are sprouting with in the Gurage people over self-identification and self-determination. How far this will go and affect about the tranquility of the region would be too early to predict. But one thing would be true. Nothing comes out of dissensions and anachronisms. Recent violences in our country, our continent and other developing countries have ended in agonies. Dissension and disputes breeds mines and explosives for destruction of the young and the old. Harmony and "understanding" breeds cattle, constructs bridges, spreads education, provides potable water and health facilities.

4.4 CULTURAL

Sociologists use characteristic such as dialects, habits in food and clothing, customary law and so on to analyze regional identity (Hilhorst, 1990: 5).

Where as factors such as those pointed out above explain identity in cultural context, Rupert (1968: 6) also states that:

A region is a homogeneous area with physical and cultural characteristics distinct from those of neighboring areas. As part of a national domain a region is sufficiently unified to have a consciousness of its customs and ideas and thus possess a sense of identity distinct from the rest of the country.

Every country has its own traditional and cultural heritages. Before the "state" emerged tradition and culture were instruments that facilitated people to live together in their respected localities or regions. As human history developed through development of civilization the governor and the governed were gradually subjected to written laws (constitutions). The consent of the people became supreme to elect its' leader or to "recall" it back when peoples consent go against the elected.

But this did not mean that the unwritten culture and tradition were totally neglected and forgotten. Many countries still preserve those cultures and tradition that are vital in many respects to promote peace and stability, foster development, engineer creativity and breed harmony among peoples and nations. It is noted that by the social scientists that the kind of social orientation members of a community have could either be a deterrent or be conducive to the mobilization of energies on behalf of communal goals (Levine, 1965:225). Fekade (1966:205) asserts that the cultural and social factors of the Gurage people to be conducive and responsible for the origin and development of the Alem – Gena – Wollamo Road Construction Association. He elaborates that, strong social orientation, the desire to raise

their self-image and achieve a new communal identity, the integration of modern and traditional methods, voluntary association as a way of life, size of the tribe as a factor for action, complete acceptance of material aspects of modernization, are some of the social and cultural attributes of the Gurage people. Communal orientation among the Gurage is so strong that collective life has attained almost the attribute of sacredness (Levine, 1965:230).

Wolde Sellassie (1982), shares the views of Fekade, in that, both strongly agree on the complete integration between the time honored methods of Gurages in inducing members to comply with the group goal and the most– up to date rules of association (to mean the traditional and the modern methods). Both also agree that the traditional methods served nowhere else more than in the procedure of collecting contributions. The Yakka is a Gurage traditional institution of inducing members to contribute to a group project. Shack (1966:40) describes the Gurage people as unique in their readiness to undertake occupations even traditionally despised by others. He further explains Gurage culture as essentially uniform having a common set of artifacts, a common technology and mode of production a common form of economy and social organization. He asserts that the maintenance of these traditional forms of culture, which distinguish Gurage from other Enset cultivating tribes, is to the Gurage of paramount importance. Writers in social sciences agree that, the essential social and cultural factors of a community which operating through an integration of traditional and modern methods and geared towards social and economic development have a fair chance of succeeding.

The integration of the traditional and modern methods of inducing members' compliance is also highly manifested in the constitution of GRCO. For instance: -

Art13 Rules and regulation for vice committee any members of the committee who shall absent himself from a meeting aware of the day, of the meeting shall be fined birr five if the cause of absence is found unacceptable.

Art 24. Any members of the committee shall render free service towards the road construction endeavor.

The age-old culture and tradition of the Gurage people has many of the qualities in this respect. Dedicated Guraghe elders and the people, with a view to preserve their culture and tradition, have tried to produce a written document so that it would be possible to be passed from generation to generation. Known by the native Gurage language as "Kitcha" (i.e. Gurage Customary Law) is documented recently in September 1998 under the sponsorship of GPSDO.

The establishment of the earlier organization GRCO and the off shoot GPSDO was the outcome of the Guraghe culture for self-help and development. For instance "Wokia" is a culture which establishes co-operation and good will between individuals. It states the following:

Art 14.1A- any person who is well to do and have too many cattle shall lend a cow to a poor man so that he rehabilitates his living. The owner of the cow shall permit the poor man to keep the cow until one full milking period- beginning the period the cow gave birth to a calf and untie it stopped giving milk.

14.1B- In case the owner of the cow by some force major happened to be devoid of his wealth wants to get back his cow shall pay the person (borrower) birr 100.00

provided the lender had no chance of using the cow's milk. The borrower thus shall give back the cow to the owner honorably and gratefully.

14.1C - In the case of the owner wanting his cow after the poor man had the chance of milking the cow and use the milk, he has to give back the cow gratefully.

Failure to respond in accordance shall be penalized by fine of Birr 100.00 for mistreating the lender and at the same time return the cow to the owner.

The significance of this customary law or heritage is very high. "Aid", donation, donor agencies, welfare, etc. are words that are well understood by poor nations. This donation often comes from overseas in most instances than not with some strings attached at the end. The Guraghe people had been exercising welfare actions and self-help for over centuries. That was and is why the hands of the Guraghe people are not stretched for beggary but rather for timely cooperation. Donation and beggary breeds a germ of dependency and opens the mind to laziness rather than work and challenge hardships.

The Gurage customary Law (Kitcha) deals with numerous articles:

12.1.2. **Economic Development** (especially, plantation of Eucalyptus tree, Enset, and chat plantation). This article restricts the wide plantation of eucalyptus tree and chat for the reason that these plantations highly reduce the land utilized for crop farming.

12.1.3. **Eucalyptus** tree shall be planted far away from Enset plantation and other plantations since it highly consumes water. It shall be planted far away from crops.

- 12.1.4. "**Chat**" (a narcotic/sedative plant) plantation shall be restricted to a size of land that does not restrict the plantation of "Enset" (used as food crop) cereals and vegetables which otherwise spreads the already existing food shortage.
- 12.1.5. **Forest Resource** shall be given due attention and those species that are suitable to the climate shall be widely planted and protected. Primacy shall be given to indigenous species.
- 12.2. Native Guraghe people shall pool their money, knowledge and their resources together to enable establish agro-industries so that job is created for students after completion of their studies.
- 12.3. The Guraghe people shall develop its region based on "Gaez/Wonfel" (Self-help form of co-operation).
- 13.1. Irrespective of gender, parents shall encourage education and appropriate raising of their children.
- 14.5. "Edir" and "Ekub" shall be utilized as a nerve center for moving development endeavors. And in accordance people shall promote and strengthen this financial source of social organization.

What has been sorted out, pinched and enumerated from the Guraghe peoples customary laws shows us that the Guraghe people are concerned and broadly looking into different issues of development- education, all round economic development, participation and good will, saving and investment. Protection of the environment, food security, the condemnation of cigarette smoking as found detrimental to health and also issues about "HIVAID"- Protection, dissemination- (to the extent of penalizing a person knowingly disseminating the virus) are included in the Kitcha. These enabling grounds have made the Guraghe people undertake mammoth social and economic developments which other wise would have

remained a dream. The culture has promoted awareness of the people expediting conscientisation and self-reliance/self-confidence.

CHAPTER - 5

HISTORICALBACKGROUND: An over view of the GURAGE ROADS CONSTRUCTION ORGANIZATION

(GRCO)

GURAGE SELF HELP DEVELOPMENT ORGANIZATION

(GPSDO)

This chapter describes the above two organizations, which are taken as a case study to explore community potentials in local economic development. The research findings, which is the next part, deals with what the two community-based development organizations had achieved so far. From the different methods employed to collect data on activities and achievements of the two organizations, the research finding chapter explains these findings. Accordingly GRCO being the older one, description begins from this organization.

5.1 GRCO

"... When one looks in retrospect the social and economic problems the Sebat-Bet Guraghe had endured due to absence of roads and transport, will suddenly be shocked and experience loss of consciousness". General Wolde Sellassie Bereka (1993:2)

The above quotation was extracted from a speech given by the pioneer president and founder of GRCO on the 30th anniversary of the organization. The inception of GRCO dates

back to 1936/37, which had not materialized. Again attempts were made in 1949 and 1950 which had not become successful too. But finally in 1963 the attempt succeeded.

The research area is located in Guraghe region more formally called Sebat-Bet Gurage. It constitutes the following seven tribes which occupy the Gurage land (region); namely:

1. Cheha
2. Geta
3. Gomare
4. Iza
5. Annor and Enner
6. Moher and Aklil
7. Endegagne and Bushnna

GRCO was established in 1963 celebrating more-than four decades. It was established, with the aim of satisfying the dire need of transport facility of the Sebat-Bet Guraghe by pooling together community and government efforts.

The inaccessibility of the Sebat-Bet Guraghe had posed serious problems to the community. It had hindered the establishment of schools, clinics and had posed market inaccessibility. There existed a great transportation barrier among the seven woredas, which restricted movement of people, goods and services. According to Gurage tradition, elders came together and mobilized the peoples of the region and those living in different urban areas of the country to construct roads that connect the region with the rest of the country and inter-connect the seven woredas of the Sebat-Bet Guraghe. The meeting was successful. A general assembly of the representatives of the woredas was established to actively start the long enduring task initiated by the community and supported by the public. According to one pioneer member, the construction of the road facilitated the establishment of a school in

one of the woredas, which became the first of its kind to be established at Emdeber the then awraja (the present Woreda) level in the country.

5.1.1 Objectives

- To build 300Km road first
- To construct three bridges that connect Wolkite (the current capital of Gurage zone) with Emdiber (current capital of Cheha Woreda)
- To inter-connect Emdiber (the then capital of Gurage) with the rest of the Woredas.

5.1.2 Organizational Structure (Annex -A)

General Assembly- 385 members (supreme body of the organization). Executive Committees- 14

Representatives from each of the seven sub-committees (7x50) = 350

Representatives of peasants from each sub-committees (7x3) = 21

Management council- highest ranks next to general assembly. It has the power of controlling the activities of the executive committees.

The sub-committees are established for the purpose of collecting contribution from individuals. Contribution was halted after purchase of vehicles that substituted income from contributions. Additional income was generated by toll system paying transport cost above normal (government) tariff. The present task of the sub-committees is to act as a channel of communication between GPSDO and the community. The transport sector of GRCO is located in Wolkite staffed by salaried workers.

5.1.3 Source of Income

- contributions from Gurage and non-Gurage residents and other donors until 1979 government subsidy
- vehicles operating on the roads that are constructed by the organization- a major source of income.
- the disbanded toll tax/ bridge tax (disbanded by the Gurage-zonal administration in 1996).

5.2 GPSDO

The experience accumulated by GRCO led to internal dynamism to give birth to GPSDO. GPSDO was established to perform other development needs of the region now that the road need was successfully met by GRCO. As such GPSDO was established in 1988. It aims at supporting and coordinating basic integrated rural development services by mobilizing the efforts and resources of the community, government as well as non-government organizations. As with GRCO, GPSDO too relies much on community participation in planning, implementation and evaluation. It operates with NGOs to generate income. Its organizational structure is all embracing i.e., (reaches all administrative levels to include peasant associations). Equib and Edirs are instruments of fund raising activities.

5.2.1 Major Objectives

- Improvement of the road networks of the Sebat-Bet Gurage
- Educational, health, etc. service expansion

- Expansion of water, electricity, postal and telecom services.
- Introducing modern agricultural services including irrigation schemes.
- Encouraging the development of cottage industries and nurturing the culture and history of the Guraghe people.

5.2.2 Organizational Structure (Annex – B)

- All sections of the society along PA, Woreda, Zonal and national levels
- 80 employed personnel
- 3000 elected members- render service without payment. These elected members render service during their spare hours.

5.2.3 Sources of Income

- contributions of the community in different forms
- income generation schemes at each development center
- government subsidy
- public transport vehicles operating on the road constructed by the organization (banned in 1988)
- purchase of shares from share companies
- garage and fuel station services
- cooperation with NGOs

5.3.4 Membership

- any Individual who belongs to the Sebat-Bet Gurage
- Non-Gurages who reside permanently in the area- both are expected to support and contribute to the organization.

CHAPTER- 6

THE RESEARCH FINDINGS

In this research, primary and secondary data was collected. One of the instruments of the primary data collection was survey (questionnaire) administered in the research area to four kebeles in Gomar and Emdeber Woredas. The questionnaire is attached at Annex –D.

The result of the survey from 200 administered questionnaire is tabulated and attached at annex. To mention a few of the response community participation in development has 98% in favor and only 2% not favoring. With regard to community participation leading to “local development and self reliance”, the result recorded is high as 98% favouring and 2% not favoring. On the influence of Gurage culture on local development, favoring respondents were 99%, only 1% was not favoring. Indeed as Shack, (1966:25) explained, “the maintenance of these traditional forms of culture, which distinguish Gurage from other Enset cultivating tribes, is to the Gurage of paramount importance. The highest participatory initiative of the Gurage people as many of its tribes affirmed was the influence of its culture, which also places the highest respect and dedication to its elders (Shimagelles). On the achievement of GRCO / GPSDO objectives, respondents favouring were 85% and not favouring 15%. The reason behind the comparatively less favouring respondents was later found out to be of those who are still waiting for their turn of the road construction. Even though its wide activities and people’s expectation on generating employment opportunities were different the response on this issue was 80% favouring, 5% not favouring and 15% very little.

The questionnaire was a structured one having twelve questions focussing on different factors. The out come of the questionnaires discussed above focus only on a few factors that influence GRCO / GPSDO development activity, namely (i) participation, (ii) self-reliance, (iii) culture, (iv) achievement and employment generation. The questionnaire was structured in such a way as to have a broader insight into varied factors that may have direct or indirect influence on the activities of the organizations. As such the questionnaire respondent's table is fully prepared, tabulated and attached at Annex –E. Thus, it is possible to refer to this table for accessing other factors considered in the questionnaire.

6.1 PARTICIPATION

The theoretical framework of this research being "participation" and "self-reliance", "experience survey" serves more in this regard. For such a survey people who are competent and can contribute new ideas may be carefully selected as respondents to ensure a representation of different types of experience (Kothari, 1991). With this point in mind elders (shimagelles) of the area are selected and interviewed on particularly key issues of the research. Primarily familiarization with the elders and purposes of the interview was undertaken and explained by close associates and influential people of the persons or community elders. Survey conducted by Azene (1997: 81) on the effectiveness of local authorities in catalyzing development activities at community level showed the following results:

Whereas, the result of my survey and that of Azene (1997:81) show similarity. In that 98% of the respondents were in favor of the effectiveness of community elders as leaders in local development under takings and only 2% were not in favor.

Table 2. Effectiveness of local authorities in catalyzing developments at community level.

Influential authorities	Favoring respondents %	Rank
Local elders (yager-shimagile)	40	1st
Religious leaders	35	2nd
Idir leaders	15	3rd
Peasant Association Executive committee	10	4th
Total	100	

Source: Azene Bekele, 1997 : 81 (A participatory Agroforestry Approach for soil and water

conservation in Ethiopia).

What was not possible or the shortcomings of survey questionnaire is compensated with personal interviews. Even though survey questionnaires are structured, but personal interviews pay particular attention in that it seeks (KOTHART, 1997) answers to a set of pre-conceived questions through this method of data collection. Observation also proved that certain responses of the survey questions are erroneous. As is explained in the proceeding paragraphs people become discrete or are afraid for political or various reasons to provide information that is passed to official-like people to be recorded. Hence, some responses of the survey questions become eluding. As such personal interview apart from compensating shortcomings of survey questionnaire allows the opportunity of observing, emotions and feelings of respondents by coming into physical contact and especially of key questions that are pre-conceived and directed towards the research objectives. This is not far from the truth that one is directing diagnosis in the line of interest, which the research aims at. According to (Thrupp et. al., 1994), such bias is necessary or desired and made on purpose to stress more on the specific purposed of the research undertaking. Actually this research study is purpose oriented (community potential in local economic development)

designed intentionally for developing a hypothesis" that community potential exist for local economic development.

Hence, influential authorities, such as local elders, GPSDO board (executive committee) members, transport sector head, Head of development and economic affairs for the two woredas were the main targets selected for personal interviews. Non-Gurage residents of the area were also included.

The first elderly person to be interviewed was General (Lt.) Wolde Sellassie Berkea who was the pioneer of GRCO and the first president of the organization in 1963. He had so many memorable days and a lot of experience to share. The questions forwarded to him were responded in broader details.

He explained that, peoples' (communities) are power (strength, resource and means to development, alleviate community's problems through self-help. With out the willful and self-initiation of the people of the Sebat-Bet Gurage, GRCO would have never been established. "The people of the Sebat-Bet Gurage had taken dedicated participation to establishing GRCO by contributing their money, sacrificing their time and effort and even donating their wedding rings," he asserted.



The 1st president of GRCO delivers a speech to the community.

Table 3. Table showing GRCO's, number of meetings held (1963-1993).

	No. of meetings	Average No. of Participants	Duration of a single meeting in hours
1. General assembly	12	366	6:00
2. Executive committee	641	28	4:00
3. Management committee	938	8	4:00
4. Special meeting	19	24	4:00
Total	1,610		

Source: Magazine publication of 30th anniversary of GRCO (1963-1993)

N.B.: A total of 30,300 people have deliberated for 6464 hours for the successful accomplishment of the Gurage roads.

On culture of the Gurage people, Wolde Sellassie emphasized that; the direction of line of action and of living is the direct outcome of the Gurage culture. By getting together and deliberating on ideas of development and following the foot path of elders, the development process journeyed over a long and arduous path to provide primarily road communication net works to the people. The success of one action ever increasing trust on elders, hence strengthening self-reliance of the people, proved successful to the purpose for which it was established.

Again explaining the potentials of GRCO/GPSDO he reiterated, the self-initiated and self-will of the community being the strength and the foundation of the organization. It has achieved beyond its vision especially in providing the people with road networks that would have not been possible for many years. The constraints at present, he continued to explain are financial and political. It is financial because the extra charge that passengers were

paying and other such income sources are not existing. Contributions had stopped since 1979. The source of income now left is from the transport operation and this too is very minimal. Now GPSDO is operating on sectors other than transport to include integrated rural development. Provided revival of mobilization is initiated which seems very unlikely and the public sector pays particular attention to the issue, then the prospect of community - Based Developments in this and other regions will be promising.

Sustainable development by community-based development organization is a very enduring undertaking, said general Wolde Sellassie. Awareness creation is an arduous task. People shall be aware of what is going on for instance in protecting the environment. If soil erosion is challenged then roads are not so easily eroded. This would be possible if trees and shrubs along roads are not just destroyed for daily wood fuel- consumption. If people can have something of their own i.e. in small groups to protect forestlands and use them when they are matured then gradually all efforts can be fruitful. In fact, our culture has its own customary laws which prohibit illegal plantation of trees at inappropriate fields that concentration shall be given to food crop and indigenous plants. Above all it is the working together of the community-based organizations, with the public sector and other donors or agencies that sustainable development may be a reality. Even that too under the Ethiopian context would be a very hard task but which is possible concluded his remark.

The next to be interviewed was head of the transport sector of GRCO. Appreciating the achievements of GRCO as a community-based development organization he explained the difficulties that the community had undergone before the road net work was constructed and the organizations transport was not available. He remembered the days when visitors from

Addis Ababa and elsewhere were even drowned into rivers and even had to spend nights to reach their parents villages. He emphasized that, even though much had been done, there are still villages that are waiting their turn of the road construction and transport lines opened for them too. The top-down approach is external, not assuring or probable. Hence, GRCO/GPSDO shall be financially and materially re-enforced by the public, NGO's another donors so that the heart-felt problems of the people are well addressed, terminated the transport sector of GRCO.

GPSDO committee member and the present representative of GPSDO at Wolkite had also given his opinion to the researcher. Being the pioneer executive committee member he knows all the pros and cons that the organization had undergone. Community-based Development organizations are panaceas to community problems. Problems are identified, plans are evolved and programs implemented all through the stakeholders' participation and initiation. Priorities are set by unanimous agreement and competitive contributions are made to see the communities' dreams come true. Hence the potentials of GRCO/GPSDO had been tested and been proved to solve key problems of the community and effect spill over beyond its boundaries.

The head of development and economic affairs for Gomar woreda at Areket had expressed his views on community-based development endeavors. The dedicated effort and the community recently complete the high school in this woreda only with little help from the public he explained. The community is culturally oriented to participation. When this high school was under construction, the people of the community used to spend the night working so that the school is completed in a short time. All labor was freely rendered. The elders

explained that they used to go cross-country to Emdeber (30km from Areket) on foot to school every fortnight or so. But after the road was constructed, transport made available by GRCO, problems were really alleviated. Schools are being constructed, water holes dug, health centers were established all with the committed participation of the people. The concerted effort of communities, the public and other sectors can materialize a lot in socio-economic development undertakings, affirmed the official.

Elders of Gurage and non-Gurage residents have expressed their affirmative views on community-Based Development organizations. GRCO opened the eyes and ears of the Gurage region said one 75-year-old non-Gurage resident at Atat 15kms along the road from Wolkite to Cheha one of the research sites. Had GRCO not opened the road life would have been more difficult to bear as time goes on. Because of the efforts of the community under its umbrella organization, the opening of this Atat hospital became a reality. And now I came here to have my illness cured, recounted the elderly non-Gurage resident.

Head of development and economic affairs for Emdeber Woreda at Cheha made elaborate explanation on issue of community participation and also the activities of GRCO / GPSDO in the region. Appreciating the achievements of GRCO / GPSDO, the official affirmed on the participatory role the elders and the Gurage community played to initiate and promote development of the region. GPSDO'S initiative to build schools and promote adult literacy program was explained in detail and appreciated. Emdeber is the first to acquire a school at the then awraja level in the country due to the opening of the road by GRCO.

The vice administrator of the Gurage zone has as well appreciated GRCO / GPSDO activity and its impact in alleviating road and transport problems. But he was of the opinion that the present free market policy and GPSDO activity are not reconcilable.

Many of the government officials that were approached informally explained that the organization had performed an invaluable road and self-help development in the region. But many of them were reluctant to give information on the role of the regional government, its co-operation and facilitation of GPSDO activity.

NGO's co- ordination bureau of the zone had conducted two seminars at national level. It had expressed its appreciation on the participatory, self-will initiative of the Gurage community and its age-old organization (GRCO / GPSDO). This organization was mentioned to be the first of its kind in Africa. It was pointed out that GPSDO had been working with NGOs such as Pacct –USA, Oxfam Canada, Save the Children USA and others to promote education, health, family planning, agriculture / food security, natural resource management, prevention and control of HIV / AIDS and many other projects in the region.

The following tables show contribution promised and collected from Gurage residents living in different parts of the country. The table also demonstrates the participatory initiative of the people. The Gurage peoples activity has influenced other non-Gurage residents living in the region to participate in the development initiative.

Contributions Promised and Collected
For Sebat-Bet Gurage Roads Construction, July 1963 - June 1993.

Table 4.

Table 4.1 From Gurage Zone

	PROMISED	COLLECTED	PENDING
1. Cheha	300.000	298.501.50	1.498.50
2. Gomar and Getta	300.000	287.247.25	12.752.75
3. Iza Aklil	133.333	147.655.10	-
4. Enor and Aner	260.000	260.029.38	-
5. Moher	33.333	29.813.00	3.520.00
6. Wollene	16.667	3.406.00	13.260.00
7. Bushnan and Merabicho	100.000	90.982.00	9.018.00
8. Wolkite	50.000	16.988.00	33.012.00
9. Enekor Fonke	40.000	23.571.00	16.429.00
Total	1.233.333	1.160.193.23	89.490.25

Source: Magazine Publication of 30th anniversary of GRCO, June 6 and 13, 1993 in Addis Ababa.

Table 4.2 From Gurage residents in Addis Ababa.

	PROMISED	COLLECTED	PENDING
1. Cheha	97.616.00	96.849.00	767.00
2. Iza	63.360.00	63.360.00	
3. Gomar	31.917.00	31.917.00	
4. Moher & Aklil	21.598.00	21.598.00	
5. Getta	22.456.00	22.456.00	
6. Enoer and Aner	27.817.00	27.817.00	
7. Bushan and Merabicho	4.370.00	4.370.00	
8. Azernet Berbere	34.480.00	25.166.00	9.314.00
Total	303.614.00	293.533.00	10.081.00

Source: Magazine publication of 30th anniversary of GRCO, June 6 & 13, 1993

Table 4.3 From Gurage people residing in different parts of the country.

	PROMISED	COLLECTED	PENDING
1. Jimma	10.456.15	10.456.15	-
2. Iza	3.315.00	3.315.00	-
3. Gomar	3.101.00	3.101.00	0
4. Moher & Aklil	2.755.00	2.755.00	-
5. Getta	1.186.00	1.186.00	-
6. Enor & Aner	936.00	936.00	-
7. Bushnan & Merabicho	599.00	599.00	-
8. Azernet & Berbere	350.00	550.00	-
Total	22.698.15	22.698.15	

Source: Magazine publication of 30th anniversary of GRCO, June 6 and 13, 1993.

6.1.1 GRCO

Data collected from secondary source should be reliable, and adequate. As such most of the data collected about GRCO/GPSDO in written form or documents as used in this research

were those available in the organizations offices and a branch office at Wolkite. Most of them were annual reports to the general assembly by the executive committee. A book written by the pioneer president entitled "the success of a community in Development", magazines, constitution of the organization and other relevant documents were utilized. As such the following data and information were collected most importantly pertaining to the theoretical framework "Participation and Self-reliance".

With regard to participation, from the survey /questionnaire (on effectiveness of community participation in local development) it was found out that 98% of the respondents were favouring (yes). ~~The unanimity of the self-will and self-initiated participation of the Gurage~~ people was demonstrated during the very early days of the establishment of the organization. The establishment of GRCO took place in June 1963 in the Addis Ababa stadium. According to the magazine of the organization published on June 1993, people were assembled from the Gurage region in the stadium to contribute money for the first time. On that day, it was not only money that was collected but people donated their wedding rings to show their heart-felt participation. On the other hand, on November 1964, similar to that of Addis Ababa, a huge rally of the Gurage people were assembled at Emdeber, capital of Cheha woreda, to establish GRCO for the first time. Both rallies were successful. In such a full-fledged participation, Birr 1,559,870 million was collected in cash and promissory note. The road construction was started on August 4, 1963. Members of the general assembly, executive committees and sub ethnic committees (committees of all the seven ethnic groups with in the Sebat-Bet Gurage woredas except those employed) render free services. The free service rendered explained in terms of money (payment) amounted to Birr 6,216,000 at the end of 1990. The road construction was undertaken by government subsidy of 35% in terms of manpower and materials. The total amount of money collected since 1963 up to June 1989 amounted to 6,215,805.50. This includes money contributed from the Gurage people

and non-resident donors and income from road transport services. All the money was utilized for the construction of the roads in the Gurage areas and beyond up to Hosana, which is 46 Km out of the boundary of the Sebat-Bet Gurage. This means a total of (6,215,805.50 + 6,216,00.00) Birr 12,431,805.50 was invested for road construction and other related development activities (see Annex C: Road networks constructed by GRCO).

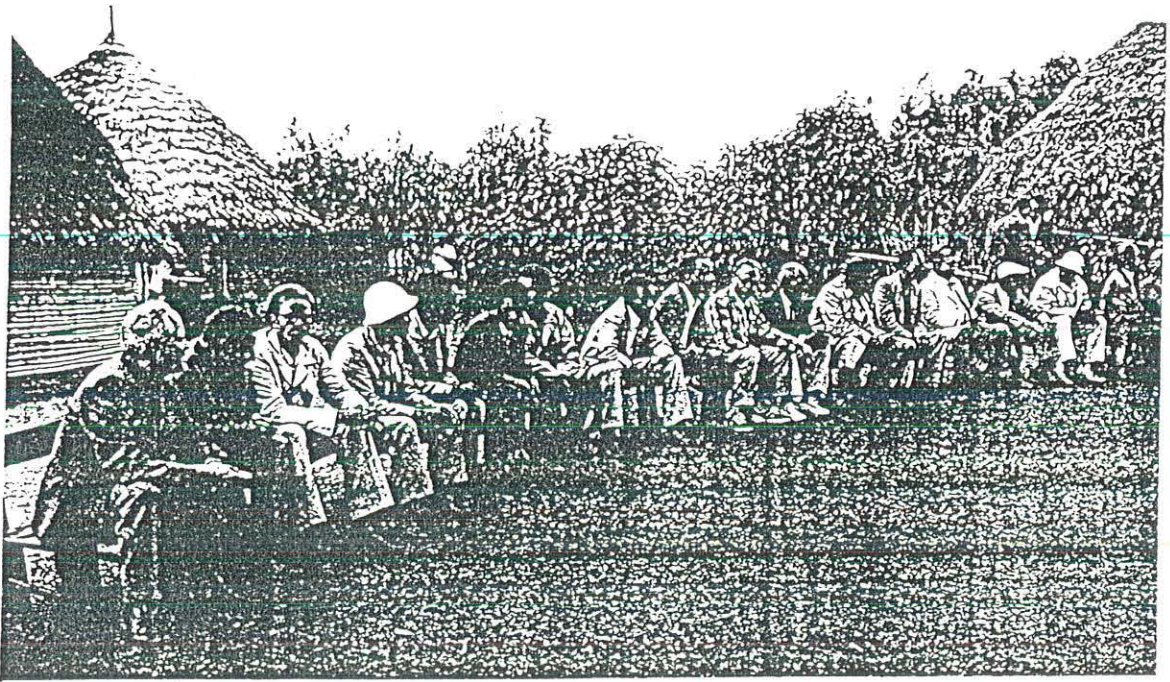
Table 5. Gurage roads that are completed and under construction (1993).

Table shows cost of construction.

	Distance in Km	GRCO's share 65%	Public subsidy 35%	Total
1. Wolkite Hosana	126	1,596,184.83	859,484.14	2,455,668.97
2. Gubrie Bojebar Gomar - matoria	79	760,581.60	409,543.94	1,170,125.54
3. AtatEnor-Kosse-Gunchrie	61	1,251,701.15	673,992.93	1,925,694.08
4. Anbussie Hebir Abeje T/Haimanot	62	3,627,951.55	1,953,515.07	5,581,471.62
5. Mugo Burat Megenassie Yeterek	64	2,912,000.00	1,568,000.00	4,480,000.00
6. Main road Atat Hospital	3	-	-	-
7. Gubrie Luke (constructed by Cheha people)	20	-	-	-
Total	415	10,148,424.13	5,464,536.08	15,612,960.21

Source: Magazine publication of 30th anniversary of GRCO (1963-1993).

N.B.: 35% Public subsidy is in the form of technical advice and manpower.



A Woreda community deliberating on GRCO/GPSDO development programs.

Table 6. GRCO/GPSDO manpower at Addis Ababa and Wolkite, July 1993.

	Female	Male	Total	Monthly salary	Year Total
1. Addis Ababa	1	10	11	5,710	68,520
2. Wolkite	4	60	64	13,350	160,200
Total	5	70	75	19,060	228,720

Source: Magazine Publication of 30th anniversary of GRCO/GPSDO, June 6 and 13, 1993.

The participatory initiative of the Gurage people was boosted by competitive reward. The highest money contribution from any one of the seven sub ethnic people gets winners cup. The sub-ethnic people who won the winners cup for the day's competition will have its' name on a priority list for road construction to its specific area. According to priority first the 126-Km road was to be built from Wolkite to Hosana that cuts across the Sebat-Bet Gurage zone. Once that was completed branch roads were to be built to the seven sub-ethnic woredas according to the winners priority list. According to Rahman (1990:308), a central concept in people's self-development is the primacy of human dignity. The Bhoomi Sena movement of Adivasis in Maharashtra, India- is avoiding getting into any kind of dependence on outsiders for their development even if this means a slower pace of economic development. To those Adviasis development is, indeed, the very moving forward authentically, in the search for their own life. On the extreme side there were people who also contributed plots of their lands to be sold and used for the construction of the road. In this instance, Woizero (Mrs.) Shewaye Degeffu, one hectare, Woizero Beleyu G/Meskel half hectare and Ato Adale Dechassa had contributed one hectare.

The Ethiopian Roads Authority (1995) has asserted that:

Rural areas are constrained by poor transport infrastructure and lack of transport services. Regional roads mostly terminated at district centers and/or bigger market centers. However, commuting between village centers/households and the district centers (small towns) which would have been on

village roads is practically non-existent. As a result, an average rural household spends approximately 2600 hrs per annum on transport to reach market places, service centers, grinding mills, water points etc. Out of these, women undertake more than 70 percent of the tasks.

Much is written about rural road networks and the degree of availability expressed in different measuring units. There can be no real doubt of the current gross inadequacy of Ethiopia's road system, especially the rural net work, whether this be measured in terms of its density, quality or more meaningfully, the proportion of the population able to utilize road transport services (Howe, 1992:15). Howe further noted that, Ethiopia has one of the lowest road destinies of any country in the world measured in either per capital or per unit area. At about 1 Km per thousand population it ranks second lowest in sub-Saharan Africa (SSA) at 3.5 Km per thousand square Km the seventh lowest (World Bank, 1988). In this regard, the total road length constructed by the Gurage Roads construction shares 0.2% of the total regional gravel road net work of the country. The length of the total regional gravel road net work of the country in 1995 was 8043 Km (ERA, 1995).

Table 7. GRCO assets as of Jan. 1, 1993

	Qty	Cost Price	Depreciation	Present Worth
A. Current Assets				
1. Vehicles	25	1,201,192,55	777,631,95	423,560,60
2. Others		39,110,74	17,451,74	21,659,00
Total		1,240,303,29	795,083,69	445,219.60
B. Fixed Assets				
1. Offices & Garage under construction		70,650,92	-	70,665,92
2. Moche Cultural House		66,530,85	26,884,73	39,646,12
3. Fuel containers	2	46,416,00	-	46,416,00
4. Others		56,433,34	33,302,39	23,130,95
Over all Total		1,480,334,40	855,270,82	625,063,59

Source: Magazine publication of the 30th anniversary of GRCO/GPSDO, June 6 and 13, 1993.

GRCO had 27 different capacity and types of transport vehicles during the early days of the evolution of the transport sector. However as of February 2001 it has come down to 12 vehicles out of which one is a service vehicle. On the other hand to meet the ever-increasing demand of transportation, the organization had under it thirty-one vehicles which had been operating under a special agreement on transportation tariff. This had relieved the people of continuous contribution since 1979. The income from the thirty-one vehicles and the special tariff (tariff above the government tariff) were being utilized for the development endeavor. Vehicles other than government and those carrying coffins had been subjected to "toll tax". This was a sort of user charge, also meant to expedite the program and also bear the 65% share that the organization was expected to pay.

6.1.2 GPSDO

Now that GRCO had immensely endeavored to alleviate road and transport problems of the Sebat-Bet Gurage people, found it appropriate to shift or broaden areas of community development. As such the development and experience of GRCO facilitated the inception & GPSDO. Hence, GRCO made a transition under the name GPSDO in 1988 by structuring the program of GRCO. Now that after 25 years most of the aspiration for road construction and transportation was achieved, an integrated rural development undertaking was to be implemented as the major objectives of GPSDO. The road construction undertaking, which was the program of GRCO and was not completed to date, is to be undertaken by GPSDO.

As explained in the preceding pages, GPSDO endeavors to pursue integrated rural developments that contribute much to the socio-economic developments of the Gurage people. It aims at working together with the public, NGOs and other non-government donor

agencies. Dahren Dorf (1990:25) characterizes as civil society (community)- that intermediate world located in the space between the individual and the state. Dahren Dorf continues:

The need for substantive popular participation has become a central theme during the last decade in the shift in development thinking from basic needs to sustainability. While both approaches stress improving the livelihood of the poor, sustainability argues that lasting improvement cannot occur without strategies which maintain and enhance natural and human resources. People rather than technology should be the targets of rural development and activities, which meet local needs, fit their capabilities and will endure under local management, are essential in progressing toward these goals.

However this progress will not occur without methods which promote full participation of the beneficiaries of the development process.

GPSDO is organized to involve, grassroots participation of the community in which development committees are formed at peasant association, woreda, zonal regional and national levels. The dedicated free service of members, especially foster the development endeavor being initiated by self-will.

The wide and varied programs and major development concerns include, maintenance of schools, health buildings and furniture as well as provision of new facilities to remote villages without access to educational and health services this regard, GPSDO's mobilization of the Gurage people living abroad had enabled it to receive a donation of books that serve students and the general public. The books are varied having different subjects that go upto sixteen titles. These are distributed to different Woredas of the Gurage people. They are also donated to Sodo, Butajira, Dalocha, which are not included in the Sebat-Bet Gurage. A total of 1191, 1304 and 1158 books were donated to each area respectively.

By undertaking different educational programs such as literacy programs mainly school aged and mothers promotes the educational standards of the people. It facilitates the working together of the people, NGO and the public. In this regard the following development activities were undertaken:

Development activity - undertaken		Development Location		Responsible for development
Kindergarten	-	Geta	-	NGO
"	-	Moche	-	"
"	-	Gomar	-	NGO & the people
Kindergarten	-	Iza	-	NGO
"	-	Mated	-	"
"	-	Yegelafej	-	"
Secondary School	-	Yemugussa	-	GPSDO & the people
Technical School	-	Agena	-	External donation
Secondary School	-	Gunchrie	-	Gunchrie people
"	-	Cheza	-	Cheza "
"	-	Arekete	-	Gomar "
Clinic	-	Mafed	-	Pact Ethiopia
School-elementary	-	Koter Gedera	-	Koter Gedera people
Technical School	-	Iza	-	Japan Govt. & Iza People
Electricity	-	Areket	-	Areket people & ESRDF

Source:GPSDO

In addition, culture house at Moche was also constructed by GPSDO to preserve and display the tradition of the Gurage people.



Some of the transport vehicles that operate as part of GRCO's operation under special agreement.

6.1.3 The Role of the Public Sector

It is clear that governments at all levels have less money to provide statist program solutions to community problems (Robinson, 1995: 21). Expressing his views on the roll of state. Hilhorst (1990:21) argues that the state shall concentrate on the provision of public goods such as justice, street lighting, fire protection, infrastructure and also the some what untraditional public goods of basic needs satisfaction, economic growth polices, higher education and so on .

GRCO would not have succeeded in its road development undertakings without the public sector involvement. It was explained earlier in this research that in the last thirty years (1953-1993) the publics sector subsidy of 35% amounts to Birr 5,464,536.08 for the road construction. In addition the bridge on the Gibe River was solely constructed by public expenditure amounting to a total of Birr76, 612.00. With out the construction of this bridge, the effort of GRCO would have been probably insurmountable. The government also contributed free of charge enough materials for the constriction of the bridges across Megecha and Getamu rivers. Furthermore it had permitted duty free import of oils, greases and fuels. The late crown prince had donated money for the construction one big bridge in the area.

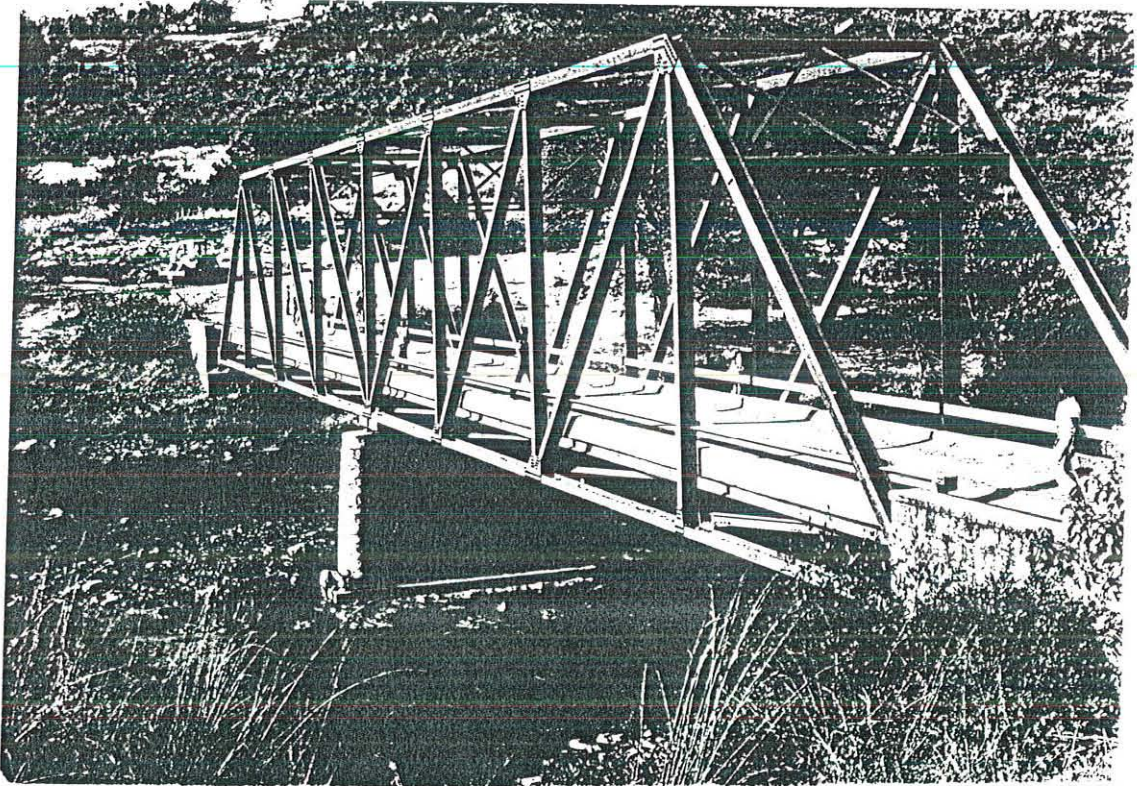
In fact, the long journey of GRCO was a difficult one. The interaction between the public sector in general and officials of the successive governments in particular was not smooth. Acrimonious incrimination had been made implicating the establishment of the organization as one creating and accenting tribal differences. According to Fecade (1966:205), the Alem

Gena – Wollammo Road Construction had faced the same challenge from the public. It had created fear and suspicion that may deter against national integration. This was due to the fact that the association in both cases was a Gurage one. In the case of the Alem- Gena – Wollammo Road Construction over 85 percent of the contribution and effort was born of the Gurage people.

Developing countries governments are always suspicious of cohesive communities and their associations whatever the motive. For instance, in August 1975, dissension was created over the main source on income of GRCO– bridge tax / toll tax. After a serious repercussion on either banning or maintaining the tax, the situation calmed down for a while. The special tax collection continued. Currently this special tax or road user charge is banned since 1996. The argument of the zonal administration was based on government policy of free market. It explains the actions to GPSDO activity as contradicting government policy. In this regard Hilhorst (1996:17) argues:

Central to the idea of verticality is the implication that the autonomy of decisions at lower levels is restricted by decisions made at higher levels and that therefore studying the effects of higher level decisions upon lower level ones is essential for understanding of regional development process.

The public shall utilize self- intuitiveness for local development. If not their will be a vertical relationship where lower order activity cannot influence higher order activity. In such a situation dis–incentive prevails that dampens self – intuitiveness. Developing countries dependent upon external aid and international loan cannot easily forgo the self–will development activity of community based organizations. According to Wolde Sellassie, the public only lately appreciated the initiative of GRCO when one government official paid a visit to the site 125-km from Addis. The positive public role can mobilize people’s collective energy to generate imaginative solutions to community social, economic and cultural problems. Today



The bridge across the Gibe river constructed by the Imperial government – 1964.

in many parts of the country, the Eddir associations are involved in varied economic and cultural activities that lessens the burden of the public magnificently both in terms of finance awareness creation and self – help development endeavor. The rough relation recently emerged between the Gurage zonal administration and GPSDO shall be perceived from this angle. If, the situation worsens a fatal breakdown occurs in the relation of the Gurage people, especially those waiting their turn of road construction for the last thirty years. It implies, the “Gurda ” (promise) is lost resulting in severe dissent among the Gurage ethnic groups.

6.2 SELF–RELIANCE: IMPACT (POTENTIAL) ASSESSMENT

Motivated by self-initiation and participating through self-will not imposed from outside, societies join together in an effort to alleviate societal problems. Arriving at an agreed line of action being an initial achievement, what matters in the final analysis is the success or the outcome that can be measured from what is expended in terms of material resources, money, time and effort of the society/community and especially the efforts of those few individuals who happen to be igniters and leaders. Most often than not communities by their own effort can stand by the side of the public especially in poor or developing countries like Ethiopia.

Ethiopia is one of the world's poorest countries with an estimated GNP per Capita of \$110. In the 1997 economic performance, it was listed 132 out of 133 countries (World Development Report, 1998). On the other hand, it has the lowest road densities of 0.021Km/sq. Km where the African average is 0.19 Km/sq. Km (International Road Federation, 1997). In this instance GRCO's road construction endeavor with a total length

of almost 500km and transportation facility could have an immense socio-economic impact.

Some of these include the following:

- From the outset, the establishment of GRCO had generated employment opportunities. Employees totaling about 80 people are working in offices, as drivers and assistants and other related workplaces. It also gave employment opportunity to 62 people as drivers and their assistance for vehicles that operate with GRCO's transport vehicles on special tariff arrangements.
- The movement of people and commodities opens a favorable condition for the growth of small towns and villages. These small villages make their living by providing services to passengers and serving as transit points. The agglomeration of people in a place increases social needs for consumption and other purposes. Many villages along the new route have developed in size population and activity relatively in the last thirty years.
- The very essence of the establishment of GRCO was to give an access to major towns and facilitate movement of the people from where they are dispersed in search of a living to their place of birth to visit parents and families. In this respect one can say the aspiration is presently met to a degree more than what was not the initial plan of the construction at the initial stage. The initial objective of the construction was to build a 300km road first and then pursue as the situation allows. Today a network of roads totaling almost 500km connect villages', towns and even farther into adjacent regions beyond boundaries. Student go to school not across country but on roads, people go to health centers with less difficulty than before. Government official visits the place so frequently, which had never been the case earlier. Above all it has facilitated the operation of NGO's in the region. NGO's can now enter into any part

of the Sebat-Bet Gurage with few exceptions. These places will also be accessible in just a short time provided the ongoing problem between GRCO and the zonal administration is solved.

- Roads are lifelines to people irrespective of where they are located. The inaccessibility of villages had remained an obstacle to provide relief assistance to many parts of the country. The Sebat-Bet Gurage had also encountered such fate of inaccessibility. GRCO had constructed a road 75km in length in an area that had been hard hit by drought in 1973-1974. This was not included in the initial plan. The extra (unplanned) cost of construction totaled 1,875,000.00 Birr (=75x25, 000 Birr/Km). This facilitated the supply of relief to victims.
- So as to be able to plan earlier and solve the root causes of drought, GRCO also, donated a total of 6049.45 Birr for teams (public and NGO) to stay in the area and study a lasting solution to the problem.
- GRCO facilitated free transport service to literacy campaigners, which was launched in 1974. It also donated cash amounting Birr 795.00 for the same purpose. The literacy campaign was aimed at teaching young and old writing and reading and also some basic hygienic and sanitation. It was also its objective to raise the level of consciousness of the rural mass. GRCO in this respect had grabbed the opportunity to facilitate the learning process of its people by supporting the actors both financially and materially.

It is and was a common feature that rural roads and transport scarcity imposing serious obstacles to daily life. Some of the problems associated are accessibility to markets, fuel wood collection, and water and also to health centers. The road construction initiative had tremendously contributed to facilitate access to health centers and clinics. Had the

road construction initiative not been undertaken by GRCO, Atat hospital might have not been established. The deciding factor for the establishment of this hospital was the construction of the bridge across the Wabi river located 15Km from Wolkite town. This was probably the only crossing point to other woredas and beyond into Hosana in the adjacent region. Hence, the impact of Atat hospital from the health services it renders is very high. It renders integrated health services to the people of the region and for others who come from elsewhere. To mention a few inpatient services with a total of 73 beds had 5,122 admission including 855 newborn in 1999. And in the same year it had 65,781 visits with an average daily visit of 29 patients. HIV / AIDS, Tuberculosis and leprosy treatments are given by this hospital. The catchment area for the curative services at Atat hospital covers a population of 500,000. A mission, 3 NGOs, 12 government clinics/health centers within the catchment area use this hospital as their referral base. The community health performs invaluable service to the community-safe water serving 130-150,000 people from 125 water sites, women's group-benefiting from, their revolving fund a loan of 150-200 Birr. The hospital provides employment opportunity for 168 people. The total staff member including of expatriates is 175. The community around Atat hospital won the 1991 WHO award for health education in primary health care.

- The 3km long road that leads to the hospital branching out from the main road was constructed by GRCO to facilitate health access to the people in the area. The hospital had started to function since 1969 six years after the road construction had begun in 1963. Both the institutions have been operational over the last 30 years. One could easily imagine the opportunity that might be possible to render such

services 30 years ago, had the road construction not been undertaken that facilitated the establishment of the hospital.

- In the same manner out of the total length of 126-km road from Wolkite to Hosana, 46 km stretches out of the Sebat-Bet Gurage boundary into the earlier Hadya and Kambatta Awarja. This road has facilitated access to Shoa, Sidamo, Kaffa and Gemugofa as they were called then. This demonstrates the fact that any development effort becoming successful can spill over to adjacent areas and beyond, as is the situation in the present case. The people of Hadya and Kambatta had not been participants in contributing money for the road construction.
- GRCO had made possible the establishment of a school at Awarja level due to the opening of the road in the area at Emdeber. The school that had been opened was the first of its kind at Awarja level in the country. This had facilitated easy access to education for residents and many students far away in the peripheries. There was no high school in the area prior to the establishment of this school at Emdeber. GRCO had donated a total of 11,070.32 Birr to the rehabilitation of the school in 1972.
- Scarcity of books and reading materials are scarce throughout the country be it, elementary, high school or even colleges and universities. The concerned GPSDO executive committee mobilized the Gurage people living abroad to respond to this acute shortage of books and written materials. The Gurage people living in U.S.A. Los Angeles/ California positively responded to the call of their people and donated book and totaling 26,956. These written materials cover 16 different subject areas having 1828 different titles. The materials can be primarily useful to students and also as teacher hand books. They can be of use also to people in business and investment activity, research and study and to the people at large. The donated books

costed GPSDO a total of 29,658.71 Birr for transportation and distribution to various woredas, filing and arranging according to title. Other expenses, loading and unloading, storage etc costed 702,238.16. The free labor rendered by GPSDO members in carrying out this task is invaluable in all respects.

- The books were distributed to the seven woredas for different schools. Mention is also worth here that other schools out of the Sebat-Bet Gurage people were also made beneficiaries. Sodo, Goro (Bui) Butajira and Dalocha high schools were donated books totaling 1191, 2841, 1304, and 1158 respectively.

- GPSDO activity has materialized the establishment of 5 high schools in Cheha, Enor and Aner, Geta, Gomar, Moher and Aklil. Two high schools would be built in the near future in Iza and Indegagne areas. Guncheri and Emdeber, in Enor and Aner and Cheha woredas of the Sebat-Bet Gurage areas are supplied with electricity. The town of Areket in Gomar Woreda is also supplied with electricity. There are also kindergartens and health centers constructed explained in the preceding paragraphs. It is worthwhile to note that all establishments were practically constructed with financial and labor support of the community. The Gurage people live on protracted and small plots of farmlands. However they produce agricultural commodities which they exchange among themselves. These include maize, coffee, chat and wood products from temperate areas, which are transported to the cold areas producing cereals, cattle and herds. On the other hand, these agricultural products such as coffee, chat, Eucalyptus trees, lumber, Enset and its products are sold outside of the area to Addis Ababa which are consumed there or exported. These business transactions have generated income for the government from tax and also foreign

exchange earnings. Before the roads were constructed income from tax (chat) for ten years amounted to Birr 440,117.50.

Table 8. Exported Chat from Sebat-Bet Gurage to Addis Ababa and tax collected 1979-1990

Year	Tax Collected	Year	Tax Collected
1979	1,285,271.45	1985	3,155,137.93
1980	1,787,835.67	1986	2,255,690.95
1981	1,545,507.27	1987	2,988,267.00
1982	2,631,147.70	1988	9,087,920.03*
1983	3,374,011.11	1989	16,470,304.03
1984	1,434,206.00	1990	12,808,224.50(only 9months

Source: Tesfaye G/Hanna/ Data collected from Ministry of Finance Shoa

Province cited in: Magazine publication of 30th anniversary

of GRCO/GPSDO. Tax was collected 0.50 Birr/kg until 1987; since 1988 on wards tax collected was 2.45 Birr/kg.

The farsightedness of the Sebat-Bet Gurage people can be measured in retrospect through what they are able to do to day in their development endeavor. When the currency was so strong at the time so much remarkable performance was achieved. One can imagine how much little would be possible if the thirty years journey was to start to day. But still the achievements of GRCO/GPSDO teach all communities that themselves can alleviate their problems.

CHAPTER-7

SUMMARY AND CONCLUSION

This research has endeavored to explore community potentials for local economic development. As such a case study of GRCO/GPSDO was made with regard to potentials in self-help community-based development organization. The two theoretical frameworks that were the bases of the research were participation and self-reliance. Participatory development entailed elements of popular self-will and self-initiated involvement in community development (socio-economic and cultural) undertakings. The achievements of a community initiative (impact of community-based development organization) instilling a sense of self-confidence was measured through self-reliance. "Once the 15km long road was constructed from Wolkite to the Gibe River," said the first GRCO president, "then the community was confident that the road construction initiative would be a reality. After the bridge on the Gibe river was erected, which was a land mark to make a breakthrough in centuries long road communication challenges, the community became ever more self-reliant and out pouring of contribution followed".

Gurage people and non-Gurage residents in Sebat-bet and Addis Ababa, else where in the country and abroad participated to break the long lived road communication problem. Subsequently, opening the transport sector of GRCO alleviated the transportation problem. Together with GRCO's transport vehicles other private vehicles were made to operate on a special tariff agreement. The resource for the development initiative "the toll- tax" was also a sort of resource generation levied on vehicles operating along GRCO's constructed road net work with the exception of government vehicles and those carrying coffins. After

eighteenth years, contribution of the people was made to stop by agreement of the community. Hence forth-financial source was mainly from the extra tariff and the bridge tax. The "toll- tax" is banned by the zonal administration in 1996. This has created resentment in some woredas, which have not yet met their turn of the road construction waiting for more than three decades. This may seem easy to say but has a major impact on future development initiatives and trust between the community and individual woredas, the public sector and the community due to unilateral decisions. The argument given by the zonal administration was due to irreconcilable nature of the present free market policy and the working of GPSDO.

GPSDO emerged to replace GRCO in 1988. GPSDO promotes the experiences gained by GRCO. It undertakes integrated rural developments to include HIV/AIDS prevention and control, education (primary and secondary and non-formal primary schools) literacy (mainly school aged and mothers), food security to name a few.

Challenging all the pros and cons in those three decades, the affirmative legacy to its success was mainly its cultural traits. For a free service that was to be rendered, a member of a sub committee will be fined if absent from a pre-arranged meeting a sum of Birr 5.00 (Article13). Executive committees and vice committees shall render free service (no payment) during the road construction period until the task is completed. Such self-less and dedicated community participation was observed in undertaking GRCO's activity. On the other hand Gurage oral or customary laws are corner stones for their cohesive campaign in local development. Any body reluctant to level out disputes or act according to the local custom or elders advises will be alienated. This results in making no marriage ties or

whatever social relations. As such whatever disagreement is made, elders reconcile conflicts in their own judgement peacefully such that in the end both parties become good social relatives. Hence peace and tranquility prevailed among the community members leveling the ground for undertaking local economic developments.

A public-community relation is a pre-requisite for community local economic development. In this respect, environmental and sustainability issues are well undertaken with good public-community relations. Trust between the community and the public sector shall be established such that the government shall play an "enabling government" and a facilitator role. Community institutions such as "Edir" shall be utilized and encouraged to participate in a more wider community development role than they are meant to promote.

In a peasant village, cattle are at times left to spend the night outside in the open. By instinct all the cattle form a close circle where each faces out wards, horns protruding upwards, eyes and ears vigilantly watching. Any challenge from any direction is well propelled in which an all round protection is made. Safe and sound the seen rises for another bright day. If all communities in all parts of the country come together in their respective localities to meet their local economic problems then soon enough all problems can be alleviated.

The importance of CBO's is emphasized in many literature books and by many writers. Uphoff (1992:3) explains in the following manner:

- The collective will of the community which can fairly be interpreted into practice if CBO's are involved.

- CBO'S encourage people to take a long-term view by creating common expectations and a basis for co-operation that goes beyond individual interest. To the extent CBOs' are regarded legitimate, people comply with (or with fewer) inducements.
 - CBOs' help to monitor and process the decision of the majority with out grossly violating minority rights.
 - CBO's are important for mobilizing resources and regulating their use with a long-term base for productive activity and sustainable development.
-
- CBOs are appropriate to generate and interpret indigenous and location specific knowledge.

It is agreed that CBO's can be agents of social and economic change.

CBOS' in Ethiopia:

- Are known to have along standing reality in the different institutions in which they act.
- Their early history dates back to the aftermath of the Italian invasion in 1935 to substitute a rural social institution that was dismantled because of the war.
- They are institutions that include different social strata upto the grass root level with out violating minority right. In essence they are best to deal with social conflicts maintaining the cohesiveness of the community. In this respect delay and cost incurred to follow court judgements over a long period is highly minimized.
- As instruments of mobilization CBOS' are effective to stand by the side of the government both during national mobilization for sovereignty and social

services like burial and funeral facilitation. In this regard the roll they play especially in the urban areas is immense as population growth is increasing and service by the public sector is being over burdened.

- Nowadays CBOS' have extended their services to allow the poor to access micro finance service. Many community individuals have benefited much to the extent their becoming productive has enhanced the service that they provide.

The very essence of sustainable development requires the involvement of different stakeholders: the poor and the rich, man and women, strong and weak under some form of organization. Development effort on communally owned resources, either open access or protected areas can effectively be managed using CBO'S as agents of change (Uphoff, 1992:3)

RECOMMENDATIONS

This research focuses on community-Based development organization as potential sources to local economic development. The core element in this regard is community. When a community stands together it can move mountains. Mass mobilization aims to create a change by amassing individuals around issues (Chekoway, 1995:21). He further explains that visible community actions can generate power. It often operates in response to conditions but not as an independent force. Community development is improving the living conditions of the people. Conscious communities create their own financial institutions- Micro-finance-Equb, and insurance, like, Edir, is facilitate burial of a deceased. It can also be understood as a strategy for accommodating rural villagers and communities in their own endeavor to building their nations. The efforts of these communities well integrated with the

public, NGO's and donors can address all possible issues of development that revolve around community needs. In this regard GRC/GPSDO as a focal point of community-Based organizations the following recommendations are made in relation to local economic development.

- Achievements of GRCO/GPSDO in meeting basic community needs can be primarily attributed to the culture of the Guraghe people. For instance "Gurda" is a word of promise that never flinches. In that, the Sebat-Bet Guraghe people tied by this positive social action, promised to work together irrespective of challenges that may hamper future actions. As such their development organization lasted for more than 30 years. The promise that was sustained is attributed to the elders who feel dignified in shouldering community responsibilities. It shall be condemned outrightly the attitude to wards summary downgrading abuses of traditional cultures. One exemplary culture that shall be preserved in this particular respect is the Guraghe culture of self-help development inspired by self-will. The saying "Begging hands can also move mountains" reverberates every where.

Public-community relation is a foundation to local regional and national development. The public is the integral part of the community its representation at higher orders. As such the community shall be heard and responded to rationally and positively. In this regard GRCO/GPSDO had been lucky to have a responsive public sector. Without the public sector it's road construction dreams would have not been realized. Trust between these two institutions shall prevail if social or economic development is to succeed.

- Direct carbon copying of either economic, political, cultural norms or ideologies of other nations is tantamount to failure. It shall be accommodate in such a manner that

the acquired norm or knowledge is palatable or can be palatable gradually. An Indian peasant (quoted by Vignavaja, 1981, cited in Burkey) forceful criticism on introducing new technologies is worth quoting here: We were learning ourselves, however slowly. You came with your science that you developed with your money and power, and its dazzling light blinded us. Can you throw light not on our face but on the road so that we can see it better and walk ourselves, holding your hand occasionally? During the PDRE government politically immature cadres were propagating political ideologies directly copied from Soviet-Russia. As such the confused urban and the illiterate rural people were sedated with the era that they were to pass through eating barks of trees and worn-out leather shoes. The cadres and the government were doomed to failure.

Public intervention in community-based development activities enable to secure the efficiency of certain specialized services, the training of human resources and institutional development in general.

Now governments are advised to refrain from direct intervention and are told to restrict them to creating an "enabling environment. This is based on the notion that most decision on economic activities and investments are made out side the public sector and that government can play a more or less important role in setting the framework in which economic and social development takes place Helmsing (1997:40).

On the other hand (UNCHS, 1991) United Nations Center for Human settlement affirming public intervention role explains the role of government as "enabling", in facilitating and regulating the over all framework within which other actors can make their most effective contribution. Hilorst (1990: 21) explains the effectiveness of government interventions or the strength of the state to be directly related to the nature of policy objectives and the way

in which they are set. Blakly (1994:50) asserts that a policy objective oriented towards promoting the disadvantaged section of the society performs immense duties.

- Referring to the above assertions GRCO/GPSDO has recently faced a dissension with the Guraghe zonal administration on user charge issues. This practice is not uncommon and is highly emphasized on Sub Saharan Africa Transport Program (SSATP) and the World Bank. In most instances in Sub-Saharan Africa poor road maintenance is found to be lack of funding for roads. This is associated with poor road user taking policies. Government at higher levels determines Road user taxation policies. And more successful countries on road user taxation such as UK, Sweden, Finland, Germany, France and Norway can be cited. What GRCO/GPSDO had been practicing was wrongly interpreted by the zonal administration as user tax. Rather, it was collecting a sort of subsidy to generate income for the road sector and subsequently for integrated development programs. Deliberation on the issue would have been undertaken until black hair turns gray. Then who ever dominates rationally can implement its line of action. But what matters in the final analysis should come out to be beneficial to the people. Caution shall be taken to intervene "in community development programs so that the public would play a facilitator role to create an " Enabling environment". If the opposite would be true many community development initiatives underway and yet those mushrooming would come to a standstill. Would a leading country in poverty allow itself to forgo the little that any community would contribute to alleviate what would have other wise been a public burden?

- The elite, educated community members and those living abroad must initiate and participate in community developments. These groups being in a better position to generate resources can also mobilize the stakeholder community.

Many Ethiopian nationals living abroad and some living at home have built schools, roads and other social needs to the communities that they were once born and brought up there. Guraghe residents in U.S.A, Los Angeles are cited in this study for their generous book donation to the region. Many also bring with them medical supplies, medicines and other materials to their communities. This trend should be encouraged to create a competitive participatory spirit.

- Trust/ confidence shall prevail between the community and the leaders, the public and the community. The Woreda leaders at Areket were given an opportunity from ESRDF for erecting street light on subsidy. The woreda office alas asked to raise an amount worth 200,000.00 Birr in Cash. At the time it was bankrupt. Not to lose the opportunity, it borrowed the money from a few residents with confidence to collect it back from the woreda people later on. The line was erected and flooded with electric light. The woreda people overjoyed poured out the money that the woreda had borrowed with all gratefulness. Even to the surprise of the woreda officials the people asked them to initiate the renovation of the road to a better grade through their participation with full effort.

On the other hand in the 1960's when money contribution and collection was underway, false rumors to jeopardize the road construction initiative were secretly transmitted to high officials and the king. The initiative was implicated as a move to

challenge the power of the government. Acrimonious dispute and dissension engulfed the palace ground. However, after a long waiting and campaign things became normal and the requested subsidy was granted with a few exceptions unresponded. "Enabling government" plays a significant role in community development initiative.

- Until now, "Edir" (community membership for facilitating a deceased's funeral ceremony) has not been fully utilized by the public. Since community based organization schemes are not mere symbolic participation of bureaucracies, their effectiveness most often than not is assuring. People are directly aware of community problems and unused resource- that is, they are able to meet development plans with existing and potential resources (Alfonso, 1997:16). Members are grassroots of the community be it in towns or rural areas. Edir should be utilized more than propagating government politics or to mobilize the citizens to the war front. If it is initiated and supported fully by the public, then probably a major task of a municipal government or a rural village leadership can be better performed. During the writing of this research a certain citizen of Addis Ababa town, (Gash Abera Molla) mobilizing street children has performed a remarkable duty in which the children have to clean streets and collect garbage. The towns' people followed suit. And now the town seems to be real Addis Ababa. Meaning "new flower". Conscientisation, self-help integrated development, local safety, cultural campaign (nation building), etc. can be very well implemented through Edir mobilization.
- Several times, the people were mobilized to die, they should also be mobilized to live with what they have not with what they do have. Participation, mobilization, and indoctrination shall prevail incessantly so that the community shall challenge its

problems through self-will and trust. Members of the Guraghe people became successful by sacrificing their time, money and love of their family to the good of the people which had endowed them with responsibility. Those endowed with knowledge and resource can initiate and set examples where those with labor power can translate the initiative. The smaller they are, the miracle they can do, termites build mountains as hard as rocks.

The problems of developing countries are multi-faceted, intricate and deep-rooted. Rural areas are the hardest hit in comparison to urban areas. For instance, in Ethiopia, successive drought years had occurred in the far and in the near past. This drought is still lingering hidden. In all these catastrophic years, supply mobilization had been hampered highly due to inaccessibility of villages. Food, medicines, and other relief supplies had to be para dropped. Even this endeavor had resulted in the loss of these supplies into gorges and valleys. Timely supply of those items had been a serious problem due to lack of transportation, absence and deterioration of roads to name a few.

The Guraghe customary law has given due importance to protection of the environment (Kitcha, art 12.1.1-12.1.10). These include care in not planting eucalyptus trees near crop fields, not replacing crop fields by cash crops like Chat, Enset plantation and forestry. Emphasis is highly given to care that should be taken in planting cash crops in such a manner that may result in decrease of food crop lands which ultimately aggravates the already existing food shortage. During an informal discussion with a farmer the same view was explained to the researcher. He explained that, unless the government takes some measures to control the food crop market to the benefit of the farmer, I am afraid he said, after a few years all farms

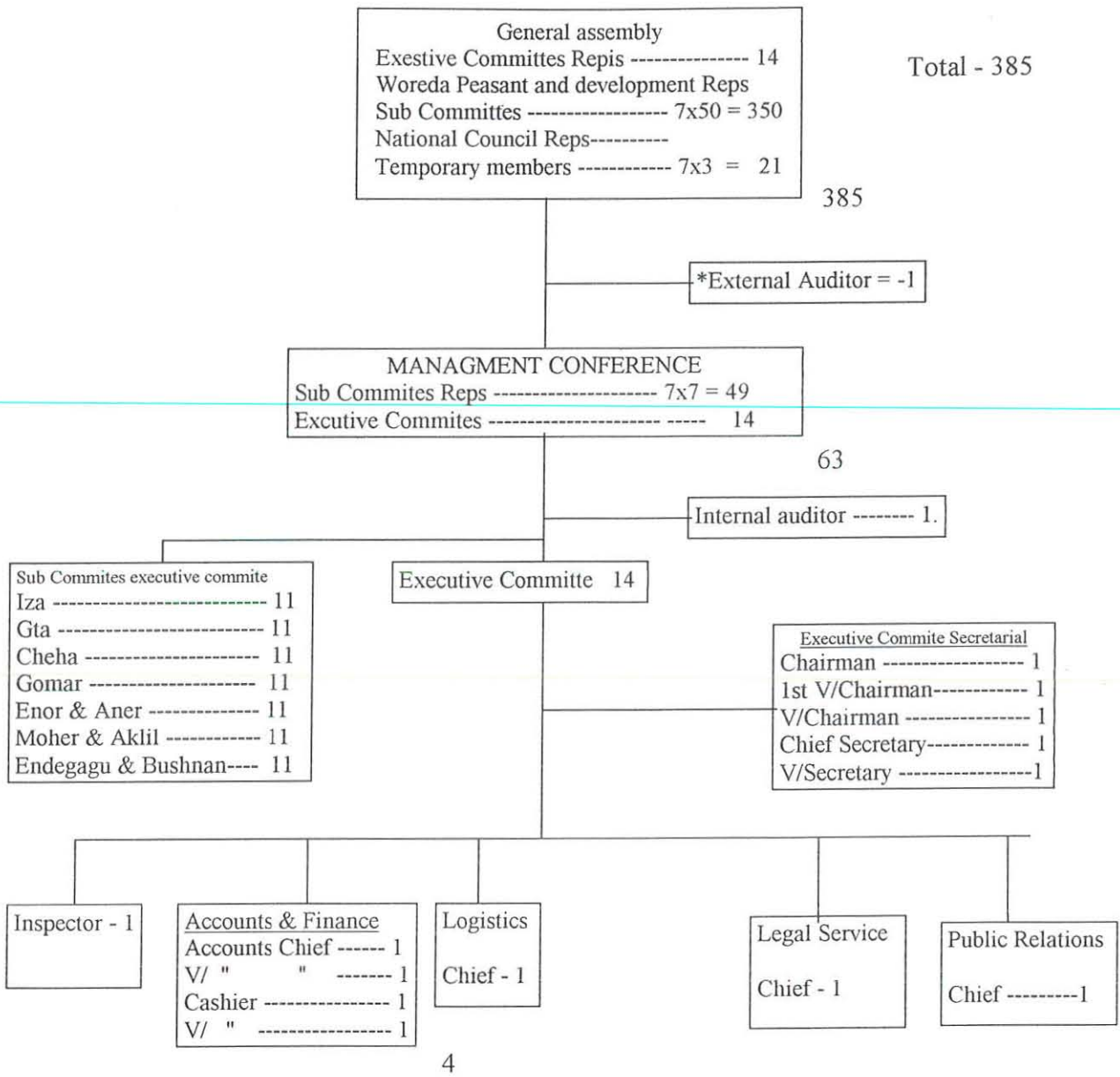
would be covered with cash crops. Wealthy, monopoly businessmen arrive at the farm site during harvesting season and decide the price leaving the farmer with no options. The peasant will be forced to sell at a low price, which will send him begging after a few weeks. He explained that most people have already started converting their farms into cash crop fields. This will aggravate the food shortage problem that already exists.

"You have prevailed on me and have blinded me; but I believe that time will come when you will be blinded and wiped off from my place," said an old man in the far past which had been suffering from small pox. This was an information obtained from an interview with Gomar Woreda economic and development sector head. The irony of this he explained was that the old man was predicting and confiding in the generation ahead of him that all social and economic problems will be wiped out of their land through the dedicated efforts of the entire population of the country.

“kebet bet guada yeshalal’ (a Gurage proverb)- implies as you become well acquainted with your problems then you will realize that a helping hand is at the end of you hand. Until the hopes, aspirations and expectations of our forefathers are realized we shall have no respite. With patience, harmony and dedication, with mutual understanding and above all peace, we can do away with all our problems. And community-based development organizations is among the alternative way out.

Annex - 4.

GRCO-ORGANIZATIONAL STRUCTURE MANPOWER - 1990/91

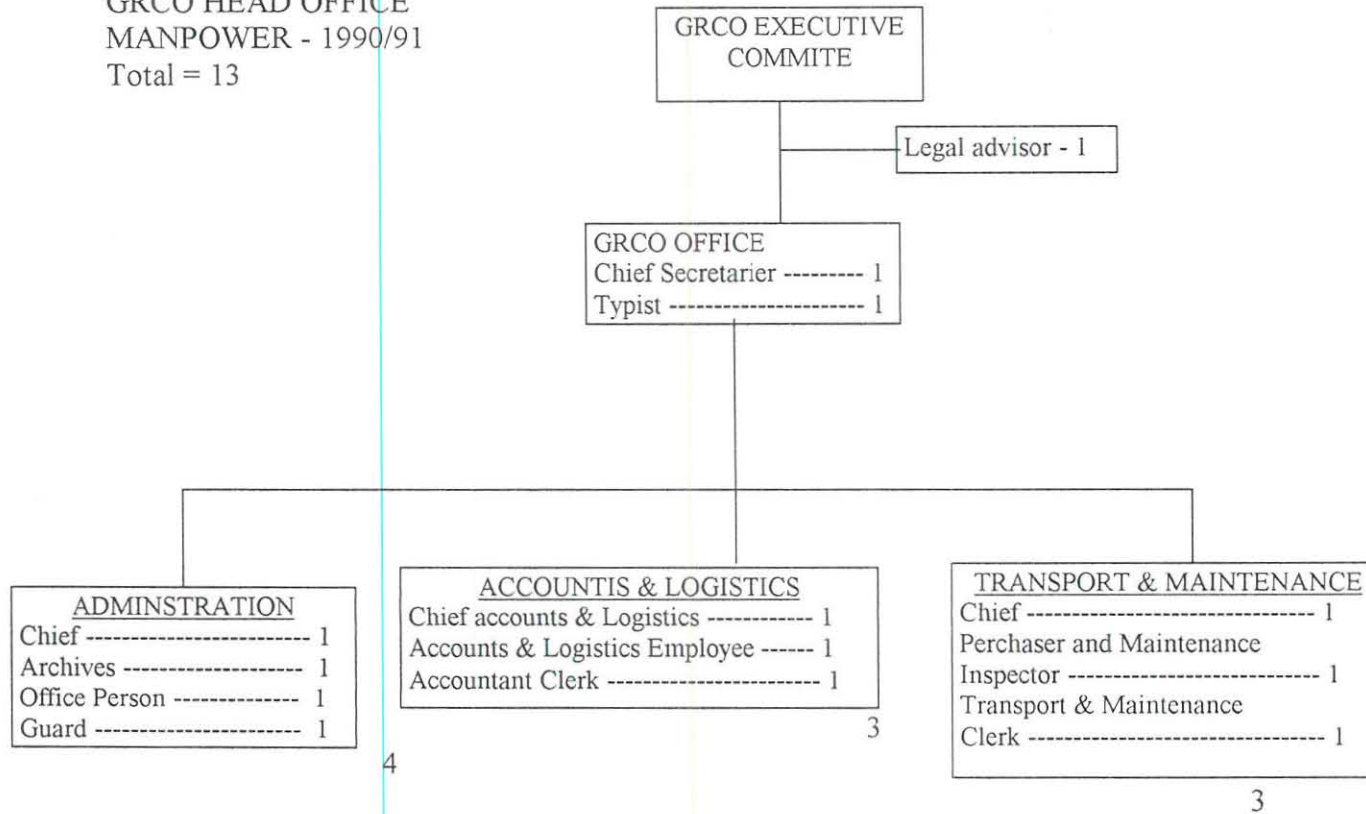


Source: Yirga Gebre Dereta (1990)

"The process and progress of the Guraghe Roads
Construction Organization (unpublished.

*Not a member but appointed by the general assembly.

GRCO HEAD OFFICE
 MANPOWER - 1990/91
 Total = 13

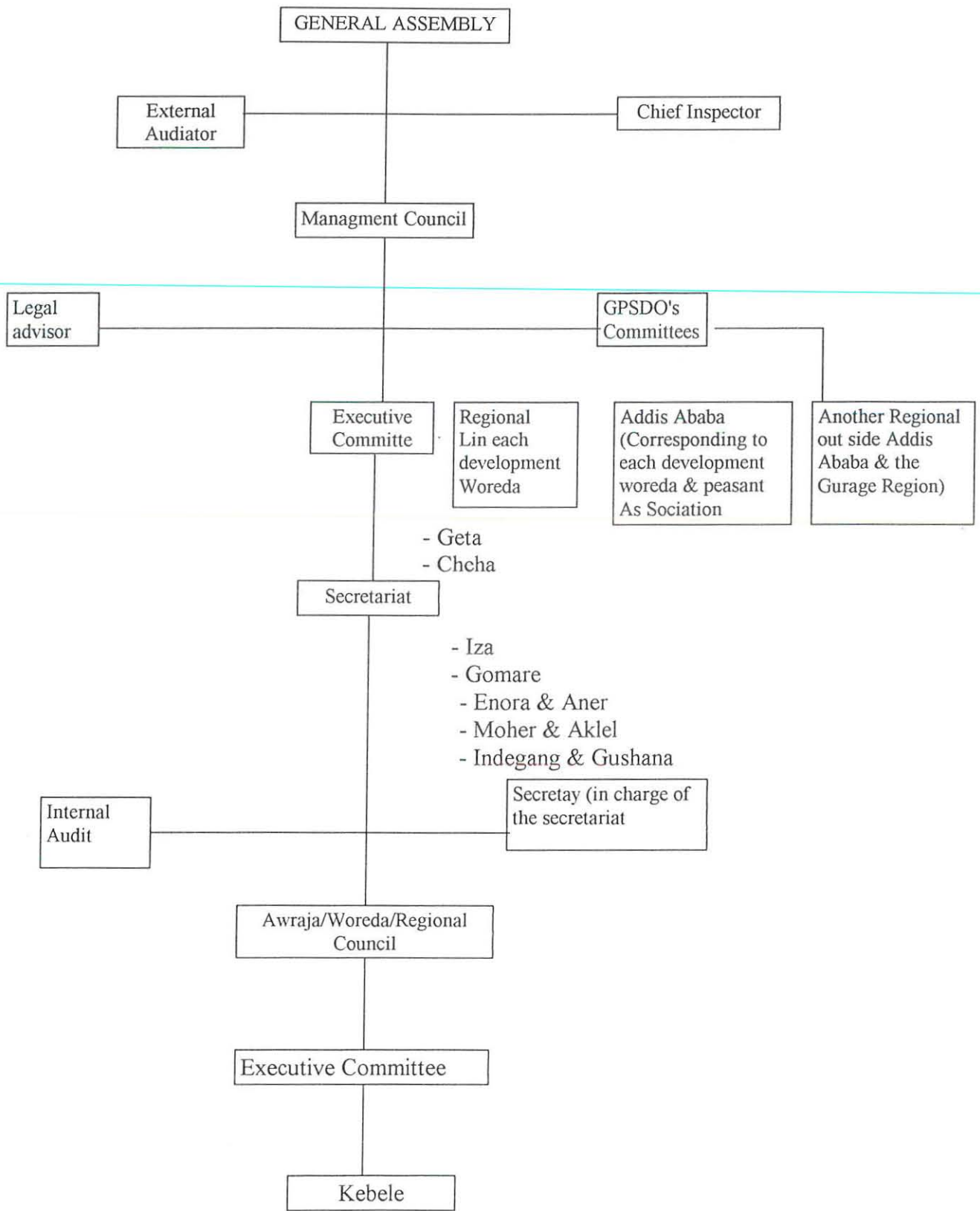


N.B. Man Power includes future employment.

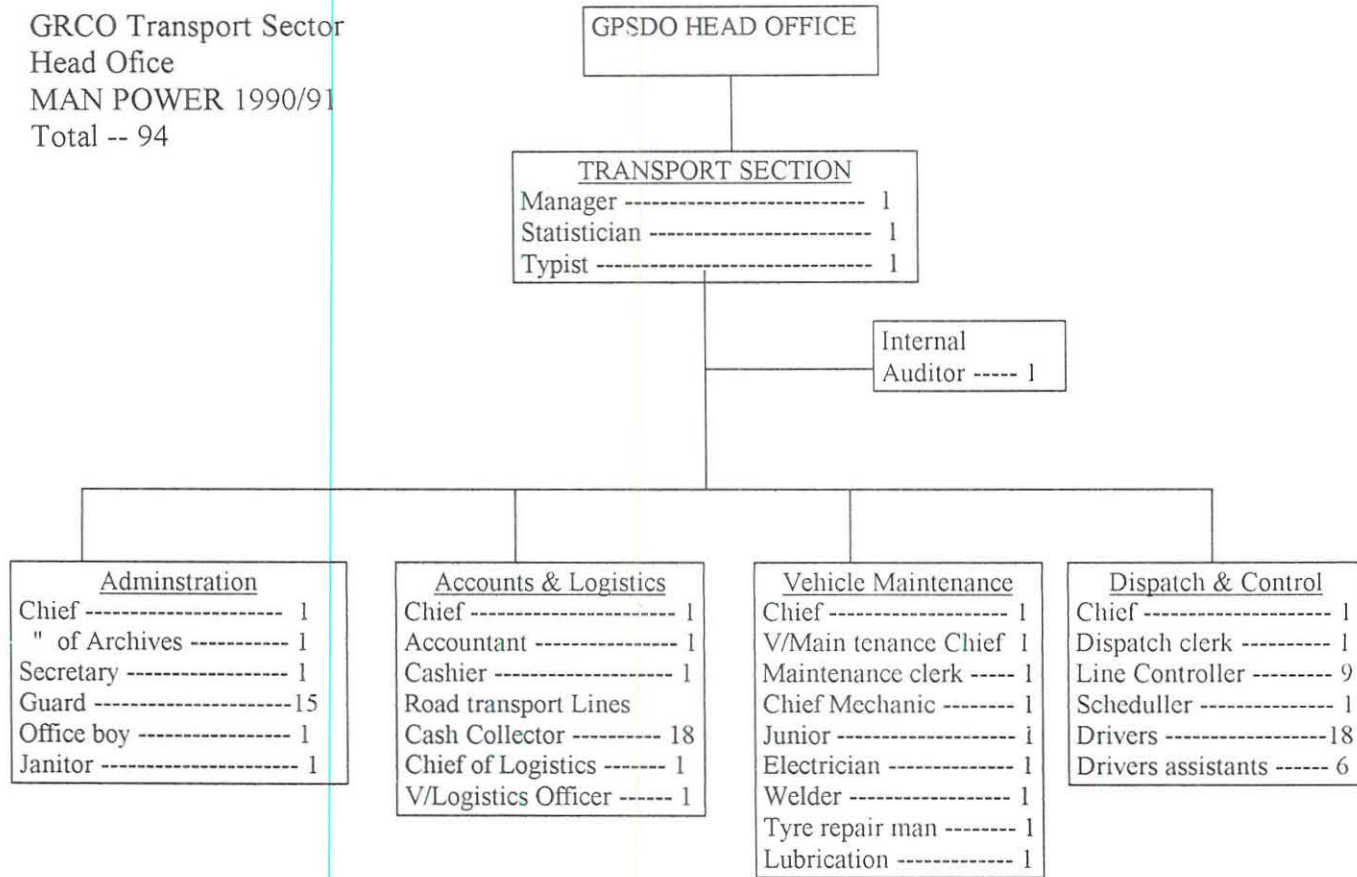
Source: Yirga Gebre Dereta (1990/91)

" The process and progress of the Guraghe
 Roads Construction Organization. (unpublished).

THE GURAGE PEOPLES SELF HELP DEVELOPMENT ORGANIZATION



GRCO Transport Sector
 Head Office
 MAN POWER 1990/91
 Total -- 94



RESERCH QUESTIONNAIRE

Administered in Sebat – bet Gurage zone – Emdeber and Gomar Woredas.

Region

Name

Woreda

Occupation

Kebele

Age

Sex : M F

1. Involving various community groups in development results in significant socio-economic transformation.

1. Yes

2. No

2. If neglect of the poor and the unprivileged results in self-depreciation, would participation in community self-help development be a panacea to the th is human development problem?

1. Yes

2. No

3. Does community participation in CBD lead to local development and self-reliance?

1. Yes

2. No

4. Would it be appropriate to say that at less of government intervention and more of facilitation accelerates community development than otherwise?

1. Yes

2. No

5. Given the responsibility, resource, technical as well as operational backing, community elders would better address local community needs.

1. Yes

2. No

6. Do you agree that Gurage culture has contributed to initiate and materialize participation in development undertakings of GRCO / GPSDO ?

1. Yes

2. No

7. Infrastructure construction undertaking by GRCO / GPSDO has :

1. greatly alleviated problems of inaccessibility to markets, health centers and schools.
2. reduced problems of inaccessibility
3. only very little impact

8. GRCO / GPSDO development activity contributed to conscientisation and self-reliance of the community.

1. Yes

2. No

3. Very little

9. GRCO / GPSDO development activity has generated employment opportunity to the area.

1. Yes

2. No

3. Very little

10. GRCO / GPSDO has contributed to strengthening social organizations such as “equib” and “edir” (access to community credit facility).

1. Yes

2. No

3. Not much

11. The regional government plays a role in facilitating development activities of GRCO / GPSDO.

1. Yes

2. No

3. Don't know

12. Do NGO's operating in the area assist GRCO / GPSDO?

1. Yes

2. No

3. Don't know

	Responses		
	% favouring	% not favouring	
1. Effectiveness of community participation in local development.	98	2	
2. Participation as a panacea to self - depreciation	80	20	
3. Participation and achievement in development activity to result in self - reliance.	98	2	
4. Government role as fascilitator rather than direct intervention.	95	5	
5. Effectiveness of elders as leaders in local development.	98	2	
6. Influence of Gurage culture on local development.	99	1	
7. Achivement of objectives of GRCO / GPSDO.	85	15	
8. GRCO / GPSDO activity as contributing to conscientisation and self - reliance.	80	10	very little 10 %
9. GRCO / GPSDO as generating employment opportunity.	80	5	very little 15 %
10.GRCO / GPSDO to strengthening social organizations as Eqib and Idir.	80	5	not much 15 %
11.The role of the regional government in fascilitating development activity.	60	30	don't know10 %
12. Whether NGO's in the region assisst GRCO / GPSDO activity.	80	5	don't know15 %

Response and Percentage of respondents of the questionnaire administered to the Kebeles of Gomar and Emdeber Woredas.
Annex- E

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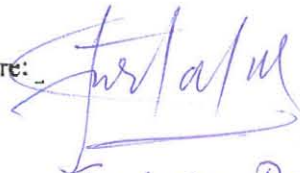
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DECLARATION

This is to certify that this Thesis is my original work and it has not been submitted for a degree to any other university and that all sources of materials used for the Thesis have been duly acknowledged.

Date: June 2, 2001

Signature: _____

A handwritten signature in blue ink, appearing to read 'Tadesse Debelte', written over a horizontal line.

Tadesse Debelte