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# **ADDIS ABABA UNIVERSITY**

**COLLEGE OF EDUCATION AND BEHAVIORAL STUDIES**

**DEPARTMENT OF CURRICULUM AND INSTRUCTION**

**ADULT EDUCATION AND COMMUNITY DEVELOPMENT**

**EMPOWERING ADULTS FOR NATURAL RESOURCE CONSERVATION: A CASE  
OF GIZ AND SLM PROJECTS IN DENDI WOREDA**

**BY HABTEYES DIRO ETEA**

**A THESIS SUBMITTED TO THE COLLEGE OF EDUCATION AND BEHAVIORAL  
STUDIES**

**FEBRUARY, 2018**

**ADDIS ABABA UNIVERSITY**  
**SCHOOL OF GRADUATE STUDIES**  
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## **Declaration**

This is to certify that this thesis is my original work done under the guidance of Dessalegn Fufa (PhD) and that it has not been presented for a degree in any other university and all the sources of materials used for this thesis have been duly acknowledged.

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This is to certify that the thesis prepared by Habteyes Diro, entitled: "Empowering Adults for Natural Resource Conservation in Dendi Woreda: The Case of GIZ and SLM Projects" is approved for the degree of Masters of Art in Adult Education and Community Development.

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Chair of Department or Graduate Program Coordinator

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## **ABSTRACT**

*This research aimed at exploring the process of empowering adults for natural resources conservation in Dendi Woreda in the case of sites where GIZ and SLM projects have been working with the communities to conserve the natural resources. It followed descriptive qualitative approach to analyze the views of the adults living in the communities' involved with SLM project and of the past GIZ project activities regarding natural resources conservation in selected areas of Dendi Woreda. A total of 43 participants (10 Key informants and 33 FGDs participants) were purposively selected because they had information on the studied projects. FGDs were undertaken with three communities namely, Boda, Galessa koftu and Kaba Bareda. Data were analyzed descriptively using both thematic analysis and narratives. It was found out that empowering adult for natural resource conservation was performed through activities that engaged adult men, women and youth(above the age of 18) in problem identification and prioritization, in institutional formation, and through awareness creation. The study revealed that among the opportunities to the activities of the SLM project include the increase in the knowledge about natural resource conservation by the population in the study area, the participation of the stakeholders such as governmental officials and agencies in the study area, the participation and transparency of the community in identifying their problems in the study area, existence of ground rules established by the communities about natural resource conservation, and the support from both domestic and international stakeholders. It was indicated however that the SLM project was challenged by issues such as illiteracy of adult participants, financial resource constraint and inaccessibility to project sites, unfavorable political environment for the project activities in Oromia region at the time of research, and delayed budget disbursal were all factors that impeded on the effectiveness of the SLM projects in the study area. On the other hand it reveals a positive consideration from the participating communities regarding the participatory approach followed by the current SLM compared to the past GIZ-SLM project. The study suggests that adult literacy has to be integrated in the participatory approaches for both the sustainable empowerment of adult and for both the effectiveness of SLM project and sustainability of conservation activities.*

**Key words:** *Empowerment, Project, Natural resource, Conservation, SLM, Oromia.*

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## **Acronyms and abbreviations**

CAMPFIRE:	Community Areas Management Program for Indigenous Resources
CBFRM:	Community-Based Forest Resources Management
CBNRM:	Community Based Natural Resource Management
CBPES:	Community-Based Payments for Ecosystem Services
CW:	Community Watershed
FTC:	Farmer training centre
ICDPs:	Integrated Conservation and Development Projects
JFM:	Joint Forest Management
KA:	Kebele Administration
SLM:	Sustainable Land Management

## **CHAPTER ONE: INTRODUCTION**

### **1.1 BACKGROUND TO THE STUDY**

The past three decades have shown a remarkable increase on the usage of the term ‘empowerment’ in a number of disciplines, such as health (Anderson and Funnell,2010), education (Taliaferro, 1991), management (Huq, 2010), development (Friedmann, 1992), geography (Coles and Church, 2007; Timothy, 2007), tourism studies (Cole, 2005) and natural resources management (Hulme and Murphree, 1999). It was particularly the alternative paradigm of the 1980s that made room for notions of participation, citizenship and empowerment to emerge, thereby favoring people-centered over growth-centered approaches to development (Pieterse, 1998). Empowerment therein appeared to be the new hope for a fairer world, in which local communities gain control and finally experience ‘real’ participation, rather than tokenistic or pseudo-participation, when it comes to initiating and executing development initiatives together with aid organizations and governments (Cornwall and Brock, 2005 as cited in Claudia,2015 p.1).

In light of resource degradation and its consequences, various debates have been made in academic and policy circles about appropriate resource conservation approaches through appropriate policy and institutional reforms (Tarekegn, 2001). These approaches range from a centralized state based natural resource management approach on one side of the spectrum, to community based natural resource management (CBNRM) on the other side (Mekonen,2007). The emphasis on participatory approaches to environmental management and development mostly has increased, alongside decentralization discourses and a rejection of a more traditional top-down, centralized, exclusionary approaches to natural resource management (Kumasi et al., 2010, Kapoor, 2001, Hulme and Murphree, 1999).

According to Dye et al. (2014) CBNRM is the term commonly used to mean an approach which combines rural development and natural resources conservation. As an attempt to find new solutions for the failure of top-down approaches to “development” and “conservation”, CBNRM is based on the recognition that local people must have the power to decide over their natural resources in order to encourage sustainable development. The aims of participatory

environmental management align with the co-generation of conservation and sustainable development outcomes through local actions as emphasized by the Brundtland Report (1987), Agenda 21 (Hutton et al., 2005) and the Millennium Development Goals, which led to revision of policies in many countries (Jumbe and Angelsen, 2007).

In the views of Dye et al. (2014), CBNRM is amongst the more popular approaches to participatory environmental management that have emerged in pursuit of these multiple economic, social and environmental goals. It encompasses initiatives such as Integrated Conservation and Development Projects (ICDPs), Joint Forest Management (JFM) and community-based payments for ecosystem services (CBPES) including agro-forestry and conservation agriculture activities. While the specifics of these schemes differ in their aims, origin, project design and resource focus, they all broadly seek to address sustainable natural resource management, whilst simultaneously contributing to rural livelihood opportunities (Dye et al., 2014).

In Ethiopia, natural resources which are the basis for economic development, food security and other basic necessities are severe deteriorating (Mekonen, 2007). For example, about 85% of the Ethiopian population is living in rural areas and dependent on agriculture for their livelihoods (Alemeneh, 2003, Mekonen, 2007). However, “20% of the Ethiopian highlands are in a seriously eroded condition and a further 24% in a moderate eroded condition. The annual soil loss due to erosion is estimated at between 1.3 and 3 million tons, 10% of which is carried away irretrievably by streams” (Chandani, 1989, Azene, 2001).

In the past government owned approach, little emphasis was given to involving the community that has a link with the resources. Rather, as Azene (2001, p. 152) argues, “Farmers have been considered ignorant of proper land use management although they have engaged in agriculture for millennia. Consequently, they have been excluded from planning and commenting on, strategies and technologies of implementation”. Though, in quantitative terms, the achievement of this national effort was impressive (Yeraswork, 1995), lack of the full involvement of the community has made it short lived and interpreted differently. As Dessalegn (2001b, p. 38) pointed out, “to many peasants, ‘conservation’ came to be synonymous with the appropriation of local resources by the state”. Consequently, the local community turned against the program and

in Ethiopia in particular, during its period of instability, national parks and forests were set on fire, and various wild animals were killed (Shibru and Kifle, 1998).

In contrast, CBNRM starts with communities as a focus and foundation for assessing natural resource uses, potentials, problems, trends and opportunities, and for taking action to deal with adverse practices and dynamics (Little 1994 cited in Uphoff, 1998). It advocates partnership in which community is considered as the main actor in decisions and selection of appropriate technology and overall management, as they are the frontier of both the risk and benefit of the resource management efforts (Uphoff, 1998).

Nevertheless, many advocates of the participatory approach to natural resource management further question the rhetoric of 'community participation'. It is apparent that a true participatory approach, in which the communities express their feelings and take part in the decision-making, is possible only if they have room in the prevailing power structure to mediate access to and control over particular resources. A number of scholars undertaking research in the field of participatory resource management have emphasized the significance of community empowerment as a pre requisite for sustainable management of natural resources. In this regard, Dessalegn (2001a) notes the unequal power relations between the state and the peasantry in which the latter is always the victim, as one of the main reasons for accelerated environmental degradation in Ethiopia.

The present study tries to understand the process of empowering adults (communities) for natural resource conservation in Dendi district of West Shoa Zone, Oromia National regional State of Ethiopia, using a the case study of two projects namely GIZ project(completed project) and SLM (active project).

## **1.2 PROBLEM STATEMENT**

Cognizant of the importance attached to natural resource conservation in Ethiopia, the government recently started to advocate for natural resources conservation at the household level. Some studies have been conducted on the issue of natural resource conservation. The work of Azene (2001) for example pointed out that in Ethiopia, the past approaches to natural resources management by different actors, have given little emphasis to involving the

communities that are the resources users, and considered farmers as “...ignorant of proper land use management...”although the latter have been engaged in agriculture for millennia which consequently lead to empathy by communities and further to continuous natural resources degradation. Likewise, a study conducted by Dessalegn (2001b, p. 38) pointed out, “to many peasants, ‘conservation’ came to be synonymous with the appropriation of local resources by the state”.

Recently, the agenda of good governance, decentralization and capacity building for discussion and NGO involvement, at least practically has been proposed and hence creating a political space for NGOs, and hence allowing them to engage on issues of ‘community empowerment’. Moreover, this approach again consolidated the position of NGOs permitting them to play a part in community based natural resource management efforts.

However, to the knowledge of the researcher, there is not any research conducted on empowering adults for natural resource conservation in Dendi district. Hence, this study would contribute by closing the existing research gap. To this end, this research aims to explore different ways by which adult empowerment for natural resources conservation is undertaken in Dendi Woreda using a case study of two projects namely GIZ project and SLM projects.

### **1.3 OBJECTIVES OF THE STUDY**

#### **1.3.1 General Objective**

The overall objective of this research was to examine the practice of empowering adults (communities) for natural resource conservation in Dendi district of West Shoa Zone, Oromia National regional State of Ethiopia, using the case study of Sustainable Land Management (active project).

#### **1.3.2 Specific Objectives**

1. To examine the activities of SLM and GIZ projects related with empowering adults (communities) for natural resource conservation in terms of community participation, institutional formation, and awareness creation.
2. To identify the opportunities and challenges of SLM for adult empowerment processes on natural resource conservation in Dendi Woreda.

3. To analyze the opinions of the adults about their empowerment on natural resources conservation.

#### **1.4 RESEARCH QUESTIONS**

- How is empowering adults for natural resource conservation performed in terms of community participation, institutional formation, and awareness creation?
- What are the opportunities and challenges in the process of empowering adults for natural resource conservation?
- What are the views of the adults about their empowerment on natural resources conservation?

#### **1.5 SIGNIFICANCE OF THE STUDY**

One of the challenges in Ethiopia has been the alarming rate of deforestation and natural resource degradation being experienced in many parts of the country. This study is considered to be an important step towards the bridging of the information gap at district level concerning the role of SLM in empowering adults to mitigate the problem of the destruction of natural resources. Specifically, the result of the study is expected to have the following contributions:

1. It provides an insight towards an understanding on how empowering adults for natural resource conservation is done on issues such as community participation, institutional formation, and awareness creation for non-governmental organization.
2. It generates first-hand information on the opportunities related the issue of adult empowerment specifically in the case of natural resource conservation in the study area hence provide a source of information for those who will be interested to conduct further research on the issue.
3. It generates information for both government and other stakeholders concerning the opinions of communities on activities related with community empowerment for natural resources management.

## **1.6 SCOPE OF THE STUDY**

The study is limited at providing a deep understanding on the process of empowering adults for natural resources conservation in Dendi Woreda, at sites where different actors (past GIZ and current SLM-projects) have been involved in empowering adults to manage natural resources. In this study, natural resources refer to forests, trees, wildlife, soil, land and water. The target population included different segments of the communities such as kebele leaders, community elders, women representatives, and youth representatives (this group was considered only to make the research more inclusive and involved only people who were aged more than 18 years old at the time of field work).

## **1.7 LIMITATIONS OF THE STUDY**

This study tried to shed light on the process of empowering adults for natural resources conservation in Dendi Woreda, at sites where different actors (past GIZ and current SLM-projects) have been involved in activities aimed at empowering adults to manage natural resources. Given the limited time and financial resources, this study only considered the views of a limited number of adults who were community members of the study area. It involved only two SLM project sites to learn from the existing situation regarding the empowerment of adult for natural resources conservation on one side, and considered one kebele which was selected because it was not included in the current SLM and instead had been considered by the past GIZ project which was engaged in similar activities. Hence, this may not reflect all the uncovered areas of the studied Woreda and of the region as a whole. Besides, as the GIZ project has phased out in the study area it was not possible to get all information from the project side and only considered information from the community that worked with that particular project.

Another constraint encountered throughout the course of conducting this study comes from the fact that community and adult may not be easily distinguished in this study especially due to the difficult practicality of the concept of adult. So the researcher considered as the study population all the individuals beyond the age of 18 as adult and allowed them to participate in the discussions about what they thought was going on with the activities of projects related with natural resource conservation in their locality.

## **1.8 ORGANIZATION OF THE STUDY**

This thesis is organized in seven chapters. The first chapter presents introduction which includes background, statement of the problem, objectives, research questions, scope, limitation and significance of the study. The second chapter deals with literature related to the problem under study and present the analytical framework designed for the study. Chapter three describes the SLM project, the study community and the methods used in the study. Chapter four presents the analysis of data concerning SLM project empowerment approaches and process on natural resource conservation for adults in Dendi Woreda by the SLM and GIZ projects. The last chapter deals with summary, conclusion and recommendations.

## CHAPTER TWO: REVIEW OF RELATED LITERATURE

### 2.1 The Concept of Community and Participation

For a better understanding of community participation in decision making leading to an improvement in the resource conservation, which is fundamental for sustainable tourism development and poverty alleviation, there is a need for the explanation of the significant keywords that are repeated throughout this research.

#### 2.1.1 The Definition of Community

The word ‘community’, is multifaceted and controversial depending on the angle at which one chooses to look at it. In the Community Planning Handbook, Wates (2000 p. 184) describes a community as a group of people living within close propinquity to each other. Community could also refer to people who live in close proximity with each other. For example, publications by Wellman and Wortley (1990) and Montenegro (2002) reiterated this fact or, in other instances, pertain to people who may live on other ends of the globe but, have similar interests in a particular subject or ideology for example, gay communities, jazz communities etc., (Baker et al., 1999; Merriam and Mark 1960; Kates, 2004; as cited in Akortor, 2000). Currently, the introduction of the internet in the past century has proliferated an abundance of virtual communities worldwide as shown by different articles (Koh et al., 2007; Granitz and Ward, 1996; and Fox and Roberts, 1999; as cited in Akortor, 2000 p.14) which clarified the induction ceremonies‘ one has to undergo to join some of these virtual communities (Akortor,2000 p.14).

The word ‘community’ etymologically is derived from the Latin word “*communitatem*”<sup>1</sup>, which means community or fellowship. With regards to the sociological point of view, a community is one which consists of people living within close proximity to each another. A common interest is yet another element that may help shape a community (Chen and Hung, 2010; Gruber, 2010 as cited in Akortor,2000). Communities differ from one locality to another as a result of history and cultural traditions. From a political position, a community consists of a number of dwellings and buildings which are under a particular political jurisdiction. These are so divided for the ease of administration and elections.

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<sup>1</sup>Online Etymology dictionary

According to the WHO and the United Nations Children’s Fund (1978, p. 49), in the Alma-Ata Declaration defined community as; “(a) community consists of people living together in some form of social organization or cohesion. Its members share in varying degrees political, economic, social, and cultural characteristics as well as interests and aspirations, including health”.

The Webster’s New Collegiate Dictionary defines community as; “a group of people with common characteristics or interest living together within a larger society”. For the purpose of this thesis, this definition is adopted to mean community.

### **2.1.2 The Definition of Participation**

Participation ‘as a word is etymologically derived from the Latin word “*participationem*”<sup>2</sup> which stems from the word “*participare*” which means to participate. Participation is synonymous with words such as; involvement, teamwork and engagement. The Oxford Dictionary defines participation as; “the action of taking part in something”. The World Bank (1996) defines participation as; “the process through which stake-holders influence and share control over development initiatives and decisions and resources which affect them”. In relation to this study, participation is about “joint collaboration with stakeholders with the aim of being involved in decision making with a goal in mind”.

For participation to be genuine and sustainable, it should primarily be voluntary (Carvalho and West, 2010 as cited in Akortor, 2012 p16). For instance, the fear of a dictator compelling citizens to offer services in their community by no means be sustainable and cannot be considered as participation in the true sense of the word. Through time the inhabitants would get tired of the dictator and once he/she is ousted from power, the first thing they would rebel against is anything that signified his/her authority. That notwithstanding, there have been quite a couple of cases where citizens took part in deliberations in the locality because of incentives they stood to gain from it or as a result of persuasion. This is also not sustainable because, once the attraction is absent; the participation equilibrium would be unsettled.

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<sup>2</sup>Online Etymology dictionary

The spirit of participation has the ability to become a powerful force, when the community is united. Active participation of the community in the decision making process signifies trust and transparency. Moseti (2010 as cited in Akortor,2012 p.17) at the 46th ISOCARP Conference in Kenya, reiterated the fact that, trust and transparency are the bed-rock of the community taking active part in the decision making process. She goes on further to state that, a healthy civic culture is an attestation of the proportion of public involvement in local governance.

Furthermore, Claeys (2001 as cited in Akortor,2012 p.17) also comprehends the ability of the citizenry to participate regardless of their social and economic standing as, the respect that is accorded to an individual recognizing, that he/she has the ability to contribute something meaningful towards community advancement. Distrust in the administration of policies and projects have been the backbone in the fight of the communities to be at the fore-front of the decision making process. Over the years, corrupted officials have used bureaucratic red-tape as a means of preventing the public to get access to documents that may incriminate them. In frontline position in the fight to be heard, are the activists followed by, non-elected administrators in local government, then by citizens who have participated in at least a communal process (Akortor, 2012).

### **2.1.3 Different Kinds of Participation**

In the views of Akortor (2012), the driving force behind participation is as a result of a couple of subjective forces. Human beings by nature are different and thus, the compulsion to undertake participatory work unfortunately may sometimes be for the wrong reasons, whilst in some cases it is for the right reasons.

According to Pretty et al. (1995 p.61) in their book “Participatory Learning and Action”, some of the types of participation include:1) Manipulative Participation, 2)Passive Participation, 3)Participation by Consultation, 4)Participation for Material Incentive, 5)Functional Participation, 6)Interactive Participation and, 7)Self-Mobilization”. This is further explained in the table below (See Table 1).

**Table 1.Main Typology of Participation**

<b>Typology</b>	<b>Characteristics of each type</b>
1.Manipulative participation	Participation is simply pretenses, the community themselves are not willing to participate in development processes but because of the external manipulation they simply pretend. Participation in this type is not sustainable because people will not always pretend.
2.Passiv participation	People participate by being told what has been decided or has already happened. Information belongs only to the external professionals. This is regarded as top-down approach to people participation and assumes that people do not have potential to decide for themselves. This type of participation is difficult when it comes to the implementation stage; people fail to support the project because they were not involved during the planning stage.
3.Participation in information giving	People participate by giving answers to questions posed by extractive researchers and project managers using questionnaire, surveys or similar approaches. People do not have the opportunity to influence proceedings, as the findings of the research or project design are neither shared nor checked for accuracy.
4.Participation by consultation	People participate by being consulted or by answering questions. There is no room for the shared decision-making between the stakeholders and the professional. In most cases, people's needs and priorities ignored by professionals. This also becomes difficult during the implementation of development projects. This type creates the gap between the local people and professionals.
5.Participation for material incentives	People participate in work for food arrangements. They may also participate for the cash or other material incentives. The activities and the participation stop when the material incentives stop. This type of participation is not voluntary but people attracted by incentive given to them. The people themselves do not own the development processes under this type.
6.Functional	Participation is seen by external agencies as a means to achieve project goals,

participation	especially reduced costs. People participate by forming groups to meet predetermined project objectives.
7.Interactive participation	People participate in joint analysis, which leads to action plans and formation or strengthening of local group, or institution that determine how available resources are used. Learning methods used to seek multiple viewpoints. This type is the best, because it regards local people as potential and equal partner in development processes. This type of participation creates the sense of ownership of the development project by the community.
8.Self-mobilization	People participate by taking initiative independent of external institutions. They develop contact with external institutions for resources and technical advice but retain control over how resources are used.

**Source:** Pretty, (1995, p. 61).

#### **2.1.4 The Origin of Community Based Natural Resource Management (CBNRM)**

The history of CBNRM goes back to early African agrarian development, starting from the traditional forms of forest management that were practiced by tribal communities for millennia, prior to colonial administration. At this time, resource governance was the main traditional community management systems in Africa. Indigenous resource management systems reflected the way communities organized their lives, within the constraints of the environment in which they lived (Ordera, 2009).

CBNRM as a structural concept has crystallized in the past three decades as an effective approach for the management of tree and forest resources (Ordera, 2009). Experiences from various countries have shown that when communities are empowered with responsibility and legally secured rights for the management of forest resources, and acquire benefits from them, the rate of degradation is substantially reduced and in many cases the forest cover improves visibly (Wily, 2002). Community-based forest management (CBFM) has gained a foothold in virtually all countries in the continent through these rather informal footsteps.

Available country case studies (Wily, 2002; Kajembe et al., 2003) show that, CBFM had been initiated or implemented in over 35 countries in Africa by 2002. By 1999 only about 20 countries were practicing some form of CBFM system and had developed policies and legal instruments (FAO, 1999). Wily (2002) further states that at country levels, by 2002, the process had stretched to more than 100 projects; 5000 communities participated in more than 100 national forests, and 1000 protected areas. This indicates a rapid rate of spread of the process, despite lack of states' active support. In wildlife management, increasing poaching pressure and shrinking habitats and economies in African countries have led to a growing consensus among conservationists and international conservation organizations that the American National Park model, commonly referred to as the fences-and-fines approach, has failed to protect wildlife on that continent (Songorwa, 1999).

As a result, since the late 1970s and early 1980s, conservationists and policy makers have been searching for viable and sustainable alternatives or a "lasting solution" (Songorwa, 1999). The most appealing alternative for the conservationists and other authorities was to retrace their own footsteps and go to rural communities, and ask for forgiveness and promise cooperation, partnership and equitable distribution of wildlife costs and benefits (IIED 1994). This led to the birth of local community participation. The fundamental principle behind this is that the local communities who have been left out from resource management and use should rightfully control, manage and benefit from.

### **2.1.5 Community Participation in Planning and Budgeting**

According to Wily and Monela (1999), the common constructs of CBFM in Africa ranges from full community ownership over forests to small organized forest-user groups and top-down community structures imposed on traditional user groups by intervention agencies (NGOs or government). Communities in southern Africa, Malawi and Tanzania are involved in industrial plantation programs under "out-grower" contract programs (Wily, 2002); addressing forest degradation and selling of forest products in Botswana (Mogaka et al, 2001); Mozambique (Mansur and Cuco, 2002); Niger and Mali (Fries and Heemans, 1992). Malawi has articulated supportive forest policies and a forest act that specify community rights and mechanisms for achieving CBFM. Uganda, Lesotho and Namibia are also developing along the same lines (Wily,

2002). In Mozambique, CBFM is applied in forests where local people are involved in or are affected by resource use (Mansur and Cuco, 2002). In Madagascar, a range of programs promote state-people agreements that transfer power to communities for the first three years followed by a 10-year term (Ordera, 2009).

In Zimbabwe, the development of Community Areas Management Program for Indigenous Resources (CAMPFIRE) and its implementation were guided by a loose consortium of governmental organizations, non-governmental organizations, and university departments known as the CAMPFIRE Collaborative Group (CCG) (Mapedza and Bond, 2006). The communities were not involved in the planning and budgeting of the program. The case of the Tanzania's pioneering community-based forest resources management (CBFRM) is best understood when looked at against the background of the country's village administrative structure, the new forest policy and legislation, the land policy and law (MNRT, 1998).

However, as much as the local population was heavily involved in implementation, they were not involved in planning and budgeting. Using the IIED typology, all African countries which were identified in this review fit into categories 1) Passive participation; 3) Participation by consultation and 5) Functional participation. These categories identify limited participation or none by communities in local decision-making through planning and budgeting.

### **2.1.6 Involving Communities in Local Decision Making**

As noted by Alexander and McGregor (2000) in the 1990s when CAMPFIRE was being introduced in Zimbabwe, at times it was challenged with violent resistance by communities who felt disenfranchised in the whole process. The communities in the CAMPFIRE locations were not participants in the formulation process of the project and therefore did not understand it nor saw its benefits. This ultimately led to conflicts between the project managers who had good intentions and the communities who on paper were the beneficiaries of the proposed projects. The communities in Tanzania and Mozambique were also not involved in the formulation of policies for the management of natural resources in their environment. This means there is very limited sense of ownership of the projects by the communities who constitute the major group in the projects (Chilenge et al., 2013).

Today, the need to involve communities and other actors, such as NGOs and the private sector, as partners in sustainable natural resources management programs has been highlighted. New policies, legislation and regulations in favor of CBNRM have either been enacted or still in the making. According to FAO, (2003) experiences from many countries have showed that CBNRM in the past decade has proved itself to be an effective approach to sustainable natural resources management. CBFM projects that have been implemented have paved the way for policies and laws that have in turn embedded the practice in the national forest development agenda. In this regard, the policy and legislation development have benefited immensely from the experiences of the pioneering pilot village community trials (Chilenge et al., 2013).

It has been demonstrated that when communities are empowered with responsibilities and rights for the management, and receive benefits from them, they come to recognize the importance of sustainable natural resources management and respect forest management rules. It is important that governments of developing countries involve communities in participatory planning and budgeting in local decisions. This can be achieved through involving the communities in local policy formulation which can be adopted at national level; thus guaranteeing a bottom-up approach in governance and management. Policy formulation can integrate the communities through granting them veto power in voting for programs, projects and activities. The communities should also be awarded the opportunity to formulate their own ideas which will be supported financially and technically by the government, NGOs and other institutions. This will increase community ownership of resources and processes thereby encouraging sustainable utilization of natural resources (Chilenge et al., 2013).

### **2.1.7 Community Participation in Natural Resource Conservation in Ethiopia**

Awimbo *et al.* (2004) in their broad review of community participation and natural resource conservation in the IGAD region states including Ethiopia, recommended that special effort needed to be made to enhance the decentralization process, which should focus on the empowerment of communities, and in the creation of an appropriate environment for the needs of community-based natural resources management requirements. They emphasized that there was a needs to reflect these two important points in the policies and regulations, as well as in the mandate and accountability of concerned institutions. They stated that the implementation of a policy of decentralized natural resources management requires the establishment of decentralized

structures, and capacity building interventions at regional, zonal, district and community levels (Awimbo et al 2004).

Furthermore, Demeke and Ashok (2013) in their study on ecotourism for environmental conservation and community livelihoods, in the case of the Bale Mountain National Park found out that people engagement in conservation activities involved activities such as fire protection, wildlife and forest protection in the national park, helping to provide information about illegal activities noticed in the park, and involvement in ecotourism associations of the park. The communities were also involved with the work of park boundary demarcation and fence construction around homesteads to protect crops of local people from wildlife damage.

## **2.2 THE CONCEPT OF EMPOWERMENT**

### **2.2.1 Origin, Definition and Application in Development**

The past three decades have shown a remarkable increase on the usage of the term ‘empowerment’ in a number of disciplines, such as health (Anderson and Funnell,2010), education (Taliaferro, 1991), management (Huq, 2010), development (Friedmann, 1992), geography (Coles and Church, 2007; Timothy, 2007), tourism studies (Cole, 2005) and natural resources management (Hulme and Murphree, 1999). It was particularly the alternative paradigm of the 1980s that made room for notions of participation, citizenship and empowerment to emerge, thereby favoring people-centered over growth-centered approaches to development (Pieterse, 1998). Empowerment therein appeared to be the new hope for a fairer world, in which local communities gain control and finally experience ‘real’ participation, rather than tokenistic or pseudo-participation, when it comes to initiating and executing development initiatives together with aid organizations and governments (Cornwall and Brock, 2005 as cited in Claudia,2015 p.1).

Since the early 1990s, empowerment has formed part of the development vocabulary (DFID, 2001). However, as “the conventional anti-poverty approaches, that focuses almost exclusively on income and basic needs, have generally failed to reduce powerlessness” (UNDP, 2004:16)

then a new development approach that put people and their capabilities into the center was proposed (Sen, 1992). Hence the grounds for participation and notions of empowerment were created as alternative to development where ‘people’s empowerment’ here referred to as the collective self-empowerment, lies at the heart of the development practice through social, political and psychological empowerment as factors assisting in breaking free from poverty, with the state playing a crucial role in creating an enabling environment (Friedmann, 1992; Claudia, 2015).

However, empowerment needs to be traced back to the struggle of the powerless in the context of social movements and conflicts of gender and social justice (Hall, 1995; Rowlands, 1997 as cited in Claudia, 2015). Early notions of empowerment can be found in education with Paulo Freire’s (1970) *Pedagogy of the Oppressed* seeking to harness power for transformation. By looking at the relationship between teacher and student, he sees ‘conscientisation’, which is the becoming aware and understanding of one’s own situation, as a starting point for positive change led by the oppressed (Freire, 1970 as cited in Claudia, 2015).

In addition, much of the contemporary understanding of empowerment is based on feminist theory and women’s empowerment in particular, with researchers such as Moser (1993 as cited in Claudia, 2015) acknowledging the necessity of women gaining power and control over their own lives for the purpose of increased self-reliance. The UN includes the empowerment of women as one of their MDGs (UN, 2012a) and a number of aid agencies have followed this example by adopting it as part of their major work streams (CIDA, 2004; DFID, 2000b; SIDA, 2009 as cited in Claudia,2015). Women’s empowerment and empowerment of the poor is further adopted as one of the integral parts of *The Future We Want*, the outcome document of the Rio+20 conferences (UN, 2012b as cited in Claudia, 2015). Thus, empowerment has a role to play in development (Alsop et al., 2006; Eyben et al., 2008 as cited in Claudia,2015) and is regarded as one of the core dimensions of wellbeing and a key component of poverty alleviation (DFID, 2001 as cited in Claudia,2015), also leading to human development (UNDP, 2004 as cited in Claudia,2015).

Empowerment is also defined in the development context as “the expansion in people’s ability to make strategic life choices in a context where this ability was previously denied to them” (Kabeer, 2001:19 as cited in Claudia, 2015) or, as suggested by DFID (2001:177 as cited in Claudia, 2015), as “the process whereby people gain more power over the factors governing their social and economic progress.” By analyzing existing definitions, it becomes clear that empowerment is about change (above all in terms of power relations) and enabling people to make meaningful choices in their lives. It “happens when individuals and organized groups are able to imagine their world differently and realize that vision by changing the relations of power that have been keeping them in poverty” (Eyben et al., 2008:6 as cited in Claudia). This also includes expanding people’s assets and capabilities to enable participation in the political sphere and an influence on political institutions (World Bank, 2002 as cited in Claudia, 2015).

According to Rowlands (1997:14 as cited in Claudia, 2015), empowerment is not only about visible action and changes in people’s lives. “Empowerment is more than participation in decision-making; it must also include the processes that lead people to perceive themselves as able and entitled to make decisions”. Rowlands’s (1997) work on women’s empowerment emphasizes the personal and inner processes of empowerment, i.e. power *within*, along with collective power *with* and generative power *to* (Claudia, 2015).

Definitions of empowerment are blurry as they show that they focus on such a broad area of human life that it encompasses everything and nothing at the same time. Some even argue that it is the new buzzword of the development vocabulary, gradually turning into a trendy fuzz-word (Cornwall & Brock, 2005). This also has political implications in terms of using empowerment as a tool of subtle manipulation as “the nicer [nice-sounding words] sound, the more useful they are for those seeking to establish their moral authority” (Cornwall & Brock, 2005:1056 as cited in Claudia, 2015). In addition, there are concerns on whether empowerment by its vague definition and unclear usage has caused any real positive change in development (Luttrell et al., 2009 as cited in Claudia, 2015). Its usage is often rejected due to its impracticality for donors as “the empowerment approach is not sufficiently ‘results oriented’, an important priority in current development funding” (Batliwala, 2010:118 as cited in Claudia, 2015), where measurability is key but cannot always be guaranteed. Some researchers and practitioners even make use of the

term without defining it at all, making it hard to understand its application and implications for the respective disciplinary context (Claudia, 2015).

The meanings of empowerment differ between actors and cultural contexts, challenging the development of shared understandings of the term when it comes to partnerships in development (Luttrell et al., 2009). This terminological ambiguity and confusion also stem from the idea that power, as such, is a highly contested concept, understood in different ways by different people (Rowlands, 1996). In fact, “the meaning of ‘empowerment’ can be seen to relate to the user’s interpretation of power” (Rowlands, 1996:87 as cited in Claudia, 2015).

### **2.2.2. Dimensions of Empowerment in Development**

The development literature reveals that empowerment happens in a number of dimensions. Hennink et al. (2012 as cited in Claudia, 2015) categorize their findings into five dimensions: health, economic, political, natural resource and spiritual. These dimensions are interlinked, meaning “that empowerment in one dimension can augment, facilitate or be dependent upon empowerment in another dimension”. Others proposed a distinction mainly between social, political, economic (Eyben et al., 2008; Luttrell et al., 2009; UNDP, 2004; World Bank, 2002 as cited in Claudia, 2015) and psychological empowerment, with the latter serving as a potential basis for the other dimensions as suggested by UNESCO (Stromquist, 2009 as cited in Claudia, 2015). The interconnectedness of the dimensions was emphasized when stating that improvements in one area can cause positive changes in other areas. When people are empowered in all areas, they are said to have reached ‘sustainable empowerment’ (UNDP, 2004 as cited in Claudia, 2015).

**Table 2. Dimensions of Empowerment in a Development Context**

<b>Dimension</b>	<b>Definitions and associated aspects</b>
<b>Social empowerment</b>	<i>"Social empowerment [means] taking steps to change society so that one's own place within it is respected and recognised on the terms on which the person themselves want to live, not on terms dictated by others."</i> (Eyben et al., 2008:8)
	building of human and social capabilities to expand social capital (i.e. assets and capabilities of individual and community), access to education, participation (UNDP, 2004)
	considering the individual and the community: "to improve the quality of [...] social relationships and to secure respect, dignity and freedom from violence" (Eyben et al., 2008:8)
	fostering self-representation, speaking for oneself (Eyben et al., 2008)
	targeting of marginalised and vulnerable groups: "providing equal opportunities to all, regardless of sex, caste, creed or religion" (UNDP, 2004:12)
	improving access to information and education (World Bank, 2002)
<b>Political empowerment</b>	<i>"[P]olitical empowerment contributes to pro-poor growth [...] through increasing equity of representation in political institutions and enhancing the voice of the least vocal so that they can engage in making the decisions that affect the lives of others like them [and] [...] engage in the democratic process."</i> (Eyben et al., 2008:14)
	expanding political capabilities: democracy, dialogue, voting rights, representation, good governance (UNDP, 2004)
	creating spaces in politics for marginalised groups, support social movements and grass roots organisations and giving people the change to influence the making of policy (Eyben et al., 2008)
	being able to hold the state accountable for policies and actions (Eyben et al., 2008; World Bank, 2002)
	providing access to/participation in decision making (IFAD, n.d.)
	delegating authority to groups of lower castes (Luttrell et al., 2009)
	institutions creating an enabling environment (Alsop et al., 2006; Hill, 2003)
<b>Economic empowerment</b>	<i>"Economic empowerment is the capacity of poor women and men to participate in, contribute to and benefit from growth processes on terms which recognize the value of their contributions, respect their dignity and make it possible for them to negotiate a fairer distribution of the benefits of growth."</i> (Eyben et al., 2008:9-10)
	creating macroeconomic policies for economic/pro-poor growth (UNDP, 2004)
	creating employment opportunities: fostering the development of skills and labor-intensive work (UNDP, 2004)
	creating room for collective action, e.g. trade unions (Eyben et al., 2008)
	assisting women in gaining in control over income (Luttrell et al., 2009)
	increasing income (DFID, 2001)
<b>Psychological empowerment</b>	<i>"[Psychological empowerment] includes the development of feelings that [people] can act at personal and societal levels to improve their condition as well as the formation of the belief that they can succeed in their change efforts."</i> (Stromquist, 1995:14)
	increasing self-dignity, happiness, assertiveness, sense of autonomy, recognition by others (Luttrell et al., 2009)
	creating a sense of inclusion of marginalised groups (Malhotra et al., 2002)
	fostering psychological well-being (Malhotra et al., 2002)
	feeling worthy and capable to take action; feelings of self-confidence and self-esteem, moving away from helplessness (Stromquist, 1995)
	contributing to human dignity (World Bank, 2002)

Source: Claudia (2015 p.25)

## 2.3 LEVELS OF EMPOWERMENT

The reviewed literature highlights four levels of empowerment, pointing towards *who* is or should be empowered. These include

- The institutional level;
- The community/collective level;
- The individual/personal level; and
- Inter-personal/relational level (i.e. between people).

Empowerment at the institutional level encompasses aspects of participation and control amongst others within the political or juridical system. Empowerment is not only concerned with establishing direct access for the poor in shaping politics, but also about giving them the power to hold institutions accountable for their actions. While looking at a macro level, it nevertheless puts people (individually and collectively) at the center (Alsop et al., 2006 as cited in Claudia, 2015).

Collective empowerment specifically encompasses communities taking joint action to fight social inequalities, making their voices heard and changing power relations in the structure that keeps them in poverty (Eyben et al., 2008; Rowlands, 1997). In this context, it is acknowledged that individuals are also collective actors in society (Alsop et al., 2006) having “collective agency”, rooted in what is known as “group identity”, “group dignity” or “sense of collective agency” (Rowlands, 1997:116).

Empowerment at the collective level is obviously connected to empowerment at the individual level (Eyben et al., 2008; Rowlands, 1997; UNDP, 2004). After all, it is individuals who form communities, which is why individual empowerment can have a positive effect on the collective and vice versa (Rowlands, 1997). Therefore, in understanding empowerment, it should not be forgotten how the power of one person can have an impact on the power of another person (Hill, 2003). Hence, individual and community levels cannot be analyzed in isolation.

The inter-personal or relational level of empowerment means “developing the ability to negotiate and influence the nature of a relationship and decisions made within it” (Rowlands, 1997:15). While Rowlands’s notion of ‘empowerment in close relationships’ emerged from a work on women’s empowerment, these could equally be applied to a different context, based on the wider importance of the development of negotiation and communication skills to defend one’s rights and to fight societal inequalities (Rowlands, 1997 as cited in Claudia, 2015).

Based on the identified levels above, a multilevel approach was followed for this study, which “requires defining empowerment in terms of both individual capacities and collective action to address inequalities” (Luttrell et al., 2009:16 as cited in Claudia,2015). This implies that to understand people and their actions one needs a thorough consideration of the community as well as the societal and structural contexts in which each individual operates as “the problem is never just the person and never just the situation but a complex mixture of the two, conditioned through the wider processes of socialization and reproduction” (Kagan et al., 2011:50-51 as cited in Claudia, 2015).

## **2.4 THE CONCEPT OF NON-GOVERNMENTAL ORGANIZATION**

Research on NGOs is vast, and NGOs have been subject to rich academic debates related to global governance, democratization and development. Diversity has become an NGO trademark and it is a nearly impossible task to enumerate the various NGO characteristics when it comes to their aims, strategies, resources, target groups, tools, effectiveness, impact and sustainability. A preliminary attempt to define NGOs would imply referring to the civil sphere of society. Nerfin’s famous words “neither prince nor merchant: citizen” are often quoted in the literature in order to illustrate how civil society can be conceived of as a separate sphere, distinct from the political and economic spheres. In the non-state sphere, NGOs are characterized by their nonprofit motivation and conversely, the private sector is fuelled by profit. In reality, these spheres are not always easy to distinguish. The interdependency may be even more present or at least more visible in a developmental context, where the political sphere often encounters difficulties in matching the capacities of the other two types of actors (UNESCO, 2009).

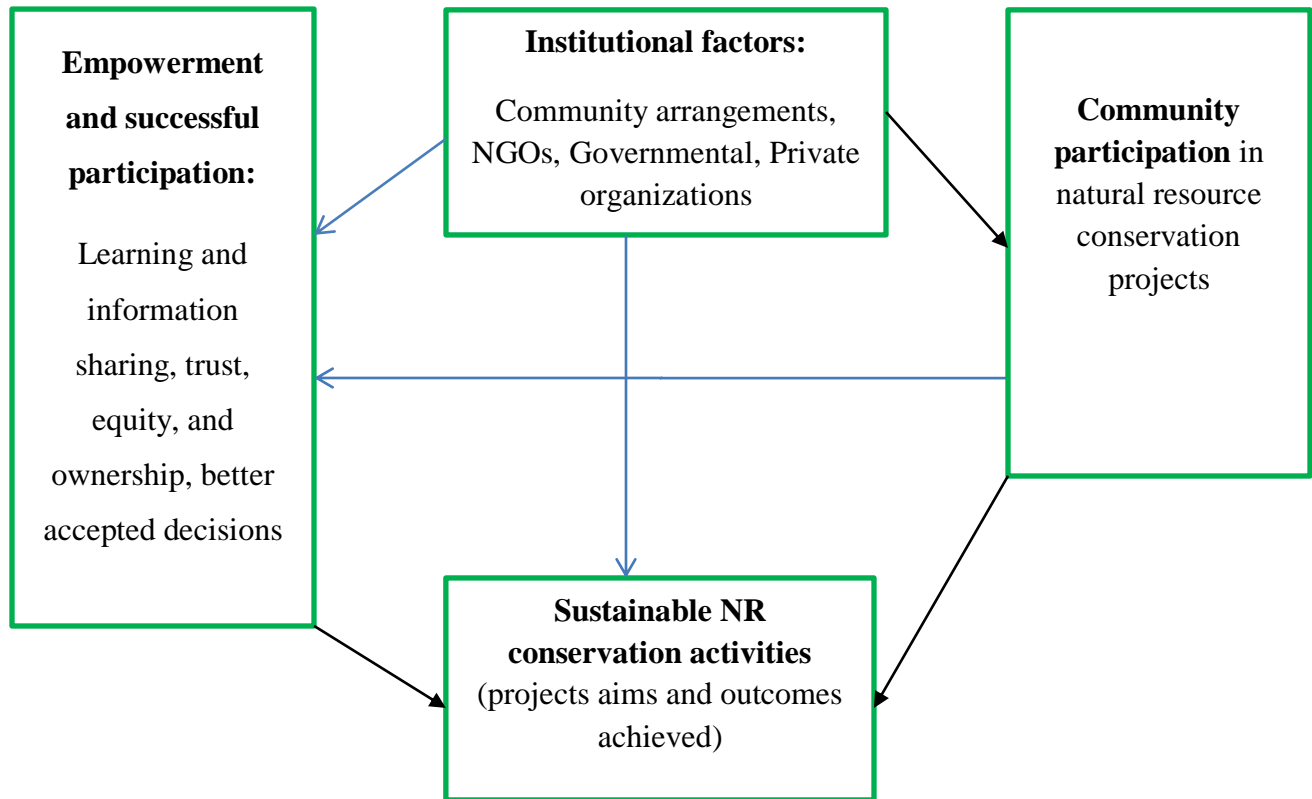
Development NGOs are committed to working towards economic, social or political development in developing countries. The Norwegian bilateral aid agency Norwegian Agency for Development Cooperation (NORAD) (2004: 6 as cited in UNESCO, 2009) defines development-oriented NGOs as organizations that “attempt to improve social, economic and productive conditions and are found both as small community-based organizations at village and district levels and as large professional development agencies at state or national level”. One can distinguish between Northern and Southern NGOs within the diverse group of non-state actors. Additional distinctions are often made between advocacy and rights-based NGOs; relief, welfare and charity NGOs; network NGOs and professional support NGOs (UNESCO, 2009).

However, it is important to bear in mind that in practice the boundaries between these categories rapidly become blurred. Potentially, NGOs can participate in all phases of the policy cycle and on all levels of the public sector; as contributors to policy discussion and formulation, advocates and lobbyists, service deliverers (operators), monitors (watchdogs) of rights and of particular interests, and as innovators introducing new concepts and initiatives. Some NGOs combine two or more of these activities, whereas others choose to focus on one. However, in this research the primary focus will be to assess the role of NGOs in empowering adults in natural resources conservation.

## **2.5 Framework of Adult Empowerment and Participation**

The framework adopted for this study is constituted of four main components: Empowerment as manifested through successful participation, institutional factors from both the communities and other actors such as NGOs and government, and finally presents the outcome of the project under sustainability of the NR conservation activities. This framework was developed with the aim for it to guide the analysis by making sure that the information collected was in line with both the objectives set for the study and the existing literature on the issue. Furthermore, the concept of empowerment was investigated under levels of learning and information sharing, trust and togetherness, equity and inclusion, and hence ownership and better accepted decisions as indicators of advanced level of empowerment. This was achieved by relating the practices as per

reported by contacted communities and key informants with the existing literature so as to validate and hence support the claims that were made in the analysis about the research findings.



**Figure 1. Analytical Framework for the Study**

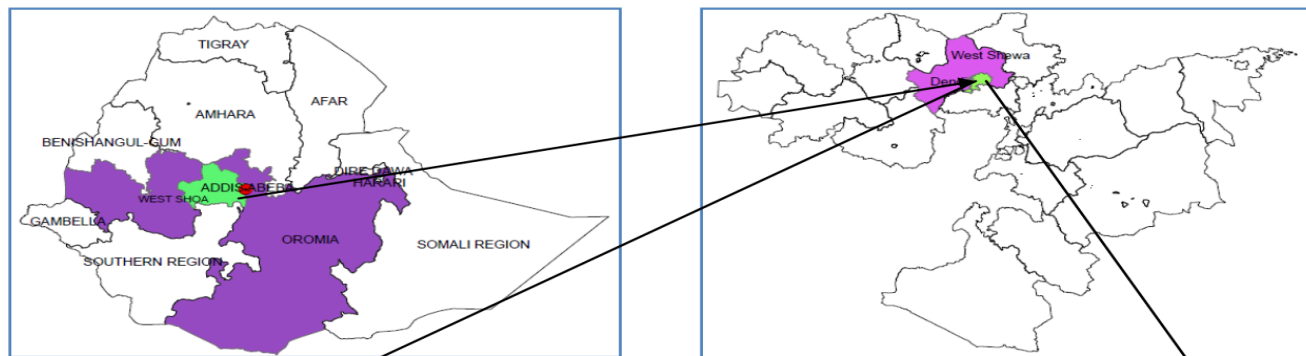
**Source:** Author, 2017

## **CHAPTER THREE: THE STUDY AREA AND RESEARCH METHODOLOGY**

### **3.1 DESCRIPTION OF THE STUDY AREA AND THE STUDY PROJECT**

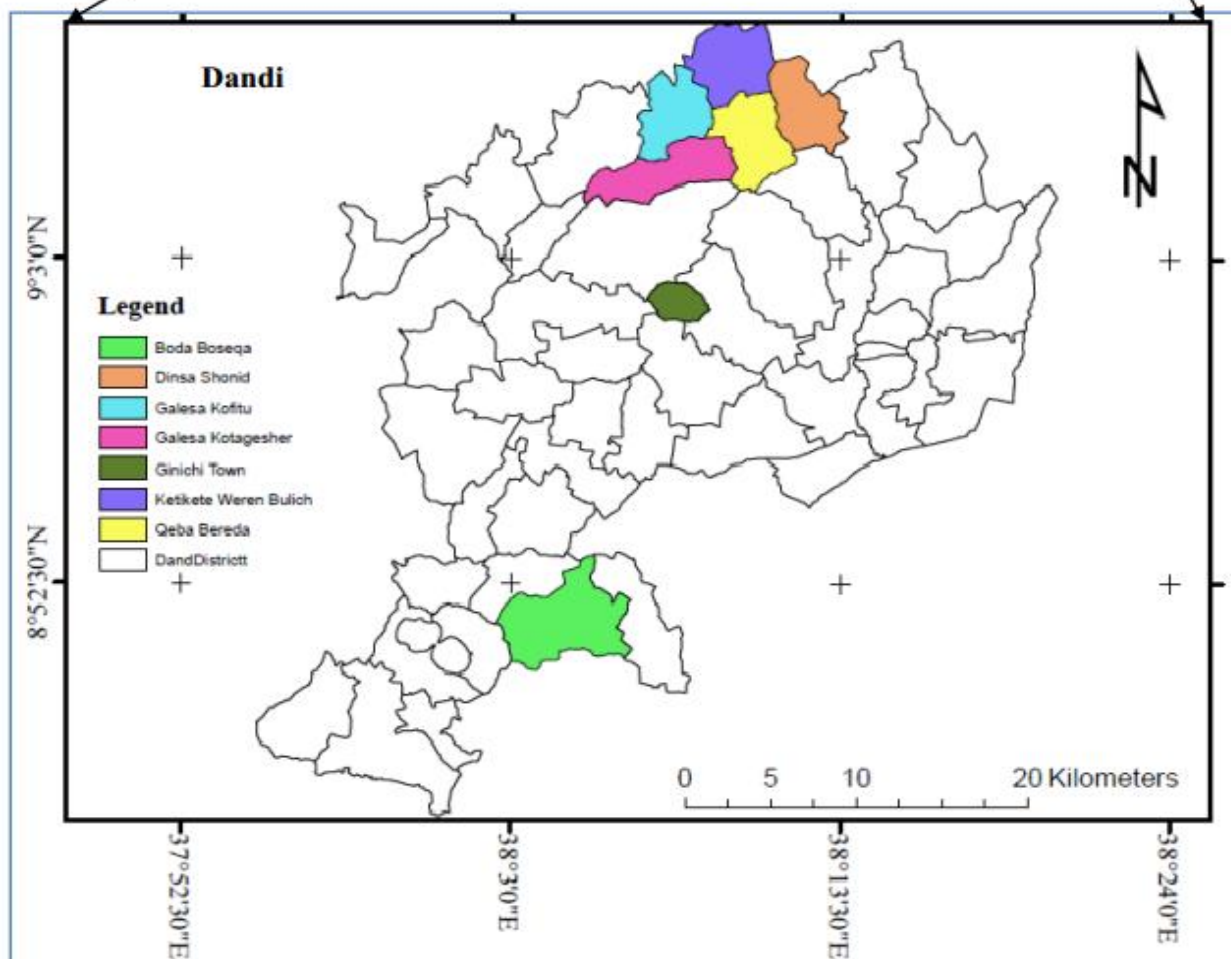
Dendi District, where the study was conducted, is located in West Shewa Zone of Central Ethiopia. The district lies within the coordinates from 8<sup>0</sup>43` to 9<sup>0</sup>17` North Latitude and 37<sup>0</sup>47` to 38<sup>0</sup>20` East Longitude and it covers a total area of 1,296.12 km<sup>2</sup>. The altitudinal range of the district is between 1440 to 3260m.a.s.l.

The climatic condition of the study area is mainly tropical in nature. According to Office of Finance and Economic Development for West Showa Zone [OFDWSZ] (2004), the study area is divided in to three traditional agro-climatic zones namely: Dega (temperate) (10%), Woina-Dega (sub-tropical) (60%) and Kolla (tropical) (30%). The annual average temperature of the study area is 17.5°C. In addition, the area has an average annual precipitation of 1,225mm. Tamrat (1993) cited in CNRASD (1999) indicates that the soil of the study area largely vertisols (black soils) with characteristics of high clay content. Dendi District is covered with evergreen isolated forests with various types of vegetation such as higher trees, shrubs and grasses.



**Ethio\_Regions**

**Oromia Region**



**Figure 2. Map of study area**

**Source:** Dendi Woreda administration, 2017

### **3.2 RESEARCH DESIGN**

The research entailed in-depth analysis of the views of community herein referred to as adult (individuals aged above 18 years old) who live and work in the study area regarding the SLM and the GIZ projects practices regarding natural resources conservation in Dendi Woreda. It followed a qualitative descriptive research approach. According to Sarantakos (1998), unlike quantitative approaches, which perceive reality as a sum of measured or measurable attributes, qualitative approaches enable researchers to study people and things in their natural settings. Moreover, it helps to achieve a deeper understanding of the respondent's world and considers the respondents as experts whose views are sought (Sarantakos, 1993).

### **3.3 SAMPLE SIZE AND SAMPLING TECHNIQUES**

A total of 43 participants to select a given community will be based on the size of the community residents, and on how the residents' livelihoods activities are dependent on park resources.

### **3.4 DATA SOURCES AND SAMPLING**

The research used a case study method to analyze the work of the selected projects for this study. Samples were selected purposively to include different strata of the adults (rich, middle class and poor; men and women) and respondents from the relevant organizations whom the researcher thought to be appropriate sources of information. Both primary and secondary sources of data were used in the study. Data from the primary sources were collected through key informant interviews (KII), Focus Group Discussions (FGD) and by observations. The study involved a total of 43 participants of which 10 were Key informants and 33 participated in the three focus group discussions. Sex wise, 33 were men and 10 were females. FGDs were undertaken with three communities namely, Boda, Galessa koftu and Kaba Bareda. The focus group discussions were tape recorded and transcribed. The secondary sources of data included data obtained from the documents of the SLM project and the past GIZ project and from the Woreda agricultural office working on the conservation of natural resources in Ethiopia and in Dendi Woreda in particular. In addition, data regarding practices were collected through observation and were captured by camera to reflect on the picture the realities related with natural resources

conservation and participation. The validity of the data was checked by relating the findings to that of past works that have been done in the past on the similar topic.

### **3.5 METHODS OF DATA COLLECTION**

The process of data collection was carried out from February to May 2017. Data were gathered through in-depth interviews from the Woreda government officials, SLM project representatives at both regional, and Dendi Woreda level, agricultural experts on conservation of natural resources and from community representatives. Focus group discussions involved groups of adults from three purposely selected kebeles namely Boda, Galessa Koftu and Kaba Bareda, involving elders, youth and women members those took part in training by SLM on conservation natural resources. Moreover, observations of the fields were done to assess what the adults who were empowered have already put into practice and where possible pictures were captured to serve as evidences.

### **3.6 METHODS OF DATA ANALYSIS**

The primary data used in this study were collected through in-depth interview and focus group discussions conducted at community level. Following the completion of data collection, data transcription was performed. It involved translation of the information which was collected in Afaan Oromo to English. Secondly, data from different key informant and from respective study sites were categorized according to the research questions and analyzed descriptively to reflect on the situation surrounding the practices of empowering adults for conservation of natural resources. The analysis followed mostly thematic analysis and narratives techniques to summarize important stories. In addition data collected through observation are presented in forms of photos with a brief description on their bottom.

### **3.7 ETHICAL CONSIDERATIONS**

Letter of support was obtained from the department of Curriculum and Instruction and submitted to the concerned authorities at Woreda level and to the respective project coordinators to get their consent and cooperation during the course of the research. Adults were given explanation about the purposes of the research and were given insurance that their responses were kept strictly confidentially and used for the purpose of academic research only. Nothing was done without getting the consent of the data providers.

## CHAPTER FOUR: PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

### 4.1. BACKGROUND CHARACTERISTICS OF RESPONDENTS

No	Characteristics of participants	Frequency	
1	Sex	Male	33
		Female	10
2	Age	18-25	8
		26-30	7
		31-35	8
		36-40	10
		>40	10
3	Education level	Illiterate	8
		Primary	14
		High school	13
		Bachelor	6
		Post graduate	2
4	Occupation	Agriculture & livestock	24
		Government	6
		NGOs	6
		Other off-farm activities	7

**Source:** Author, 2017

### 4.2 THE SUSTAINABLE LAND MANAGEMENT (SLM) PROJECT

Sustainable Land Management (SLM) is a country wide program framework developed by the Federal Government of Ethiopia. The framework sets the key priorities for SLM investments in the country. It describes the strategy to scale-up SLM and defines the approach and the mechanisms for coordination, consultation, participation and monitoring and Evaluation. The overall objective is to improve the livelihood of land users and communities through the implementation of SLM activities in the framework of community based watershed development plans.

The National SLM Platform has been created to coordinate the activities of current interventions in SLM, shaping them into a national program to operationalize the SLM Framework. Primary

development partners in the National SLM platform include the World Bank, GIZ, KFW, CIDA and World Food Program (WFP).

The platform has established a national interagency steering committee, chaired by the State Minister for the Federal Ministry of Agriculture (MoA); a national technical committee, composed of representatives of government, civil society and development partners; and an SLM Support Unit that provides administrative and technical support to the steering and technical committees. Similar regional bodies have been set-up in the Regions and Woredas.

The development objectives of the project are to reduce land degradation in agricultural landscapes and improve the agricultural productivity of smallholder farmers. The project is also in line with the global environment objective which is also to reduce land degradation, leading to the protection and/or restoration of the functions of ecosystem and diversity in agricultural landscapes. The key performance indicators to measure the achievement of project objectives are:

- Percentage increase in area under sustainable land management practices in the targeted community watersheds;
- Increase in total area restored or reforested/afforested on both individual and communal land (ha);
- Increase in the amount of carbon biomass in the intervention areas (tons of carbon/ha).
- Percentage of increase in agricultural productivity (for dominant crops and livestock);
- Percentage of Development Agents and Woreda experts in project areas using information on best management practices in sustainable land management from MoA's knowledge management system;
- Percentage increase in the number of beneficiary farmers with a sense of tenure security compared with non-beneficiaries.
- Total number of land users (households) adopting sustainable and climate-smart/resilient land management practices on individual lands disaggregated by gender;
- Total rehabilitated land area in hectares (individual and communal) brought under a climate-smart watershed management system;

- Increase in percentage of households adopting and applying backyard crop (including fruit trees, vegetable gardens), agro-processing and livestock management practices in the targeted watersheds.

#### **4.2.1 SLM project activities on empowerment in Dendi Woreda**

The overall objective of this research aimed at showing the practice of the SLM project in empowering adults to undertake activities related with natural resource conservation. This study investigates the activities of SLM projects in Dendi Woreda in comparison with that of the GIZ project (phased-out). The two projects aimed at supporting the communities in sustainable resource conservation. The different activities implemented by SLM project to empower adults in their efforts to conserve natural resources are described. Due to the fact that the GIZ project has phased out information related to its activities was gathered from people who were its beneficiary and is presented in the next part.

For the sake of generating relevant and unbiased findings that can contribute to the body of knowledge regarding adult empowerment for natural resources conservation, the researcher tried to collect information from different key informants who were expected to have relevant information on the issues under study. Different individuals were approached and in-depth interviews were scheduled, conducted and tape recorded. Secondary data were also consulted to supplement information provided by the key informant wherever necessary.

The main argument of this study is supported by a number of studies undertaken in the field of participatory resource management that emphasized the significance of community empowerment as a pre-requisite for sustainable management of natural resources. In this regard, it has been noted that the unequal power relations between the state and the peasantry in which the latter is always the victim, is one of the main reasons for accelerated environmental degradation in Ethiopia (Dessalegn, 2001a).

The overall objective of the SLM project being is to improve the livelihoods of land users and communities through the implementation of SLM activities in the framework of community based watershed development plans. The activities implemented by SLM highlighted different ways by which organizations in the study area empower adults on natural resources conservation

in the study area. According to Michael (1996 p.34), *empowering* in NRM means providing authority and responsibility frameworks to natural resource agents, coupled to incentives, in such a way that participation in NRM activities is promoted in an accountable manner.

In Dendi Woreda, NGOs' efforts to empower adult for natural resources conservation can be understood under the following arrangements: *Community participation, institutional formation, and awareness creation* regarding natural resources conservation.

#### **4.3 DENDI COMMUNITY PARTICIPATION IN NATURAL RESOURCE CONSERVATION**

According to Akortor (2012), one of the keys to pursuing sustainability is the active involvement of the community in the decision-making process. Moreover Burns et al. (2004, p2.) argued that community participation concerns the engagement of individuals and communities in decisions about things that affect their lives. Community participation is separated from consultation by the fact that communities play an active part and have a significant degree of power and influence (Akortor, 2012). A community according to the Word web Dictionary refers to a group of people living in particular local area. Therefore, community participation is understood here as the ability of the citizenry to participate in different activities regardless of their social and economic standings, the respect that is accorded to an individual recognizing that he/she has the ability to contribute something meaningful towards community advancement (Claeys,2001; Akortor,2012 p.17).

In this study, information regarding community participation was collected from the key informant (KII1) who was working as the coordinator in the current SLM. The KII1 acknowledged that in the course of SLM project, different activities aimed at empowering the communities through two important activities namely: participatory problem identification and, through prioritization of community problems by the members of the community themselves in conjunction with the CWT of the project. In addition, there was a signatory of consent to accept and participate in the project by the members of the communities.

### **4.3.1 Participatory Problem Identification and Analysis**

In the study area, the activity of participatory problem identification involved two groups of people in each of the surveyed community watersheds (CW). In each CW, each group consisted of community representatives and of a team of SLM project representatives. As described by the KIII1, during the first days of the participatory needs assessment and community action planning process, the planning team of SLM held workshops with members of the different community watershed (CW). A total of 310 (among them 132 participants were women) community members attended the workshop from different watersheds. The objective of the workshop was to prepare a 'Community Action Plan', which would be implemented by the community members themselves. The meeting was opened with prayers according to the Oromo tradition. The prayer was led by three elders from the local communities. Subsequently, the leader of the SLM team introduced to the community the Planning Team members as well as the objectives and agenda of the meeting.

The first topic on agenda of the meeting dealt with the presentation of the challenges related with environmental pollution in the study area. During this first activity, a map of the watershed that was drawn by the villagers on the first day of the field work, and the major problems of the area that have been identified during situation analysis were presented to the participants of the meeting by a representative of the Community Watershed Team (CWT) who drew the map, while the study process and problems were presented by the representative of the Project planning team (KIII1-Dendi *Woreda* SLM office, 2017).

Following the introductory session, two groups (one group of female and a group of male) of participating farmers together analyzed the identified problems and, thereby, prepared a Community Action Plan. Both groups discussed the issues and, then, presented their results to the plenary, which took place after the group discussions. The discussion focused on agreeing on most prominent issues. After, the list of problems was identified and presented to the assembly by the planning team, then followed ranking (prioritizing) the problems and identifying the root causes of each problem.



**Figure 3. Community Participation in Problem Identification**

**Source:** SLM Dendi Woreda, 2017

#### **4.3.1.1 Identification and Prioritization of Community Problems**

According to Zenebe (2007) in the past approaches undertaken by different stakeholders and by the government, little emphasis was given to involving the community that has a link with the resources. Rather, “Farmers have been considered ignorant of proper land use management although they have engaged in agriculture for millennia. Consequently, they have been excluded from planning and commenting on strategies and technologies of implementation” Azene (2001, p. 152 as cited in Zenebe, 2007).

Many achievements of impressive past national efforts (Yeraswork, 1995), lacked the full involvement of the community and consequently were short lived and interpreted differently. As Dessalegn (2001b, p. 38 as cited in Zenebe, 2007) pointed out, “to many peasants, ‘conservation’ came to be synonymous with the appropriation of local resources by the state”. Consequently, the local community turned against the program and in Ethiopia in particular, during its period of

instability, national parks and forests were set on fire, and various wild animals were killed (Shibru and Kile, 1998 as cited in Zenebe, 2007).

In contrast, CBNRM starts with communities as a focus and foundation for assessing natural resource uses, potentials, problems, trends and opportunities, and for taking action to deal with adverse practices and dynamics (Little 1994; Uphoff, 1998; Zenebe, 2007). It advocates partnership in which community is considered as the main actor in decisions and selection of appropriate technology and overall management, as they are the frontier of both the risk and benefit of the resource management efforts (Zenebe, 2007).

Nevertheless, many advocates of the participatory approach to natural resource management further question the rhetoric of 'community participation'. It is apparent that a true participatory approach, in which the communities express their feelings and take part in the decision-making, is possible only if they have room in the prevailing power structure to mediate access to and control over particular resources (Zenebe, 2007).

As further narrated by the KIII (current SLM coordinator) the two community groups, who took part in problem identification, had analyzed the problems using a '*preference ranking method*'. The groups used beans or other locally available materials like stones for giving scores to different problems according to their degree of priority as felt by the community. Finally, results of the groups were reported on the general plenary session whereby all the participants of the workshop got chance to discuss and agree on the two priority lists from the two respective groups.

In planning and programming of the watershed development program, equal participation of gender in problem identification and proposing solutions is the basis for project sustainability. In line with this, during the planning process, an assessment and identification of the core problems related to the natural resource degradation have been carried out by both genders (men& women) considered as one group. The major community development constraints were identified by both group discussants that were in each of the target community (micro) watersheds. The various community watersheds share the entire/most of the problems in common although the intensity/magnitude varies to a certain extent from one place to the other.



**Figure 4. Group Members during Community Problem Identification and Prioritization**

**Source:** Author, 2017

A total of 10 important problems related to natural resource management were identified by group participants along the major watershed/across the community watersheds. The following are the list of problems (P1, P2, etc.) identified across the major watersheds:

**P01** = Degradation of natural resource (deforestation, soil erosion, gully formation)

**P02** = Cropland fertility decline, crop disease & pests infestation

**P03** = Limited access to high yielding crop varieties (grains, vegetables, fruits)

**P04** = Lack of access to improved forage/fodder/feed technologies

**P05** = Limited access to improved animal/livestock breeds

**P06** = Limited access to improved agricultural technologies, e.g. beehives, accessories, etc.

**P07** = Limited access to alternative energy sources/energy saving technologies

**P08** = Limited access to potable water

**P09** = Inaccessibility (road, bridge) to extension services, public and economic service centers

**P10** = Lack of income generating activities and start-up capital

The community further underlined that expansion of degradation and extinction of wild life is highly correlated with population growth and lack of alternative income source. The degree of natural resource degradation base was explained by the farmers as follows:

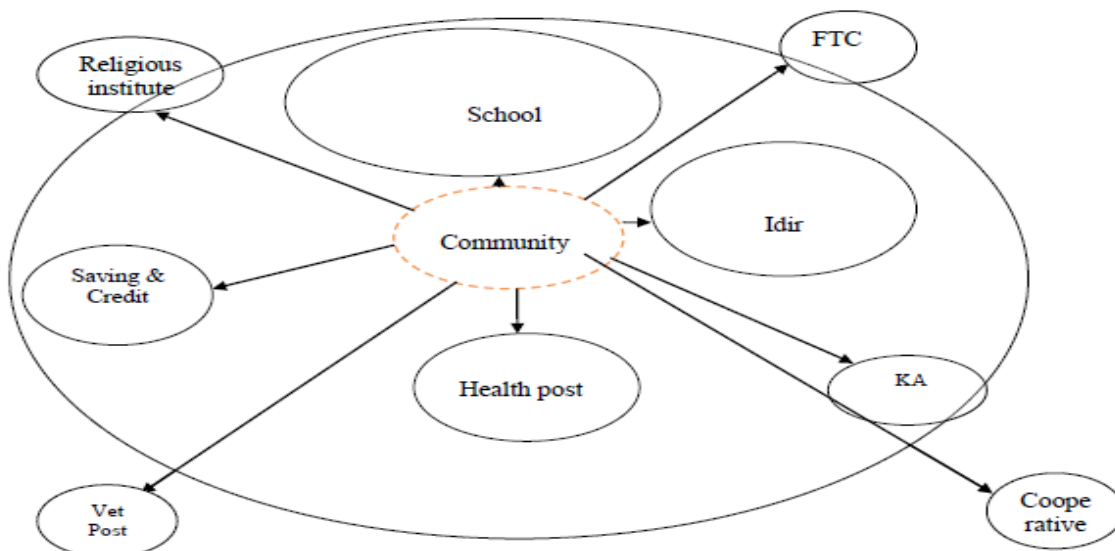
- Crop cultivation expanded to steep and very steep slopes as well as in marginal land/in riverian areas
- Decline in soil fertility and increase in the use of artificial fertilizer as a result of frequent cultivation, lack of conservation measures, increased run-off and salutations problems.
- There is almost no natural forest currently in the area due to encroachment of forest for farm land.
- Currently, very little communal grazing land left in the watershed areas and this leads to shortage of fodder & grass for the existing livestock which results in overgrazing, poor vegetation cover and land degradation.
- Trend of traditional natural resource management is reducing with the increased demand for agricultural production.
- The discharge of existing springs decreased in the watershed due to the reduction of natural forest coverage.
- The existing traditional agro-forestry system is under question if the current condition continues.

In general, soil degradation by sheet and rill erosion is prevalent on hillsides and farmlands. In many cases, the extent goes to severe in very steep slope areas. The major causes of erosion are inappropriate use of agricultural land, reduction of forest cover and cultivation of fragile steep slope.

#### **4.3.2 Local Community Institutions**

According to different informants (KII1, KII2 and KII3), during different activities conducted by the CW participants under the guidance of the SLM project team, a PRA (Participatory rural appraisal) tool known as Venn or Institutional Diagram was used in each community watersheds to identify important institutions that existed or have linkages with their respective communities. The communities in the 3 CWs identified 9 institutions that exist in the watershed which they found important for their day-to-day life. The lists includes primary school, *Iddir*, health post, saving & credit, kebele administration, religious institute, DA/ FTC office, veterinary clinic and cooperative bank. The result of the Venn diagram shows the summary of the institutional analysis made by CWT.

The length of the lines connecting the institutions with the community indicates how people valued the relationship of the institutions with their community. Short line indicates closeness and long line indicates distance. For example, primary school and *Iddir* are put near the community, indicating that the community members give it the highest value in terms of the service it offers them. In the contrary, Veterinary Post and cooperatives are connected to the community with the longest line. The size of the circle indicates importance of the institutions on the lives of the community.



**Figure 5. Venn Diagram Showing the Summary of the Institutional Analysis made by CWT**  
(FTC: Farmer Training Centre; KA: Kebele administration)

**Source:** SLM Dendi Woreda, 2017

### 4.3.3 Training and Community Awareness Creation in Dendi Woreda

Alemneh (2003) notes that community empowerment requires making substantial investment in human resource development through the training of different community members. The community needs to be informed of the changes in their surroundings. According to the World Bank (2002, p.15), *“Information is power. Informed citizens are better equipped to take advantage of opportunities, access services, exercise their rights, negotiate effectively, and hold state and non-state actors accountable. Without information that is relevant, timely, and presented in forms that can be understood, it is impossible for poor people to take effective action”*.

The approach to trainings/education is a highly debatable concept. Considering this debate of the purpose of education in development, Freire (1973c, Jarvis, 1995, p. 83 as cited in Mekonen, 2007) makes clear that *“education cannot be a neutral process, it is either designed to facilitate freedom or it is education for domestication”*. Thus, education as a means of community empowerment should never be about domestication. Rather, as Mezirow (1995, p. 126) notes *“the essence of adult education consists of helping adults construe experience in a way in which they will more clearly understand the reasons for their problems and the options open to them, so that they may assume responsibility for decision making”*.

In the study area, both the past GIZ and the current SLM projects have tried to conduct trainings on different subjects which include:

- Natural resource management
- Watershed management
- Seed multiplication
- Experience sharing
- Promotion of gender equity
- Improved crop and animal production
- Literacy and numeracy
- Fruit trees planting(e.g. Apple tree planting under GIZ)
- Children feeding practices
- And others

#### **4.4 COMMUNITIES EMPOWERMENT FOR NATURAL RESOURCE CONSERVATION IN DENDI WOREDA**

The first round of data collection period was made with community representatives through in-depth interviews to understand how they perceived the different activities performed by the SLM project in their respective localities. Interviews were also held with the SLM project coordinators and with other relevant stakeholders. Key informant interviews (KII) were held with different individuals chosen as key informants, not only due to their social status and role in the community but also because it was believed that they might hold important information and hence could contribute to the study by providing general perspectives regarding the issues under investigation. A total of 10 people were interviewed. Every interview took between 15 to 30 minutes. On the community side, KIIs were conducted in the three selected kebeles namely Boda, Galessa Koftu and Kaba Bareda kebele. The interviews involved (1) women representative, (2) kebele chairmen (2) Youth (people older than 18 years at the time of research) representatives (3) DAs, Dendi Woreda administrative (1) and agricultural officer (1).

Furthermore, focus group discussions were conducted within the selected kebeles in order to collect the communities' viewpoints regarding the issue under investigation and in line with the objectives set for the study. Focus group discussion involved a total of 33 participants and was held in each selected kebele of the study area namely Boda, Galessa koftu and Kaba Bareda. Each focus group discussion took between 30 and 45 minutes.

- *Boda kebele* represents an example of a community where the past GIZ project on natural resource conservations has been conducted and is not involved in the present SLM project.
- *Galessa koftu* and *Kaba Bareda kebeles* are representatives of the communities benefiting from the present SLM project which did not receive interventions from the past GIZ projects.

##### **4.4.1 Activities of the Project on Natural Resource Conservation**

Given the extensive nature of collected information the findings of the study on activities of the studied projects were categorized in three themes as per the first objective of the study. The

themes are community participation, institutional formation, and awareness creation. Different views collected from both key informants and FGDs are provided under respective themes.

➤ **Community Participation:**

According to one of the key informants, who was working as Kebele chairman, *“The practices of past non-governmental and government organizations projects that were involved in natural resources conservation in our kebele were not participatory in their approaches? We didn’t know about their mission or goals...we saw their employees coming and asking us to help them do this or that...”*

Another community elder who was referred to here as Bayissa said *“...SLM project is very interesting... this project...brought many changes for our areas. For example, now people have started to work together on conservation activities to protect land from erosion, to plant forest, to look after the wild animals such as bees, and other activities...”*

*“The experience from the SLM project is very good because the SLM project is more participatory than the previous projects...”* Dendi Woreda administrative officer.

*“...most of the time governmental and non-government organizations working on different projects including natural resource management, bring their plans from the top not from the people. But with this specific project, almost all the activities and plans start from the community not from the managers,”* Dendi Woreda agricultural officer.

*“...the active involvement of women in the SLM project is a very good practice.”* said the women representative of Boda kebele. The same opinions were shared by the chairmen of Galessa koftu and Kaba Bareda.

DA in Boda kebele stated, *“In my opinion, this project is very beneficial as it assists in making people livelihoods diversified. The best example is assisting cooperatives by providing modern technology such as modern beehives....”*

The other activities reported by the key informants from all the kebeles include:

- mobilization of the adults including women: This was done through establishing agreement between the project and the communities where each member signed (see list of signatory in the Appendix 7)
- participation in information sharing about NRM,
- education on environment, project evaluation,
- Collecting suggestions through discussions with community and so on.

Information on the challenge faced in participating community was collected from key informants from district, zonal and regional SLM project coordinators/managers. The key informants were 3. One of the challenges indicated by the KIIs was that many activities undertaken by the SLM project take long time because in the rural community, people are not educated, and therefore need more time to understand. The KIII indicated “*...during the exercises of identifying the advantages and disadvantages of the natural resources, people had to be told the importance of conserving soils for example.*”

The additional challenges indicated by the KIII was that the resource at the project’s disposal was also not enough to address all the environmental issues of the areas in terms of financial, logistic, and human resources.

Moreover, given the distance from the main road to the kebeles, transportation was always very problematic and this contributed to the increase in time required to complete a given activity of the project.

In addition, it was indicated that in the study area, the stakeholders are most of the time busy in meetings, and this renders the follow up of the project’s day to day implementation activities to become complicated. The situation of political uncertainty in Ethiopia also brings in another important challenge for the supervisors who are supposed to follow up the activity of the SLM project and to fundraise for additional resource/financial support in case it is needed. Moreover, adult literacy is not addressed by the SLM project for all the communities. Finally, it takes a longtime to allocate the budget to the SLM project and this once again impedes the project implementation.

Information on the opportunity surrounding the SLM project was obtained from the key informant who was working as the SLM project coordinator at zonal level through an in-depth interview that lasted for more than 45 minutes.

In his opinions, the KII1 designated that there is a great opportunity for any future actors, who are willing to, work on natural resource conservation in Dendi Woreda. He indicated that some of the opportunities under the following remarks:

*“Currently people have information about the advantages of the conservation of natural resources from government institution, Woredas agricultural office, from DA, kebele managers and from the past GIZ project, etc.”.*

*“The rural communities in the study area have started to develop positive attitude after the advantages of natural resource conservation have been explained to them”.*

*The participation of the stakeholders such as governmental officials and agencies in the study area is also positive and hence adds more to the smoothness of the implementation process of the project.*

*“The participation and transparency of the community in identifying their problems is very good in the study area”.*

*“The existing ground rules established by the communities about natural resource conservation complement the efforts of the projects”.*

*“The support of both domestic and international stakeholders including the government, non-government, and donors is good for natural resource conservation in Ethiopia. There are also funds for environmental conservation projects especially in the era of sustainable resource use and development under climate funds and other initiatives”.*

Information on the opinions of adult about the process of empowerment for natural resource conservation was obtained from 6 individuals including one each from women representative, elders, youth representative, DA, Woreda administrative and Woreda agricultural office.

They indicated their opinions in the following terms:

*“The past GIZ project on natural resources did not involve all the concerned body in their activities to conserve the environment...but the present SLM project discuss with community and all the concerned body about what needs to be done...In addition, community and the government leaders were also weak in the follow up of the projects’ activities. But the current SLM project works with community from the starting point of problem identification to the implementation of the project activities ...”* said the agricultural officer of Dendi woreda.

*“Communities need favorable support from the governments and NGOs...The favorable support is nothing but continuous assistance for communities on capacity building, facilitating their mobilization, organizing them in co-cooperatives through different methods, to control their ways of addressing the problems”* explained the DA of Boda Kebele.

Furthermore, information on the past activities of the GIZ projects was collected from Boda kebele where a focus group discussion (FGD1) was conducted with 8 people (6 men and 2 women from different communities and age categories found in Boda Kebele).

The participants elaborated their ideas according to the topic under discussion but it was obvious that they had little information about the activities of the past GIZ’s project in their kebeles. They said *“...You know the GIZ project did many good things before ten years in our area. They involved people in different activities such as soil conservation, construction of nursery beds, capacity building through trainings experience sharing between Boda kebele farmers with Konso people about natural resource conservation. They also distributed farming materials and also they paid us per diem (salary) for farmers during work time. But when the project phased out all those activities ended because the communities did not take ownership of the project. There was no one to give incentive you know...”*

Asked about the possible causes of failure (challenges) to take ownership they responded in the following words:

*“...When GIZ started the program, the community did not have detailed information, and the community did not participate in problem identification/categorization. We did not deliberate on what are the possible advantages and disadvantages of the project under implementation. We were like workers only. Most of us were just working to get the benefits such as farming tools and the money.”*

To identify the challenges and opportunities of the SLM project in Adult empowerment processes for natural resource conservation, a focus group discussion was conducted in Galessa Koftu kebele with 12 participants among whom 9 were men and 3 were women from different communities.

After their discussions, they highlighted the following points about the SLM project activities related to natural resource management in their kebeles:

1. Since the SLM project started to work with community many changes happened regarding natural resources, in our communities. These include:
  - ✓ Soil protection measures
  - ✓ Involvement of people in beekeeping activities
  - ✓ Support to the formation of cooperatives engaged in beekeeping
  - ✓ Reforestation activities,
  - ✓ Irrigation activities, etc.
2. People have started to feel more confident and raise key points regarding changes they would like to see happening
3. Many farmers have changed their behaviors and started practicing irrigation and to produce horticultural products,
4. The level of consumption of fruit and vegetables has raised in the communities
5. Work culture is also improving in the communities
6. The knowledge about natural resources conservation has been imparted to the communities by different professionals.



**Figure 6. Some Environmental Conservation Activities Implemented Under SLM**

**Source:** Author, 2017

Furthermore, to understand the opinions of the adult about the SLM process of empowerment for natural resources conservation, a focus group discussion which involved 8 men and 5 women from *Kaba Bareda* kebele was undertaken. The participants raised their perceptions of the SLM project activities implemented in their communities. Most of them appreciated the SLM methods, system, initiation and the approaches used in mobilizing community for change.

One of the participants in the focus group discussion commented the project in the following words:

*“One negative aspect and hence the most important challenge to SLM project from the community side is that SLM working conditions are rigorous and its regulations are very difficult for the social life of the project participants of the area. Example it is difficult to attend a wedding, death, and any social activity.”*

The other problem stated by the focus group participants was that the problems that had been identified by both the community and the SLM project representative as priority problems

through a participatory rural appraisal (PRA), all have not been addressed in the *Kaba Bareda* kebele due to the lack of financial constraints.

On the other side, the FGD1 participants indicated the following to be opportunities from SLM project: *“...The culture of the community working together has improved since the initiation of SLM project...”*

*“Compared to the previous time in our kebele there has been an increase in forest coverage in the study area and wild animals have started to come back again in to the area...”* indicated participants of FGD 2.

*“Social mobilization and participation has increased from time to time...”* testified FGD 2.



**Figure 7. Galessa Koftu Community during Soil Protection Activities under SLM Project**

**Source:** Author, 2017

➤ **Community institutions formation:**

One of the great achievements of the SLM indicated by the key informants was the establishment and support provided to community institutions such as community owned cooperative working on NR conservation. One of the beneficiaries, who was a member of a beekeeping cooperative that was established in Kaba Bareda kebele mentioned:

*“Thanks to the support that we have received from the SLM projects we have established a cooperative specialized in beekeeping. We received both the training and the materials necessary to perform this kind of work. We also organize experience sharing sessions for others who are willing to develop their livelihoods on this activities....People have started to understand the need to protect the forests around us and the importance of the bees for agriculture.”*

In Boka kebele the efforts of the GIZ project in terms of community institutions formation was indicated as something that was not emphasized.



**Figure 8. Photo of cooperative of beekeepers supported by SLM in Kaba Bareda**

**Source:** Author, 2017

*“When we were grouped with the GIZ we worked in groups for the purpose of work for example when we were establishing the nursery beds...but no effort was deployed to ensure that those group continue to exist...neither from the community side nor from the project side...”*

## CHAPTER FIVE: CONCLUSION AND POLICY IMPLICATIONS

### 5.1 SUMMARY OF MAJOR FINDINGS

The purpose of this study was to investigate the adult empowerment for natural resource conservation in Dendi Woreda. To this end qualitative approach was employed. Data was collected from 43 participants and it was analyzed qualitatively. The data analysis led to the following major findings:

- 1) The study revealed that the most important activities undertaken by the SLM project included community<sup>3</sup> engagement in the process of defining ‘community problems’ in an open and participatory manner.
- 2) It was found out that people were also involved in the identification process of the most important institutions available in their locality and how they help in ensuring better livelihoods.
- 3) The study disclosed that awareness creation on natural resources conservation for adult in the study area by both projects did not tackle the problem of adult illiteracy and that this was one of the major constraints for sustainable environmental conservation projects.

The findings of this study are in line with Dye et al. (2014) who believed that two-way communication at all stages of the community engagement process is critical, and a charismatic leadership based on mutual respect and clarity of roles and responsibilities are vital to improve the likelihood of participants developing understanding of project aims and philosophy. This can lead to successful project outcomes through community ownership of the project goals and empowerment for project implementation. Specific engagement methods are found to be less important than the contextual and environmental factors associated with each project, but consideration should be given to identifying appropriate methods to ensure community representation and consequently project success.

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<sup>3</sup> It is important to clarify that this study considered adult and community interchangeably to mean all the individuals living in the study area with the age beyond 18 years old.

## 5.2 CONCLUSIONS

Based on the major findings, the following conclusions were drawn:

- 1) The past activities of GIZ were indicated by participants as not participatory and that they were not sustainable.
- 2) The SLM project was designated by participants as more participatory and that its approach was favorable for community ownership and hence for sustainability.
- 3) Both the past GIZ and the current SLM project were found to have failed to integrate adult literacy in their natural resource conservations activities.
- 4) Different opportunities for conservation included among others the existing community institutions, and the willingness of people to be involved in conservation projects.
- 5) The challenges related with illiteracy, lack of adequate financial resources, unfavorable political issues for the project activities in Ethiopia and in Oromia region at the times, were constraints to the effectiveness of the SLM projects.

## 5.3 RECOMMENDATIONS

Based on the findings of the research, the following recommendations are forwarded:

- ❖ Adult literacy should be one of the key activities to be undertaken as it would facilitate better implementation of the SLM project activities and sustain the conservation efforts. Hence, Dendi woreda officials must use adult literacy program to help adult develop more awareness about natural resource conservation.
- ❖ The West Shewa zone, in particular and the Oromia Regional State should facilitate the long term implementation of adult empowerment activities so as to allow more communities to contribute to natural resource conservation and hence to the sustainable development of their country.
- ❖ The federal government in collaboration with Oromia Regional Government, West Shewa zone and other stakeholders including NGOs need to integrate adult literacy in

their projects activities that promotes awareness creation which helps to reduce poverty in the study area.

- ❖ Adults desire to be empowered through democratic participation, transparent and accountable at any level.
- ❖ Research on the reasons behind disempowerment in rural areas of Ethiopia should be looked into.

## **5.2 IMPLICATIONS FOR POLICY MAKERS**

Based on the major research findings, the researcher came up with the following implications which can be helpful for adult education, policy, and intervention and for future researches.

- Informing and educating the public may be the most important policy tool, since the process of empowerment also involves managing how adults are educated and understand the reasons for natural resource conservation in terms of community participation, institutional formation, and awareness creation. Therefore, the West Shao zone Oromia National Regional State in particular and the federal government and non-government in general should work together to educate the public about natural resource conservation and its related effects by incorporating courses in the school curriculum.
- Researchers should find methods and different ways to actively engage the uneducated segments of communities so that they can equally benefit from empowerment projects and hence play their role for natural resource conservation. This implies that scholars and academicians have the responsibility to study such issues and identify possible means of intervention.

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# **APPENDIX**

## **Appendix I: Interview and Focus Group Discussions Guidelines**

Dear participants,

The purpose of these interview and focus group discussions is to collect relevant data for the study on the title

### **EMPOWERING ADULTS FOR NATURAL RESOURCE CONSERVATION IN DENDI WOREDA: THE CASE OF GIZ AND SLM PROJECTS.**

The research is conducted for academic purpose and its confidentiality will be maintained. For the success of this study your valid information through active, honest and responsible participation is decidedly helpful.

**Thank you very much**

#### **Part One: Socio-demographic characteristics.**

1. Age \_\_\_\_\_
2. Sex: \_\_\_\_\_
3. Marital status \_\_\_\_\_
4. Educational status \_\_\_\_\_
5. Occupation \_\_\_\_\_
6. Current income (per month) \_\_\_\_\_
7. Responsibility in the family \_\_\_\_\_
8. Responsibility in the village \_\_\_\_\_
9. Family size \_\_\_\_\_

## **Appendix 2: Interview Guide for Community Members Involved in the Empowerment Program by the NGOs/SLM projects**

1. What are the roles of GIZ- SLM in empowering adults for natural resource conservation in terms of community participation, institutional formation, and awareness creation?
2. What are the components of that empowerment program by the NGOs?
3. For how long have you participated in the empowerment program?
4. Does the empowerment program go with your needs and problems you face in your day to day lives?
5. To what extent the empowerment of adults practically contributed to the conservation of natural resources?
6. How do you evaluate the role of NGOs empowerment of adults on conservation of natural resources (forests, trees, wildlife, soil and water)?
7. What are the opportunities and challenges of the empowerment of adults on natural resource conservation?
8. What do you feel about your involvement in the empowerment program?
9. Does the empowerment program give attention to indigenous knowledge of the people on conservation of natural resources?
10. What do you suggest to make the participation of adults in conservation natural resources more effective?

### **Appendix 3: Interview Guide for NGOs and Government Officials**

1. For how long have you participated in GIZ–SLM project? In which interventions have you taken part?
2. Do you have other working/participation experiences with other non- governmental organization?
3. What are the components of the adult empowerment program in the Woreda? Have you assessed the needs of the adults before you began the program?
4. What are the opportunities and challenges of GIZ-SLM in adult empowerment processes?
5. Who are stakeholders involved in the process of natural resources conservation process? Is there coordination among the stakeholders?
6. How do evaluate the feelings of adults who were involved in the empowerment program?
7. Have carried out impact assessment on the program? If yes, what impact does it have on
  - A) Awareness of adults on conservation of natural resources
  - B) Conservation of natural resources
  - C) Economic development
8. What is the current status of GIZ-SLM activities in Dandi Woreda?
9. What do you recommend for effective conservation of natural resources of the area?

#### **Appendix 4: Questions for focus group discussion**

1. Is the adult empowerment program by GIZ-SLM based on the needs and the problems that the adults have faced in their locality?
2. Has the program brought about improvement in the conservation of natural resources in their areas?
3. How do you evaluate the role of government, NGOs and the community in general for natural resource conservation in the Woreda in terms of:
  - Capacity building
  - social organization
  - awareness creation
  - community participation
4. What are the challenges faced in the attempt made to conservation of natural resources and what needs to be done to do it more effectively in the areas.

## **Appendix 5: Checklist for observation**

The degree of the participation of adults in natural resource conservation

1.Natural resource management scheme
2.SWC/ soil
3.Forest
4.Water
5.Wildlife
6.Livelihoods activities

## Appendix 6 : List of Interview Key informant Participants

No	Name of participants	Sex	Woredas	Responsibility
1	TasfayeAddisu	Male	Dendi	SLM representative
2	TedeseBatu	Male	Zone	West Zone SLM Representative
3	BekeleFiromsa	Male	Dendi	Agricultural representative
4	MisganaAsefa	Male	Boda	Kebele representative
5	Tashomagadesa	Male	Ambo	The past GIZ representative
6	MulgetaGemechu	Male	Ambo	Zone agricultural representative
7	GeremoTeshoma	Male	Dendi	Woreda administration representative
8	TolasaTedese	Male	Galeas	Youth representative
9	NiguseInsermu	Male	Fifinnee	Region representative
10	AbaraLemesa	Male	Kabebare da	Kebele chair man

### List of Group Discussion Participants

#### Group 1: Boda

No	Name of participants	Sex	Kebeles	Responsibility
1.	AshenafiLeta	Male	Boda	Kebele representative
2	LemaTedese	Male	Boda	DA
3	DendanaNegera	Male	Boda	Community elders
4	Xatitudhaba	Female	Boda	Women representative
5	Fufafayera	Male	Boda	Watershed commute
6	DerejeTeshoma	Male	Boda	Religious member
7	BirkeAngasu	Male	Boda	Community member
8	SorseBikela	Female	Boda	Community members

#### Group 2: Galessakoftu

No	Name of participants	Sex	Kebeles	Responsibility
1	TsegayeTolasa	Male	Galessa	Member of community elders
2	BerhanuFana	Male	Galessa	Community member
3	BezaAlemu	Female	Galessa	Religious representative
4	TigistiAbabu	Female	Galessa	Family member
5	TegnyAdino	Male	Galessa	Slm representative
6	Beyisaejo	Male	Galessa	Kebele representative
7	Teddessa kebab	Male	Galessa	Youth representative

8	ChalaEthicha	Male	Galessa	Community representative
9	BirraaAbdissa	Male		Kebele chairman
10	Alamubekele	Male	Galessa	Women reeperesentative
11	Lomikabata	Female		Kebele elders
12	Boruyadessa	Male	Galessa	

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### Group 3: kabaBareda

No	Name of participants	Sex	Kebele	Responsibility
1	ZelegeEtegenyewu	Male	kabaBareda	Kebele representative
2	DhabaMulata	Female	kabaBareda	Community representative
3	YeshiGutema	Female	kabaBareda	Community member
4	DerarebBiru	Female	kabaBareda	Women representative
5	CaltuAbidisa	Male	kabaBareda	SLM representative
6	GudisaNegasa	Male	kabaBareda	Community representative
7	Andu'alemAsfewu	Male	kabaBareda	Religious
8	GemechuNemera	Male	kabaBareda	DA
9	BadhasaGemmachu	Male	KabaBareda	Water shed committee
10	AddisuBekele	Male	KabaBareda	Religious
11	KumaaDachesa	Male	KabaBareda	Youth representative
12	AsafaHunduma	Male	KabaBareda	Kebele Managers
13	DarajeTashoma	Male	KabaBareda	Kebele elders

**APPENDIX 7: Agreement between the SLM project and communities**


Waligalte Hojii Misooma Suluula  
 Naannoo Oromiyaa  
 Godina Showa Ixaa  
 Aanaa Dandii  
 Gandoota suluuli hamnata: Alberreda Katikata fi —  
 Suluula guddaa Maiyyuu  
 Suluula xiqqa Maiyyuu  
 Dhabbata biroojektii misooma suluufna kana deeggeru SLM  
 Waligalteen kuni kan taasifame uummata ganda Alberreda Katikata fi  
 suluula xiqqa Maiyyuu jedhamu keessa kan jiraatan wajjin kan uumame  
 du:

Kanaafuu:

1. Waligalteen kuni kan raawwate Labsii Buichinsa Lafa Badiyyaa Naannoon Oromiyaa takk. 130/1999 fi Dandii takk. 39/1996 bahee irra ba'effachuu:
2. Gandoota Alberreda Katikata fi suluula xiqqa Maiyyuu jedhamu keessatti kan argamu qabeenya uumamaa biyyoo, bishaan, bosonaa, bineensota bosonaa fi biqiloota kuuunsuuf, eeguuf, misoomsuu fi daandii seera qabeessaa itti fayyadamuuf waligaltee kana fadhatee jira:
3. Go'ba/suluula kana keessatti namootiin argamuu hojii eeguumsaa fi misoomaa kana irratti fedhii mataa keenyaan koreera baasuu fi hojii isaa irratti humna keenyaan hirmaachuu gabee keenya ba'uu:
4. Hojii misooma kana kan qindeessuu fi saggeessuu koree qindeessituu hojii suluula kanaaf ci-keessaa filuun akka seennee jira.

Abana Ababa  
 -Aamu

*Tosiyama Baana*



Nuti uummani ganda Al-Beneadi fi sultuula Mariyyuu keessa jiraannu waliigaltee lakk. 1-10 caqafamee jiru dhuunfaa fi gareen gurmaahuun gahee hojii nurraa eegamu raawwachuu akka dandeenyu mallattoo keenyaan ni mirkaneessina.

Lakk	Maqaa	Mallattoo	Lakk	Maqaa	Mallattoo
1	Baifaa Tufaa	Baifaa Tufaa	37	Shamaa Asteete	Shamaa Asteete
2	Baaca Tufaa	Baaca Tufaa	38	Tee Kattarsaa	Tee Kattarsaa
3	Kabbadaa Guddisaa	Kabbadaa Guddisaa	39	Mar'aa Maqarsaa	Mar'aa Maqarsaa
4	Ba'ala Makannan	Ba'ala Makannan	40	Kabbadaa Tumaa	Kabbadaa Tumaa
5	Mar'aa Badhaadhaan	Mar'aa Badhaadhaan	41	Jattuu Baarsaa	Jattuu Baarsaa
6	Mar'aa Maamuyyee	Mar'aa Maamuyyee	42	Shituu Olaanaa	Shituu Olaanaa
67	Guddatan Baasii	Guddatan Baasii	43	Maati Beepii	Maati Beepii
8	Buzuu Gammadaa	Buzuu Gammadaa	44	Taastara Kabbadaa	Taastara Kabbadaa
9	Xibabuu Zaawaa	Xibabuu Zaawaa	45	Maqarsaa Mar'aa	Maqarsaa Mar'aa
10	Shukkara Aante	Shukkara Aante	46	Shukkara Aante	Shukkara Aante
11	Tashumaa Baasichaa	Tashumaa Baasichaa	47	Caala Bayessaa	Caala Bayessaa
12	Abarraa Sa'aa	Abarraa Sa'aa	48	Shukkara Kirmuu	Shukkara Kirmuu
13	Mar'aa Mardaasa	Mar'aa Mardaasa	49	Bancaa Aduunaa	Bancaa Aduunaa
14	Mar'ee Dalasaa	Mar'ee Dalasaa	50	Caalaana Tolaa	Caalaana Tolaa
15	Maasiit Asteeta	Maasiit Asteeta	51	Dawate Alamuu	Dawate Alamuu
16	Gulumaa Klavilana	Gulumaa Klavilana	52	Shituu Maqarsaa	Shituu Maqarsaa
17	Alamaayyee Zaawaa	Alamaayyee Zaawaa	53	Lammaa Taaddisa	Lammaa Taaddisa
18	Mar'aa Mar'aa	Mar'aa Mar'aa	54	Shimellit Xilachee	Shimellit Xilachee
19	Lammaessa Gulumaa	Lammaessa Gulumaa	55	Kattarsaa Kattarsaa	Kattarsaa Kattarsaa
20	Nafaashu Zaawaa	Nafaashu Zaawaa	56	Tolasaa Caalaa	Tolasaa Caalaa
21	Kabbadaa Fayisaa	Kabbadaa Fayisaa	57	Maqarsaa Tarressa	Maqarsaa Tarressa
22	Maqarsaa Shamma	Maqarsaa Shamma	58	Wavvessa Mu'ataa	Wavvessa Mu'ataa
23	Tashumaa Anbaasaa	Tashumaa Anbaasaa	59	Iellise Daadha	Iellise Daadha
24	Dibaana Caalaa	Dibaana Caalaa	60	Mar'aa Maqarsaa	Mar'aa Maqarsaa
25	Aschaa Baasaa	Aschaa Baasaa	61	Maqarsaa Maqarsaa	Maqarsaa Maqarsaa
26	Nyaara Fayisaa	Nyaara Fayisaa	62	Kasaa Girmaa	Kasaa Girmaa
27	Dibbaa Kafaraa	Dibbaa Kafaraa	63	Shituu Kattarsaa	Shituu Kattarsaa
28	Maqarsaa Tuusaa	Maqarsaa Tuusaa	64	Danani Xanbaasaa	Danani Xanbaasaa
29	Tolasaa Gansaa	Tolasaa Gansaa	65	Dajamee Dheeressaa	Dajamee Dheeressaa
30	Birtuu Guddisaa	Birtuu Guddisaa	66	Baayisaa Mu'ataa	Baayisaa Mu'ataa
31	Fixaa Guddisaa	Fixaa Guddisaa	67	Mulisa Hundee	Mulisa Hundee
32	Kuuli Mu'ataa	Kuuli Mu'ataa	68	Baayisaa Kammii	Baayisaa Kammii
33	Saara Tolaa	Saara Tolaa	69	Saara Kammii	Saara Kammii
34	Mar'aa Mar'aa	Mar'aa Mar'aa	70	Bimuu Dimba	Bimuu Dimba
35	Sabbataa Birtuu	Sabbataa Birtuu	71	Baayisaa Kabbadaa	Baayisaa Kabbadaa
36	Dimbaa Dhaaba	Dimbaa Dhaaba	72	Kattarsaa Fixaa	Kattarsaa Fixaa

Abara Shaba  
Amu

Tashumaa  
Baasaa



Nuti uummani ganda Alberceda fi suluula Waldiyuu keessa jiraannu waliigaltee lakk. 1-10 caafamee jiru dhuunfaa fi gareen gurmaahuun gahee hojii nurraa eegamu raawwachuu akka dandeenyu mallattoo keenyaan ni mirkaneessina.

Lakk	Maqaa	Mallattoo	Lakk	Maqaa	Mallattoo
73	Neeto-Shaattulle				
74	Shibboru Birruu	D 20/200			
75	Caalchisa Gammada	07/6/27			
76	Caalaa Gootaa	08/17/76			
77	Kumee Raafaa	Kumpeera			
78	Marfayye Birruu				
79	Shawuu Guuma	19/2/79			
80	Daanyalloo Zemu	8/20/11/88			
81	Ajjamaa Birruu	10/20/14			
82	Diqaaqa Saboota	16/6/17/88			
83	Iccisa Guddisa	16/6/16/76			
84	Baafala Baatii				
85	Baafaa Saboota				
86	Itee Xifaa	Efexi 700			
87	Caaluu Baafaa				
88	Baaca Abdu	11/02/11/08			
89	Ababu Guuma				
890	Dirriba Baatii				
91	Girmaa Sooni				
92	Mulaa Guddisa	00/11/29			
93	Ababa Caalaa	Abba			
94	Kumee Gootaa				
95	Hayiluu Itiluu	9/2/11/21			
96	Caalchisa Harma	caalchisa 000			
97	Caalaa Itiluu	07/11/27			
98	Mattuu Mobarra	00/11/00			
99	Toituu Xifaa				
100	Medaxaa Gammada	00/11/00			
101	Xajjitu Saboota	10/20/11/00			
102					



Abnashaba  
Amur

Tashoma Balena

Source from Dendi Woredas SLMP document and kebele watershed (2017)